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THE CHRISTIAN-EVANGELIST

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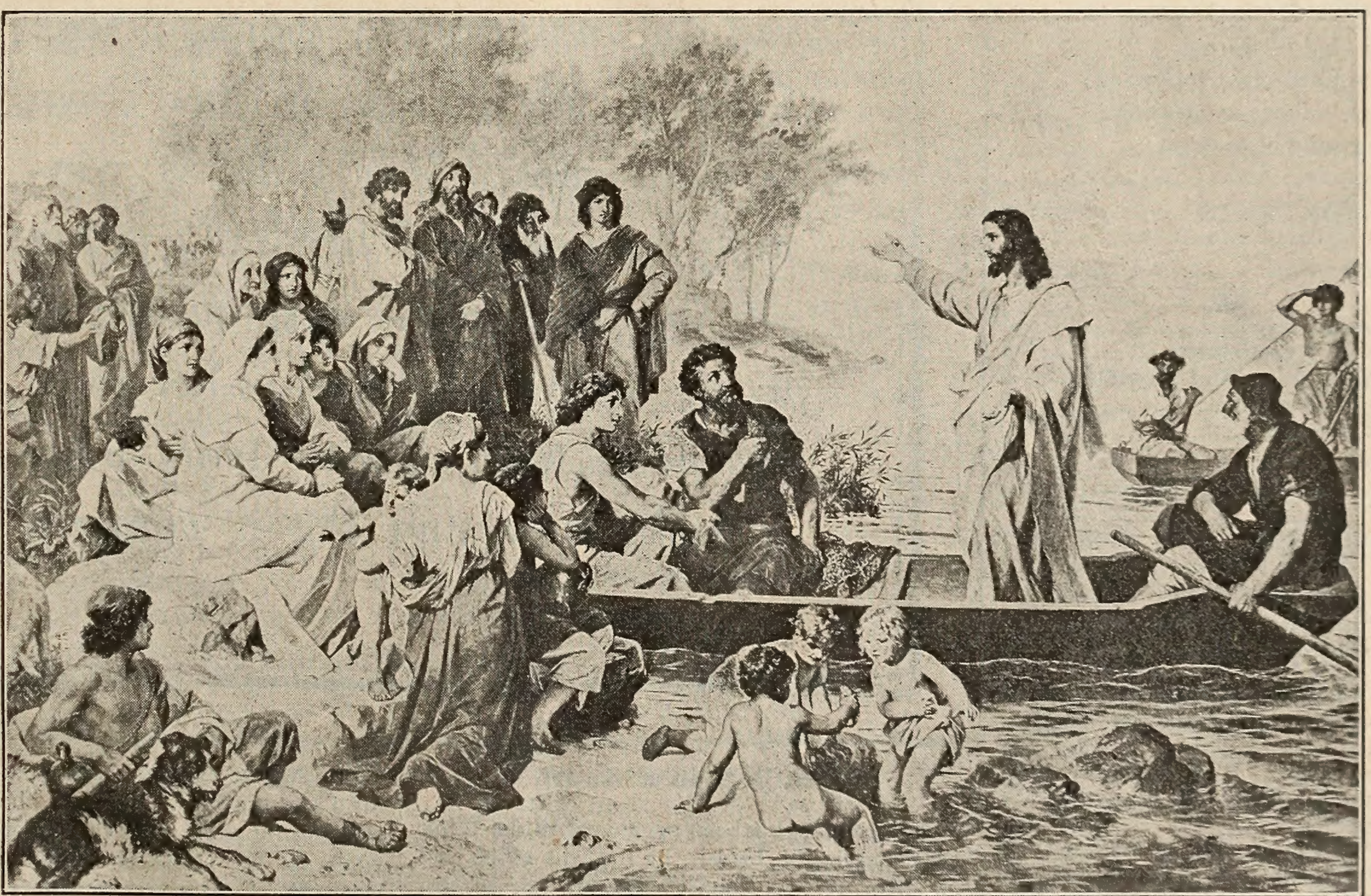

JESUS PREACHING FROM A FISHERMAN'S BOAT.
"I will make you fishers of men."

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The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } **Staff Correspondents.**

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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The ease of manner and the appearance of satisfaction which pervade a well dressed woman, arise from a confidence in her own attractiveness. Her toilet is winning because it is becoming—her womanly instinct is responsible for its becomingness—and as her gown has been washed with Ivory Soap it looks new and she is content.

C. W. B. M. in Missouri.

An auxiliary has been organized in the King Hill church, St. Joseph, by the wife of the pastor, Mrs. R. N. Davis. We are not yet informed as to the officers, but hope to hear soon that the new auxiliary may be entered on the roll of Missouri's faithful. Mrs. C. O. McFarland, the new manager of Nodaway disdrict, reports a new auxiliary at Bigelow, with 26 members and eight Tidings. The Tidings will be read by 13 members. This is fine and we most gladly welcome these new bands into our number.

The objects for our special funds, to the extent of $2,600 as decided by our last state convention, are at last selected by the committee appointed by the president, Mrs. M. M. Goode, for that purpose. The work at Mexico will receive $1,000, as recommended by the convention. Mattie Burgess, our home missionary, for a season, $600. Jamaica, the needy, $400, and two mission points in California, Berkeley, where E. W. Darst preaches, and Palo Alto, where W. E. Crabtree ministers, $600. Your committee and board have been a long time making this selection, and have done what to our prayerful thought seemed best, and we call upon our dear sisters to stand by us, and one and all pray that every dollar that we have pledged to this special work may be more than paid. We have taken a home field, and think this one in California, where our boys and girls are flocking to set up homes of their own, will be especially attractive to our people. But sisters, prayer alone will not pay this money. We must pray, but also do! Do! Do!

May the new year bring peace and joy to our friends everywhere.

MRS. L. G. BANTZ.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. January 5, 1905 No. 1

Current Events.

Another Peace Conference.

Despite the fact that a war marked by great loss of life has been in process for months past, 1904 has gone into history leaving a great promise. To our own government is due much credit for taking steps towards securing a second meeting of the Hague Conference. Practically all the Powers save Russia have assented to Secretary Hay's inquiry whether they would consider joining in another meeting. Russia suggests delay and Japan consents provisionally. The details of the meeting must be left to the permanent administrative council at The Hague. One of the points of interest is the effort of the Vatican to join the council. That the Pope's influence would be on the side of peace we are sure, but Italy is certain to protest, as before. The promise of such a gathering is indeed great. It is not a chimera, but it will be a federation of nations for legislation that none of them will dare to break.

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The President and Missions.

Whether Democrat or Republican had won at the last election the country would have had a Christian President. Most of our former Presidents have been Christian men, but we believe it has remained for the present incumbent of the White House to be the first, in the long line of leaders of the nation, to head a committee for the promotion of foreign missions. The two incentives which have led President Roosevelt to accept the chairmanship of the committee are of course loyalty to his university and to the Christian cause. At Harvard a missionary movement of great promise has been organized, the first object of which is to support a Harvard student, E. C. Snyder, as secretary of the Y. M. C. A. in India. Further than this is the effort that will be made to secure twenty Harvard men to go to the foreign field within the next five years, and to have them maintained by the university contributions. President Roosevelt has promised to serve as chairman of the advisory committee that is to counsel with the executive committee. Yale already has a successful university mission, all her men being in one field—China. Harvard will scatter her forces.

Christian Union Abroad.

Some one has said that the sublimity of wisdom is to do those things living which are to be desired when dying. But "wisdom is rare," unfortunately. A movement which has been on foot for some time to secure the organic union of all the Presbyterian missions in China seems to partake of the kind of wisdom which Solomon meant when he said it is given by the Lord. The Mid-China mission of the Southern Presbyterian church has just voted in favor of consolidation. The other bodies—nine of them—have already given their consent. In the very center of the present field of war, Mukden, there is one native Chinese Presbyterian body, and hard by, another. When starting there was plenty of neutral ground between the two missions, but now they overlap, and it has seemed wise to the leaders on the field that the converts should be brought together into one denomination. Some years ago the Presbyterians of Japan carried out a similar plan, the results of which seem to have given complete satisfaction. That in such union will the mission problem be solved is being more and more realized by the workers as well as by the intelligent natives in mission lands. And if Christian union be desirable abroad, how long will it be before we find that it is equally valuable and desirable at home? A journey of a hundred miles is begun with a step. Let the Presbyterian brethren keep on stepping. After a time thev will walk over into the stamping ground of the Disciples of Christ.

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No Liquor for the Indians.

The Senate committee on territories has not done the wise thing. It has, by a majority of six to four, reported in favor of concurring with the House in two statehood bills, Arizona, which is to include New Mexico, and Oklahoma, which is to include Indian Territory. Whether this be the best disposition of this vexed problem we do not now discuss. A more important part of the report is the Senate's amendment that the prohibitory law now in force in Indian Territory shall be continued for a period of ten years. This by no means is satisfactory except to the liquor seller and the man depraved by him. The people of the territory have asked for perpetual prohibition and that is a small matter to grant them. It would be bad enough to throw open the floodgates of whisky to the white people who would be abused by it, but it would be criminal on the part of the United States, knowing the character of the Indian, to make it easy for him to be the "wild Indian," crazed by drink. The people of the United States owe much to the Indian. They owe to themselves not to owe him any further debt of a criminal kind.

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A Big City and Its Mayor.

Mr. Harrison has decided, after four terms, not to seek re election to the mayoralty of Chicago. There are many reasons for this course, but Mr. Harrison just says he has had enough of it. One of the leading candidates for the position is a prominent brewer, and we trust the people will not support his nomination. Chicago has been improving from the civic standpoint, and the good work must go on. Just fancy a beer mug winning the chief honors for a great city's citizen. Will it be possible? Then think of the embarrassment of a brewer mayor when one of his best customers is brought before him charged with maintaining a saloon, by which all the laws of the city—to say nothing of good society and God—are broken or set at naught for private gain. A brewer mayor would have a hard time in Chicago and Chicago would have a harder time with its brewer mayor.

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Port Arthur Yields.

"To-day gold—to-morrow dust!" The impregnable fortress has fallen. The siege of Port Arthur is ended. The Russian commander, after a stubborn defense lasting many months, has had to surrender what is regarded as the most powerfully fortified position in the world to the Japanese, who from August 7 to December 10, after driving the Russians before them mile by mile, began their desperate and persistent assaults upon the forts surrounding the main fortress. Many positions were taken and retaken, with fearful loss of life on both sides. Then the Japanese began tunneling, and during the past month they have destroyed by dynamite and assault fort after fort. The turning point of the siege was the capture of 203 Meter Hill, which gave the Japanese a commanding position whence their guns could destroy the Russian fleet and sweep the town. At 9:30 Monday night the terms of the surrender were signed by the commissioners appointed by the two generals. The understanding is that the Russians will have all the honors for the vanquished accorded them.

Looking Forward.

The New Year upon which we have entered promises to be a most interesting one in its developments in many directions. The war in the east will probably have run its course and accomplished its results before the close of the present year. These results are likely to be far-reaching in their character.

In our own nation, the peace sentiment is rapidly growing, and treaties of peace between ourselves and other nations are being formed and will, no doubt, be ratified by our own government and the other nations involved. The spirit of reform is on the increase throughout the country, and there is a growing desire and determination on the part of the people to correct political abuses, punish official dishonesty, curb the power of monopolies and trusts, and purify and elevate the tone of our public service. We may hope to see considerable progress in this direction during the coming year, though it will take a long time to eradicate the evils mentioned.

In the religious world, the most noticeable features are the evangelistic wave that is sweeping over the country, affecting all the great Protestant bodies, and the union sentiment which is steadily increasing and is assuming a practical form in many cases. There is a close connection between the two facts mentioned—the spirit of revivalism and the spirit of union. They have a common root in the growing consciousness of Christ's presence in His church, and a clearer discernment of His mind concerning His church and its work. It is only as the church recognizes its true relation to Christ, as the agency for carrying out His will in the world, and puts itself in line with His purposes and plans, that it can accomplish anything great or permanent, either in the line of evangelism or of duty.

There is much in the outlook to encourage us. Everywhere things are moving, and generally in the right direction. Slowly but steadily this old world of ours is rolling out of the mists of ignorance, superstition and moral blindness, into the clearer light of truth and righteousness. Everything shows that God still reigns and that He is carrying forward, through the ages, His sublime purposes and plans. Let us see to it that we are so aligned with Him that He may use us in the accomplishment of His gracious work. May the end of the year upon which we have entered find this a better world in which to live, and all of us better prepared to live in it and work the will of God!

As for the CHRISTIAN-EVANGELIST, we never had so many things we wished to convey to the brotherhood through its pages, as at the beginning of this good year of 1905. This coming volume will be crowded with good things from the ablest men among us, and good news from a great multitude of workers from different parts of the great field. Help us to send these messages to the widest possible constituency.

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Is There a New Evangelism?

This question would be answered in the affirmative by some and in the negative by others. It does not follow, however, that those affirming and denying would differ essentially from each other. The confusion arises from the use of the same terms in different senses. We believe there is a new evangelism, and in this article and others which are to follow, we propose to point out the respects in which the evangelism of our day is new. Before doing this, however, let us define our terms, that our readers may understand us.

The evangel, or gospel message, in all that is vital and fundamental, remains the same from Pentecost to the present. Salvation from sin and from death, through Jesus Christ, on the conditions of faith in, and obedience to him, is the essence of the gospel which Jesus charged his disciples to preach among all nations. This gospel is for all men, and whosoever will may share in the redemption which it offers. This is the old evangel announced by the angels, and preached by the apostles with the aid of the Holy Spirit sent down from heaven. This is the gospel which is "the power of God unto salvation, unto everyone that believeth." This is the gospel which lifted the ancient world out of its hopeless degradation and darkness, and set it in the pathway of progress, filling men with new inspiration and hope.

We need not say how that gospel has been perverted from its original simplicity and universality, nor by what false methods of evangelism its progress has been stayed and its triumph hindered. All this is told in the pages of church history. God's purposes were narrowed down to suit the limited vision of man, and his gracious plans and methods were misunderstood and misrepresented by zealous sectaries and bitter partisans. The God revealed by Jesus Christ was obscured, and displaced by the God whom the imaginations of men had created after the image of an oriental monarch. And Christ himself—the divine man of the New Testament—who comes so close to our human hearts and sympathies, was discarded for a cold, ecclesiastical or theological Christ, between whom and sinning and suffering humanity there was a great gulf fixed. The arbitrary methods which God used in the conversion of men, according to this old evangelism, were in keeping with his arbitrary character, as the men of that age conceived him to be, and bore not the slightest resemblance to the method of evangelism which we find in the New Testament.

It is with this dark background of the old evangelism that we affirm a *new* evangelism. But what of the New Testament evangelism—is not that the *old* evangelism? No, that is the *new* evangelism. "That which is old is ready to vanish away." The New Testament evangelism is still new. So far from its being ready to "vanish away," it is getting ready for new and higher conquests than it has ever had in the past. Not for eighteen centuries, perhaps, has the church been so well equipped for an evangelistic campaign, in the spirit and according to the methods of the new evangelism, as it is in this first decade of the twentieth century. It has taken centuries of patient and painful preparation to put the church where it is today as an evangelistic agency for the extension of God's kingdom on earth. It is not yet perfectly equipped. Parts of it are loaded down with the traditions, and hampered by the creeds and preconceptions of the past. But take it as a whole, the church to-day has a better conception of God—his nature and purposes and methods—a better conception of Christ, of the Holy Spirit, of man, of sin, of salvation, with a wider outlook upon the world and its needs, and with a more catholic spirit than in any previous century in its history.

In future articles it is our purpose to deal with these new conceptions which enter into modern evangelism, and to note some of the changes which have taken place in our own evangelism in the natural order of its adjustment to new conditions, and to indicate some further changes in the way of additions thereto that must be made in order to the larger success of the work which has been committed to us. Entering as we are upon a great evangelistic campaign with the purpose of doubling our membership before our centennial in 1909, the time has seemed to us propitious for a reexamination and fresh discussion of the whole subject, in which we shall only lead, and in which we hope to enlist the best thought and widest experience among us.

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Union of Free Baptists and Disciples.

VI. Difference of Emphasis.

(*3*) *On Christian baptism.* Happily there is no difference between the two bodies as to what baptism is, in its New Testament meaning, nor as to our duty in perpetuating this ordinance in the form it had and for the use it served in the beginning of Christianity. Indeed it cannot possibly serve all the purposes specified in the New Testament, except its original form be preserved. It was a symbol of Christ's burial and resurrection, and of the believer's death to sin and resurrection to newness of life (Rom. 6:3; Col. 2:12). Christ's divine sonship is said by Paul to have been declared by his resurrection from the dead (Rom. 1:4). In testifying to Christ's burial and resurrection, therefore, baptism testifies to the most fundamental and the one essential article of faith in Christianity, namely, that Jesus of Nazareth is the Son of the living God. That high purpose it cannot serve if its form be so changed that it suggests neither a burial nor a resurrection. Neither does it serve the purpose, in this subverted form of reminding the unfaithful church member that his life is a contradiction of what his baptism signified, namely, that he had died to sin and must henceforth have no fellowship with unrighteousness (Rom. 6:2).

There is probably no difference, then, not even in the matter of emphasis, between Free Baptists and Disciples, on the subject of baptism as relates to its form and our duty to preserve that form in order that its significant symbolism be preserved. But there is a difference in emphasis, no doubt, on the question of what has been called the *design* of baptism—a word which we would gladly see dropped for another less involved in theological and philosophical discussion. We prefer the word *place* or *use* of baptism, rather than the term *design* of baptism. What *place* does baptism hold in New Testament evangelism? What *use* did the apostles make of it in carrying out Christ's great command to "make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit"? As to its *place*—did it come before teaching or preaching, and before faith and repentance? Some so believe and practice, but clearly this is not the New Testament order. "Many of the Corinthians hearing, believed and were baptized" (Acts 18:8). "They, then, that received his word were baptized" (Acts 2:41). "Repent ye and be baptized every one of you in the name of Jesus Christ, unto the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). "He that believeth and is baptized shall be saved" (Mark 16:16). "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

The foregoing passages, with many others that might be cited, including the great commission itself, make it absolutely certain that baptism did not in New Testament times precede, but followed, faith in Christ, and was the overt expression of that faith. The same passages make it equally certain that it preceded membership in the church; that it is an initiatory ordinance; and that it stands closely related to "salvation" and "remission of sins," and that it is in some sense precedent thereto. That it is not the procuring or meritorious cause of man's salvation, Free Baptists and Disciples of Christ are perfectly agreed. That it possesses no power to change the mind or heart of the sinner, and that without faith or repentance as its precedents, it is without meaning or value, they agree in holding and teaching. They are one in denying that baptism possesses any magical or mysterious power to regenerate a soul or reform a life. And yet, in the light of New Testament teaching and practice no one can deny that baptism holds an important place in New Testament evangelism. Its place is immediately following a penitent faith that is seeking the answer of a good conscience, as the visible expression of the soul's faith in Christ and its purpose to submit to him as Lord and Savior. Its use is to put into concrete form both the faith and penitence of the believer, and to enable him to claim, with assurance, God's promise of forgiveness, and the gift of the Holy Spirit. It is a divine adaptation to the needs of a human soul that is seeking to enter into discipleship to Christ, and to experience the joy of sins forgiven and fellowship with God's people.

In seeking thus to restore Christian baptism to its original place and use, the Disciples of Christ have no doubt laid more emphasis on the ordinance than have the Free Baptists. Probably some among us have laid *too much* emphasis on it, relatively, at least, in their efforts to counteract an opposite teaching. Perhaps some Free Baptists have not given sufficient emphasis to certain practical phases of this question. If so, a free intermingling and interchange of thought would soon neutralize these errors of excessive and defective emphasis. Indeed, they soon correct themselves among people who are devoted to New Testament ideals and who acknowledge no other rule of faith and practice.

Editor's Easy Chair.

Our readers may remember the old story of the clock that suddenly stopped ticking at the beginning of the year. On being asked why it did so, the clock replied that it had been calculating how often it would have to tick during the year, and it was so overwhelmed with the magnitude of the task that it had decided to stop! On being reminded, however, that it had to tick off only one second at a time, and that if it would look after the seconds the year would take care of itself, it decided to resume operations and its familiar "tick!" "tick!" "tick!" was heard once more. The Easy Chair has been thinking a little over the work of the coming year in the light of former years, and the work does seem to assume large proportions in the aggregate. Think of writing between 500 and 600 columns of printed matter, every word and sentence of which must be carefully thought out, in a single year! Add to that as many hundred letters to all kinds of people, on all kinds of subjects, from questions of higher criticism to the complications of a personal love-affair! And then there are special sermons, addresses and lectures enough to absorb any surplus vitality that may remain. Now if one stops to think of all that in advance, he is liable to have "that tired feeling," which the patent medicine people tell us about, and want to stop as the clock did. But, after all, it is just "one step at a time," one duty at a time, and one day's labor at a time. Sufficient for each day is its own tasks and burdens. It is by meeting each duty bravely as it arises, and performing each task faithfully as it comes to us, and by living, one day at a time, to the best of our ability, that we can accomplish the largest results in a year. It is only on that principle that we can find courage to take up the tasks and face the duties and responsibilities of the New Year.

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There is another question that comes to us at this season that troubles us more than the magnitude of the work we do, and that is, Will the work abide? "If any man's work shall abide he shall receive a reward." What appears to be more frail and perishable than the work which one does on the pages of a newspaper? Will it abide? Very little of it, if any, in its outward form, as it goes forth week by week. Only that abides which is taken up into the thought and life of others, furnishing nutriment for living souls, which, in turn, transmit it to others, and so on in a line of endless succession. Whoever touches and molds into a fairer and more useful form any human life, does an immortal work. The monuments we build for ourselves, or that others build for us, in marble and brass, will crumble to dust; but the human life that has been touched and quickened, and fashioned after the divine image, will live and glow with unfading beauty, when suns and stars have exhausted their fires and ceased to shine. It is not, therefore, in the *bulk* of the work done that we can take any pride. What of its quality? Has it touched and influenced for good any deathless, aspiring soul? To the extent it has accomplished that, and to that extent only, will it abide. If, then, only that part of our work will abide which builds up character—our own or that of others—after the type of Christ's character, what manner of people ought we to be, and what kind of work ought we to seek to accomplish in the world?

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This meditation has brought us to a point of view where we are able to judge the value of all our religious work. As this is the Evangelistic Number, it is natural to apply the principle to the work of the evangelist. It was in connection with that work that Paul said: "If any man's work abide, which he hath built thereon, he shall receive a reward." How much of the evangelist's work will abide? Only that which helps to fashion souls in the divine likeness; which brings men out of darkness into light and from the bondage of sin into the liberty of the children of God. It is not the size of his audience, or not even the number of his baptisms, nor of those whose names are enrolled on the church books, that measures the abiding value of the evangelist's work. These are only the outward signs by which men measure the success of the evangelist. The real standard of measurement only the Lord can apply, but we may rest assured that every tear of true penitence, every upward look of faith, every aspiration for a truer and better life, every reaching out of a trembling hand to grasp the offered hand of Christ, every prayer for pardon, and every purpose to follow in the footsteps of Christ, every life made holier and happier, and every home made brighter and sweeter by the presence of Christ, through the labors of the evangelist, will be recorded as very precious in the sight of God, for which he will give due reward. What other class of workers has greater opportunities for doing the work that will endure forever than the evangelists of the cross? They are the heralds of a wonderful Savior, and of a great salvation. They deal with immortal beings, whose hearts can be satisfied only by the message which they bring. Just in proportion as they bring the divine power of the gospel into vital touch with the lives of men will their work be enduring and their reward sure. "Who is sufficient for these things?" Only those whose sufficiency is of God, who walk with Him, and who are filled with His Spirit, and who can love men with something of that divine passion which moved Christ to give His life for the world.

⁂

But whether as evangelists, pastors, teachers, singers, elders, deacons, editors, or unofficial members, shall not we all seek this coming year to do the best work possible for us in our several chosen lines of activity, in order that our work may abide? Should we not look out for opportunities for doing the kind of work that will endure? To win a soul to Christ; to educate and train an orphan child; to recover a wayward soul from the path of sin; to give of our means for the spread of the gospel; to endow or assist in endowing a college for training young men for the ministry of the word—all this is work that will endure, and will go on duplicating itself when we have finished our course and have gone to our reward. Better rescue one child from orphanage and ignorance and neglect, better prepare one consecrated heart to preach the unsearchable riches of Christ, better light the fires of hope on the hearthstone where dark despair had come; better perform any service that will assuage human sorrow and put into operation some force that will work for human good, than to win millions on the stock market, or enlarge one's fortune by greed and avarice.

"So shall we join the choir invisible
Whose music is the gladness of the world."

Notes and Comments.

Dr. Lyman Abbott's address to the Harvard students, which made such a sensation in the newspapers, turns out to be nothing more than his oft-repeated position concerning the immanence of God. It is unfortunate, however, that a man of Dr. Abbott's ability can not so express himself on such occasions as to avoid the impression that was made on newspaper reporters as to his denial of a "first cause." Of course, people who have read after Dr. Abbott, know that he is not an atheist, and yet the newspapers gave wide currency to his alleged denial of a "first cause." If he simply meant to affirm that creation is a continuous process, and that God is still carrying it forward in his universe, that idea might have been conveyed, it seems to us, without giving aid and comfort to unbelievers and materialists.

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Of course, no one was shocked or surprised to see Dr. Savage quoted as saying in his Christmas sermon that "all mothers are Madonnas," and that God is in all children just as he was in Jesus of Nazareth. Dr. Savage is a Unitarian, and does not see anything unique in Jesus of Nazareth. Minds of the type of his have no logical difficulty in accounting for the stupendous miracle of Christ's life and character, and of its influence on mankind, on the hypothesis that he was a man like other men. But to most people who see a relation between cause and effect, and who must trace an effect back to a legitimate cause, all this seems exceeding superficial and unsatisfactory.

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We are giving large space this week to the subject of evangelism. We are giving our readers the direct testimony of several prominent evangelists as to their methods. A number of pastors present the matter from their point of view. It will be both interesting and instructive to all our readers, and particularly to ministers, to learn how these evangelists win their successes, and upon what methods they rely. It is not difficult, however, to read between the lines the fact that it is not the methods, but the man behind the methods, with his heart aflame with the gospel message, that does the work. Last of all, and perhaps least of all, is the introductory editorial, outlining a discussion on this subject, which will, perhaps, continue through several weeks. It is altogether proper that the subject should have this prominence at the beginning of a year that promises to be so marked by widespread evangelistic efforts in all our churches.

It is a little remarkable that the evangelists who have explained their methods in this number say little or nothing about their use of tracts or other literature in connection with their meetings. We can hardly believe that this means of enlightening public sentiment, and preparing the way for preaching, is entirely neglected, but it is very plain that it does not have the prominence that it ought to have in our evangelistic work. This may result, in part, from the lack of suitable tracts for such use, and we are ready to admit that many of the tracts which have been so used are out of date, but there are tracts among us well adapted for evangelistic purposes, and they should be used most liberally in connection with evangelistic meetings. They will go where no preacher is likely to go, and will be welcomed where no preacher is likely to be invited. Let tract distribution become a characteristic feature of our new evangelism.

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It should be borne in mind that the spiritual atmosphere in which converts are born, and in which they spend the first weeks of their religious lives, has much to do in determining their Christian character and usefulness. Their minds and hearts are in a plastic condition at such a time, and if they find the members of the church into which they come, prayerless, unspiritual, unfaithful in their religious duties, how natural it is for them to conclude that church life does not make any high demands upon them, and how easily they conform to the lower standards, though often not without a sense of disappointment at first! How important, then, that our churches should be in such spiritual condition as to be fit training-schools for those who are new-born into the kingdom of God. If it were better for one to have a mill-stone tied about his neck and be cast into the sea, than to be a stumbling-block in the way of Christ's little ones, how careful ought church members to be in their religious lives and deportment in order that their example should be an inspiration, and not a stumbling-block!

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With the end of the old year, when the records of its achievements and failures are closed and we have passed to the opportunities of the new, Christian men should renew the vows that bind them in duty to God and man.

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Do right, and God's recompense to you will be the power to do more right. Give, and God's reward to you will be the spirit of God himself, whose life is the blessedness of giving. Love, and God will bless you with the capacity of more love, for love is of heaven—love is God within you.—*W. F. Robertson.*

The Passing of the Giant Gooseberry

By William Durban

The parliamentary recess is on, and members of the Lords and Commons are scattered all over the world till February, when they will troop back and the political fracas will recommence at Westminster. Meantime, a singular new phenomenon is observable. Formerly, and until very recently, everybody was expected to be interested, when there was no parliamentary intelligence, in all sorts of the most trivial topics for which, under other conditions, no space would be afforded. Somebody would send word that the sea-serpent had again been seen at its antics in the Atlantic or the south seas. This would start a lively correspondence. When that was flagging, from Hampshire or Devonshire would come a description of an enormous gooseberry hanging on a shrub in some cottage-garden. The glorious gooseberries instantly found competitors until the novelty was gone, and then most conveniently it was discovered that a pair of pretty robins had made their nest under the bookshelf in the pew of a family attending an old parish church down in Suffolk, the birds flitting in and out through the windows all service-time without any fear. Immediately it would be recorded how chaffinches were incubating in a letter box under a door-knocker, tomtits in another place had constructed their tiny home just inside the window of a summer-house, and many other ornithological eccentricities were poured in upon editors to help them to pad vacant columns.

Do We Believe?

All this kind of thing is over. The great gooseberry era is a thing of the past, and the periodical apparition of the sea-serpent and performances of nestling tomtits have gone out of fashion. It is surely a most favorable sign of the intellectual change of attitude that the columns of the great dailies of London and the provinces now during the recess teem with wonderfully instructive, able, and suggestive letters on momentous topics, especially moral and religious. For several weeks one of the most popular organs in this country, the great Daily Telegraph, has given up the whole of one of its large pages every morning to a symposium on the question, "Do We Believe?" I do not think I have ever read so profoundly interesting a debate. Educated people of all classes, high and low, as well as even uneducated but naturally thoughtful and intelligent men and women also, have sent many thousands of letters, of which every day the editor is inserting a selection. The discussion shows no sign of flagging. Every Monday and Tuesday, in addition to a quota of the correspondence, appear full outlines of some of the hundreds of sermons preached in all parts of England on the previous Sunday in all parts of the land. Men of science, officers in army and navy, captains and sailors of merchant ships, railway men, merchants, shopmen, laborers, ploughmen, teachers, bishops and clergymen of all ranks, high-born ladies, servants, and even washerwomen, have swelled the discussion. Sir Hiram Maxim was moved to contribute a letter. All kinds of criticism, of course, abound. But the striking characteristic of this discussion, started by an Oxford university graduate, is the overwhelming evidence of actual Christian faith in the vast majority of the people of all classes, in spite of the lamentable apparent public indifference. After all, it would seem that under the aspect of religious apathy, which is almost the despair of many a poor earnest and struggling preacher, is a wonderfully deep and strong current of conviction of the immortality of man, the existence of a Supreme Deity, the certainty of a future destiny, and the truth of the Christian religion. It is encouraging in all the vast confusion of spiritual thought and opinion to note that when the test is applied by an opportunity of free and open discussion on common and neutral ground, the expression of the deep popular faith in the infinite, the supernatural, the eternal, and the divine pours forth in an apparently inexhaustible stream.

The Revival of Unrest.

One of the provincial clergy on Sunday last preached one of the many sermons suggested by this great current discussion. Rev. F. Daniels, addressing a large congregation at Wellingborough, said that they were passing through a revival of unrest in religious life. Every part of their faith was being criticised and subjected to the most searching analysis. Instead of condemning the critics they should congratulate themselves on this evidence of the thirst for knowledge, for he was certain that the facts that must come forth would be found to be the spokes of the ladder by which they would climb from earth to heaven.

More From the Greatest Scientist.

I open this morning's papers, and am unspeakably delighted to find in their columns the report of fresh declarations from Sir Oliver Lodge. I thought that I could not, in one of my recent articles, do my American readers a greater service than by giving them the account I then wrote of this master of modern science. I cannot refrain now from referring to the very latest public utterances of this famous principal of the Birmingham Technical University, the very prince of the young generation of our British physical scientists. The following words were spoken last night by Sir Oliver Lodge, in London, when addressing a company of students at Birkbeck college, the great scientific institution where my young friend Landon Moore pursued his studies when in England.

"I am very much impressed with the power and responsibility of the human race, and with the management of this planet, which seems to be given to it, so that things will not improve unless we improve. I believe in divine guidance, but I believe in a Deity acting by agents, and that when he takes all this trouble through millions of years to evolve a human race with conscience and free will and power of guidance he will practically leave it to them to decide what their future is to be. They may go up or down, just as an individual. So much depends on us—whether we undertake these reforms and give our minds and lives to them in some shape or other, each trying to do what he can. We are a part of nature, but we are an efficient and conscious part. The fact that we are alive is a tremendous responsibility—which people do not always recognize—if you believe that life does not cease or become extinct, that the personality once developed is a perennial thing, and although the body may be and will be sloughed off in a few years, the personality and individuality is persistent, so that before every member of the human race is an eternal destiny."

Do We Get Our Deserts?

Parallel with the long symposium in the Daily Telegraph, another is proceeding in the columns of the Daily Chronicle. This is on the problem, "Do we get our Deserts?" and it is exciting wide interest. On this topic also hundreds of sermons are being delivered. The debate hinges on the question of human immortality. Again I observe that such a discussion in a daily secular paper is a marvellous sign of the times. No daily organ would have given an inch to it a few years since. Truly the public mind is being transformed and that in the right direction. All sorts of writers are joining in the discussion. The preponderating sentiment is that there must of necessity be an after life for man, seeing that he does not get here either what he deserves in the way of good or what is due to him for his demerits. The good are not recompensed here and now, nor do the evil doers meet with their retribution for the misery they work on others. It is singular indeed thus to see the secular journals converted into pulpits for preaching instead of making themselves simply political platforms. We have passed into a new era. The best thought is coming to the front, and avenues are opening for the ventilation of sentiment on the most momentous considerations. And such a tendency of the times makes me more of an optimist than ever.

London, England.

As Seen from the Dome

By F. D. Power

"The acceptable year of the Lord" is the year of grace, of Jubilee. Among the Jews every fifty years came this year of festivity. It was the revolution of seven weeks of years at which time slaves were made free, lands reverted to their ancient owners, debtors were released from their obligations. The design was to prevent the too great oppression of the poor, vast accumulations on the part of the rich; to preserve a sort of equality throughout the families of Israel. It was a type of the gospel state. Our Lord proclaims the true year of Jubilee—good news to the poor, healing for the broken-hearted, freedom for the captives—a trumpet blast of God's great Jubilee in a world of suffering, want and sin. Every year may be an acceptable year of the Lord. It is possible to make the year of our Lord 1905 such a year of grace. The acceptable year is that which is pleasing to God. It is God's pleasure every year to make himself known as our Redeemer and friend. We do not have to wait for eternity to find the joy of his right hand, nor for any dreamed-of Golden Age, nor for the peaceful close of life and the heavenly homegoing. God wills that this year this gift may be ours.

The present interests us all. It altogether absorbs thousands and hundreds of thousands. It seems to be at once so transitory and so urgent, so full of claims upon our attention that nothing else can be considered. "Seize the day!" sings the poet. "Seize the pleasures of the present hour. Let the stern problems of the future take care of themselves," says the Epicurean. "Take no thought of the morrow. Forget there is a future. Bury thought; bury conscience in the grave of sense," is Satan's counsel. "Take no thought of the morrow. Trust to the Father's providence. Work to-day," is the teaching of Christ. "In all thy ways acknowledge him and he shall direct thy paths." Providence has a thousand keys to open a thousand doors for the deliverance of God's own. Duties are ours, events belong to God. While Pharoah builds his treasure cities he is working his ruin. While Israel totters on the brink Moses is born. Believers who watch for providences will never lack providences to watch. Our limbs grow weary; God does not. We sleep; God never sleeps. Without God—without everything. With God—enough. And it is God's pleasure to make the New Year an acceptable year. Shall it be?

The acceptable year is the year when God's plan and God's working, and man's faith, and obedient and intelligent co-operation with God are all in harmony. Our part is as clearly defined as God's. "Work out your own salvation, for God worketh in you." Man is the only being in the universe capable of being by choice God's fellow-worker, or of choosing not to work with God. Some one has said the mathematical bee never constructs a false angle, the sagacious dog seldom is out in his calculations. No fish, no reptile fails of its purpose. Man has the power of choice and man has war in his members between appetite and duty. God's part is perfect. No sinner has to cry to God to be reconciled to him. The call from heaven is "Be ye reconciled unto God!" Man must believe, renounce his sins, yield to the authority of the Lord Jesus in his holy institution of baptism. Christ's interpretation of his mission is "I have come that ye may have life." Christ's complaint is "Ye will not come unto me that ye may have life." Work as a partner with God, in co-operation and fellowship with him. Walk along the same path with God in daily and hourly companionship with him. Wait upon the Lord, refer all matters to him, seek to make all your human plans harmonize with his divine plan; will what he wills, love what he loves, hate what he hates; and the year must flow on happily, peacefully, acceptably.

All the discord in any life, all the strife among the nations, all the clash of creeds among the people, come from failure to hearken to God's voice and harmonize with God's plan. Find out what God's plan is and get into harmony with it. The world is to be saved. The will of God is that none should perish, but that all should come into eternal life. Let the church hear him; let the nations listen for his voice; let the home wait upon him for counsel; let the individual make his will supreme; and what a year this will be in the history of every land and of every life!

The acceptable year is the year when we learn that what God offers is unspeakably the happiest thing for us. If I mistake not we are all seeking happiness. And yet happiness does not come by seeking. Men think to get it through wealth, but who finds it there? A gentleman enjoying the hospitality of Rothschild, as he looked at the superb appointments of the mansion said, "You must be a happy man!" "Happy! me happy!—happy!" Let us change the subject." One said to John Jacob Astor, "You must be happy with all your possessions." "Why," said the other, "would you take care of my property for your board and clothes? That's all I get for it." "I suppose," said Johns Hopkins to his gardener, "you think one with money a happy man." The gardener replied he thought wealth brought its cares as well as its advantages. "Yes," said Hopkins, "you have seen a big hog with an ear of corn running to get away with it and a dozen others squealing after him. Well, I am the big hog with the ear and every little pig in Baltimore is trying to get it away from me." Evidently wealth does not necessarily mean happiness. You cannot buy happiness, but you can have it without money and without price if you will.

In Miss Clara Barton's History of the Red Cross in Cuba there is this characteristic story of President Roosevelt. Early in the day there came to our headquarters an officer in khaki uniform showing hard usage, and a bandana handkerchief hanging from his hat to protect him from the fierce rays of the sun. "I have some sick men with my regiment who refuse to leave it. They need such delicacies as you have here, which I am ready to pay for out of my own pocket. Can I buy them of the Red Cross?" "Not for a million dollars," was the answer. "But my men need these things and I think a great deal of my men." "But we can't sell Red Cross supplies." "Then how can I get them? I must have proper food for my sick men." "Just ask for them, Colonel." "Oh, then I do ask for them!" "All right, Colonel, what is your list? When will you send? They will be ready at any time." "Lend me a sack and I will take them right along," said the Rough Rider. The sack was filled with many pounds, and Colonel Roosevelt, the future president, slinging the big sack over his shoulders went striding off and out of sight into the jungle.

The things which make happiness are not to be purchased. The conditions of peace are easy. The secret is within reach of every soul. The power to make every year an acceptable year, every month an acceptable month, every day an acceptable day, every moment an acceptable moment, is ours. What God has for us to-morrow, what God offers us to-day, is beyond all the happiest for us! Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him even here and now.

"My dear man, I am afraid you are dying," said the minister to one on the mysterious border land. "I exhort you to make your peace with God." "Make my peace with God, Sir! Why that was made 1900 years ago when Christ died. Christ is my peace and I am saved." Yes, yes; this is eternal life, to know God, and Jesus Christ whom he has sent. "Lord, to whom shall we go? Thou alone hast the words of eternal life!" Is your heart heavy from any cause? Are you weary? Is life unsatisfactory? Have the years been unacceptable? Be a Christian. Lay hold on eternal life. Have Christ as your portion. Make this the acceptable year of the Lord.

EVANGELISM*

By W. J. Wright

National Secretary of Evangelism

In its largest sense evangelism embraces "every word that proceedeth out of the mouth of God" on behalf of man. It began in eternity with the Ancient of Days. Before God said, "Come, let us make man in our own image," back beyond the singing together of the morning stars, and "ere the Eternal had ordained the day," beyond that beginning in which "God created the heavens and the earth," before the birth of chaos, and far back into eternity to the point where God determined that a race still uncreated should some time be summed up in Jesus Christ, we must go to see begotten our evangelism, which in due season was brought forth to gladden and redeem the world.

In "nobler speech than angels use" came the evangel to that first erring man, informing him that "the seed of the woman shall bruise the serpent's head"; in the seven colors of the rainbow it assured Noah of God's good will toward man, and that I AM would not destroy the race again with water; it sent Abraham forth "not knowing whither he went," longing as he traveled to see the day of Christ, "and he saw it and was glad"; it enabled Moses, through a testing of 80 years, to endure "as seeing the Invisible"; it guided the judges, upheld the righteous kings, made old men see visions and young men dream dreams; it filled the prophets with God-breathed messages and enabled them to see through lift-up gates the King of Glory enter in; it permitted them by faith to see the very face of God and to know they were his own. I believe, then, that evangelism embraces every heartening and helpful syllable which God has ever spoken to man.

And so, whether awestruck shepherds on Judean hills heard heaven's chorus chanting "peace on earth, good will toward man"; or whether in Judean wilderness an uncouth, hair-clad man told wondering multitudes that heaven's kingdom is at hand; or whether in all the towns and cities whither he himself would come, the twelve and seventy sought to fold the lost sheep of Israel by proclaiming the reign of heaven begun on earth; or whether Christ the King invites worn and weary sin-bearers to find in him rest for their souls; or whether heaven's herald of grace to the Gentiles astonished the Athenians at the Areopagus by announcing the resurrection of Jesus from the dead, it was all evangelism; yea, whether in this tongue, yon clime or that age; whether in church or cloister, field or forest, mount, main or mart, palace or purlieu, men have told of the blessedness of knowing God and doing his will, it has all been his evangel, they his evangelists, and the labor his evangelism which now begins to bear fruit in—

> "Love, which is sunlight of peace,
> Age by age to increase,
> Till angers and hatreds are dead,
> And sorrow and death shall cease;
> 'Peace on earth and good will!'
> Souls that are gentle and still,
> Hear the first music of this
> Far-off infinite bliss."

Savonarola, then, and Huss, Luther, Knox, Wesley, and a host of whom the world is unworthy, who hazarded and laid down life for the gospel, mighty messengers of better days, were all evangelists.

And those souls of wide, clear vision, who labored and into whose labor we entered, who through prayer and pains made possible this great gathering which seeks to further the things which are simply Christian, who brought about the conditions which have made this great brotherhood which seeks to restore all that was vital, ideal and permanent in the apostolic church, Stone, Campbell, Scott, Smith, Richardson, Goodwin, Shaw, Tiers, Pritchard, Pendleton, Errett, and a host of others, were all evangelists and magnified their office. With these fathers who taught us to speak where the Bible speaks and be silent where it is silent, who discovered that unity of faith is possible only while the Christ is its sole object, and that where this faith obtains there should be liberty, moderation and love in all else—with them evangelism was not a thing apart: it was the very gospel. With them the spirit of Christ was the spirit of evangelism.

In all religions but ours, a straight line connecting the worshiper with his god is all; but in Christianity there must be two lines, one from God to me and one from me to my brother-man; for, "when God comes down to man, man looks around for his neighbor."

> "Heaven's gate is shut on him who comes alone;
> Save thou a soul, and thou shalt save thine own."

Then hunt in the highway! Search in the slum! Drag all the deeps! Sweep! Sweep till you find! Whatsoever the cost, find the coin that was lost! For, as spake Joseph to his brethren, so speaks the Crucified to us: "You cannot see my face except your *brother* be with you."

What has made our growth the astonishment of our religious neighbors? The evangelistic spirit with which our plea has been pregnant. After our sermons is the inevitable invitation. So complete may be the sermon without it as to make the invitation appear a mere excrescence and as inharmonious as a collection at a funeral service. Yet the invitation is given, and how easy and unanswerable our defense: "An invitation to follow Christ is never irrelevant to the gospel, but is ever in keeping with the great commission." Our real preachers—God be praised for them—are brave enough to sacrifice symmetry of sermons to soul-saving.

I sat with a thousand others before that prince of pulpit orators, Dr. Talmage, listening to a sermon on "Gates of Carbuncle." The preacher was at his best and the Spirit of God strove with men and bowed them with the thought of their defilement. Like beads of dew on sere and dying leaves, sat tears on sin-stained cheeks, while miserable men moaned for deliverance. Had an invitation been given and pressed, who but God knows the number of broken and contrite hearts which would have found the gospel God's power unto salvation, and which would have been laid at the feet of Christ? But no invitation was given—only the announcement: "If any are thinking of uniting with this congregation, I am instructed to have them meet the elders in the vestry room at eight o'clock next Thursday night." No wonder that even with such preaching, but without the wooing invitation to come to Christ, there was not a conversion in that church in two years, and that "Ichabod" was written on the portal.

How much that invitation means in our work! Here are congregations built up and kept strong through responses to the pastor's weekly invitation. Here are throngs responding when our evangelists, Cowden, Coombs, Harlow, Martin, Northcutt, Small, Scoville, Updike and Wilson, urge men to come to Christ. Here are pastor-evangelists, a mighty host, who win their thousands thus, and some of whom, like that model man and preacher, the much beloved and deeply lamented George Darsie, find time annually for a meeting or two away from home. This last class of men last year, under prompting of the American Christian Missionary Society, and with no cost to the society except for postage, held 597 missionary protracted meetings and added 13,458 members to the congregations.

And, brother preacher, we appeal to you, "Go thou and do likewise." Near you are places which need meetings but are unable to pay properly for them. They will gladly eat the crumbs which fall from the table of great and prosperous congregations. Go, help them! Run to them quickly! You will revive their failing faith and drooping courage; you will put flesh and life where you find either putrescence or dry bones, and as parched fields leap into life with the coming of the early and the latter rains, so at your coming with the gospel of the grace of God, will hearts hard and barren, like

(*Continued on page 15.*)

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*Preview for Symposium in "Evangelistic Hour" during convention sessions of the American Christian Missionary Society.

Evangelists and Evangelism

By J. M. Rudy

In a former article, I emphasized the fact that evangelists do much to help or hinder our cause in the communities where they labor. This is so well understood that it hardly need be mentioned, and I would not call attention to the subject were it not for bringing out some things that I feel need emphasis. How often an evangelistic meeting results in giving a very distorted idea of our plea as a people. How often it drives others away instead of drawing them to us.

In conversation with Prof. B. A. Hinsdale, of the University of Michigan, a few years before his death, he dwelt with great earnestness upon this subject of evangelists, their work and their methods. I shall never forget how he "warmed up" to his subject. The following are some of his thoughts and statements upon that occasion. In the beginning of this movement, God raised up some great men. They had a mighty fight to make, and they won many signal victories. Their victories were the victories of faith and the power that moved them was conviction. They saw and felt the awful sin of division, as well as the blight of sectarianism. These great convictions were burning flames upon the altar of their hearts, and this fire and zeal and earnestness seemed to sanctify their severest fights. God gave them vision and strength. They felt the awful wrong of rending the seamless garment of our Lord. They grasped the magnitude of the offense against the peace and harmony of Christ's kingdom. They loved peace and longed for it; but saw and felt that it must come only after a great fight of faith. They kept their battles upon a high plane. They were men of high and holy motives. They pleaded with God and with men to heal the wounds of Zion. They made private homes households of faith and spread therein the supper of the Lord. They were men of the deepest piety and had great power in prayer.

But there came after these giants a generation of roving preachers, who possessed all the pugilism without the brains and convictions of the "fathers." These fellows would "spoil" for a fight. Their idea of preaching was "to take sectarian scalps." They regarded the conversion of a Presbyterian as great a victory as the return of a sinful prodigal. They took a few passages of scripture, such as Acts 2:38 and literally made a "fetich" of them. Instead of showing the broad basis and the common ground upon which any people who plead for Christian union must stand, these fellows bristled with peculiarities. Their work was more destructive than constructive. The evangelist that is stereotyped and formal, that goes to the world with a "brief," and mistakes it for a whole Bible, is not following apostolic preaching. The apostles never thought of talking about the "steps" into the kingdom of God. They did not trouble their hearers about the "plan" of salvation. They preached the love of God as expressed in the gift of the Son of God. They never said, "Repent and be baptized," etc., until after convicted sinners cried: "What shall we do?" The apostles did not recite examples of baptism and then urge these as a sufficient reason for others to be baptized. Baptism to them was not a matter to be urged by force of historic illustrations alone. Be baptized not merely because Peter says so, and not because Paul says so, but understand the awful moral necessity which then existed, and does still exist for being baptized. "Arise and be baptized and wash away thy sins, calling on the name of the Lord." What they did in Jerusalem or Ephesus or Corinth is not of value simply because it is historic fact, but is of the greatest value because of the reasons that existed for doing these things. Man is to-day what he was then, "alienated from the life of God through wicked works." He is sinful and undone before God. His great concern should be not so much *what* they did on the day of Pentecost, as *why* they did it; and to feel that exactly the same moral and spiritual necessity for obedience exists to-day in us as existed in them.

Two men made ready to enter their country's service in the civil war. One said to the other, "We had better be baptized, then if we get killed we are all right, but if we don't it won't hurt us." Think of it! "It won't hurt us." The great question is, am I aided in this and through this act of obedience in my experience of new life in Christ? "He that hath the Son hath life, and he that obeyeth not the Son, shall not see life." Think of the man born blind, who received his sight, remarking, "Well, sure enough, that process of putting a little clay on my eyes didn't do me any harm!" How unlike this did the man feel! "One thing I know, whereas I was blind, now I see." Are we helped through the genuineness of our repentance and the strength of our faith in finding our spiritual sight in this solemn act of surrender to the will of Almighty God? If we are not, then we have perverted a divine requirement like one who partakes unworthily of the Lord's supper, and who "eateth and drinketh judgment to himself, not discerning the Lord's body."

I shall never forget this conversation. The professor closed with this sentence, "Unless God breaks the *type* [of evangelists] we can never reach and move the *thoughtful* world with our plea." Professor Hinsdale uttered this sentence with the emphasis on the words "type" and "thoughtful." I need not say that I felt that the professor was pessimistic touching the work of our people, and frankly told him so. Nor need I disguise the fact that I felt he was touching matters of supreme interest and importance to us as a people. I asked him why he did not write these things in our papers. He replied, "Our preachers will not hear them. I tell you they have reached a type, and you have to hear one of them preach or pray but a few times before you discover the earmarks." I replied, "They may not hear you, but that is their fault, not yours. The people of Macedonia did not feel their needs, had no appreciation of their condition, but the messenger of God did, and cried, 'Come over into Macedonia and help us.' If you really feel that these things are true, you should proclaim them as the prophet and messenger of God, and trust results to the Spirit." The good man gave a significant nod of his big head, moved slowly to his desk (this conversation took place in his own home in Ann Arbor) picked up a volume of Froude's "Short Studies in Great Subjects," and—collapsed. The curtain was drawn and I was left alone. I have often thought of this conversation and have tried to profit by it.

A. McLean once wrote: "I think altogether too much prominence has been given to the subject of baptism in our preaching. There has been some provocation for the oft-repeated and vulgar criticism: 'They don't preach anything but baptism. All they want is to get you under the water.' I know there has been lately great improvement here, but there is room for more in some quarters. It is worthy of remark that the New Testament nowhere commands us to preach baptism. We are commissioned to preach the gospel, and baptize believers; to disciple all nations, baptizing them. Neither is it recorded that any of the apostles did preach it. It appears that they preached Christ till a terrible conviction of sin compelled their hearers to cry out in a very agony of earnestness, 'What must we do?' Then they were told, 'Be baptized every one of you.'" Again Brother McLean wrote: "Men of little or no spirituality went about like roaring lions, seeking whom they might devour. They challenged the world to debate with them. They could demolish their antagonists as easily as Sampson did the Philistines with the jawbone of an ass. A statement appeared in one of our papers that a church in which there was not a single praying member wanted a debate on baptism. They felt that they could beat the world on the action, subject and design of baptism; but to live in the Spirit and to walk in the

Spirit is no part of their plans or aspirations. It need occasion no surprise if it should be said of such people that they do not believe in heart religion."

Of one thing I am convinced, and that is that "our preachers" are as open-minded, as receptive of what they feel is true, and are as susceptible of change for the better, as any class of preachers on earth. I believe Professor Hinsdale was too hard on them. I am just as truly convinced that a most vital need of this hour is a reserve force of evangelists, bigger in thought, deeper in sympathy, clearer in vision, and stronger in spirituality, and mightier in the scriptures, than some of those who are known as evangelists. Whenever God raises up men among us of the spiritual size and the moral force of Moody and Finney, of sainted memory, and of J. Wilbur Chapman and R. A. Torrey and G. Campbell Morgan and L. W. Munhall and others, who to their spiritual power will add the New Testament method of evangelization, this reformation will move forward as never before. "The world is ruled more by the lawgiver than by the law," said Joseph Parker.

I know that I am asking for something very high and great, but I know too that the plea that we make is meat that can produce Cæsars. If we haven't them it is because they haven't fed on the meat of the plea. The plea is undiscovered. In all human history great ideas have produced great men and been produced by them. If our plea is a great plea, and it is; if our plea is a divine plea, and it is; if humanity needs our plea, and who doubts it, then our people have a right to expect, yea must expect, mighty men, moral princes and spiritual kings, "masters of assemblies," to present, proclaim and interpret this plea to the people.

"O where was Roderic then? One blast upon his bugle horn were worth a thousand men."

Sedalia, Mo.

Constant Evangelism

BY CHAS. S. MEDBURY.

The committee on national evangelism stands for protracted meetings. It is loyal to the field men, the sacrificing heralds of the gospel, who, turning from their homes and all the personal advantages of a settled pastorate, are giving themselves to the winning of men to Christ. Granting that some mistakes have been made and that some congregations depend too much upon the "big meetings" of stated seasons, it yet remains true that we as a people are under lasting obligations to our field men and that a great part of our growth has come through the special efforts in the churches. While all this is true, however, we shall never accomplish all that we should until our pastors in country, village and city pulpits are thrilled with evangelistic zeal and come to have confidence, too, in the possibility of winning people, and that continually, through the regular services of the church. Without in the least questioning the place of protracted efforts, which will have their place in even the most evangelistic church, the fact remains that there is great danger in our coming to depend exclusively upon special efforts. Our churches should be organized on evangelistic lines all through the year. The people should be led to expect confessions in the regular services. They should be surprised when there are not confessions, rather than when there are. Our congregations should not await the coming of a man from the field to lead them in evangelistic effort. They should feel that the pre-eminent work of their own preacher is to call men to Christ, and that the whole year through they are obligated to stand by their preacher in prayer and zealous personal effort.

It is the feeling of the writer of these lines that our preachers themselves need to cultivate the spirit of personal evangelism. Stalker well says: "I believe that almost any preacher, on reviewing a ministry of any considerable duration, would confess that his mistake had been neglect of individuals." Referring later to his own ministry he says that when he was turning from one charge to another the chief impression made upon him as he reviewed his ministry was that this was the point at which he had failed. Concluding, the same eminent man says: "I said to myself that henceforth I would write Individuals on my heart as the watchword of my ministry." If this resolution should be cherished in the heart of all our preachers, multitudes of people would be thrilled by the example and the whole brotherhood would come to be marvelously evangelistic.

Not one word of what is here written must be considered as reflecting upon our glorious past. We have been a great people in evangelism. The danger is, however, that, having won a place in the world, we may come to be more at ease than were the heroic pioneers of our movement, upon whom was the necessity of struggling for their very lives. May God help us to remember that, while much has been done, "there remaineth yet very much land to possess." More men are needed for the field and as they go forth more prayers should attend them. No man should feel as though standing alone. The work is our work. The evangelists are our representatives at the front. And then more meetings with home forces are needed. And still beyond this, we need the constant and untiring, the expectant and conquering, personal evangelism that yields its blessed fruitage each passing day.

* *

The Way to Victory.

It is a fact that the church moved forward with a most triumphant march during the first century. She was opposed by Judaism on the one hand and paganism on the other, persecutions were bitter, but in about sixty-five years after the apostles commenced under their last commission, her power was felt throughout the civilized world and they numbered over six millions of believers.

Why was it that the church made such rapid progress in so short a period?

1. Because the apostles and their associates preached Jesus Christ, the Son of the living God; how that Christ died for our sins according to the scriptures, and that he was buried and that he rose again the third day according to the scriptures.

2. Because every disciple knew what he believed and why he believed it, and became a teacher or preacher (of what he believed) of the gospel. They went everywhere preaching the word.

3. Because they believed that the world was lost, that mankind was in sin and darkness and that Jesus was the only way whereby man could be saved.

4. Because they were a united church and preached the same thing—the gospel of Jesus Christ, one head, one body, one message for a lost world.

If we go forth into the great harvest field, the world, in the same spirit, with the same faith, and with the same message that the apostles and their co-laborers went, our number will be more than doubled by 1909. A million and a quarter Disciples preaching Jesus, the old Jerusalem gospel, will renew the scenes of apostolic days and will record in the acts of the Disciples of the nineteenth century, "and the multitudes believed and obeyed the gospel."

Hampton, Va. A. J. RENFORTH.

The Literature of Evangelism

By H. O. Breeden

The crying need of the church of Christ is the creation of a literature of evangelism. One who surveys the purely evangelistic literature begotten in our eighty years of history must be chagrined over the paucity of it and sometimes distressed over the character of it. The distinctively evangelistic works put out by our people are so meager as to excite wonder that with them we have accomplished so much. Some of them are so cheap and superficial as to humiliate a thoughtful mind. Our oral evangelism—that is to say our evangelistic preaching—clothed, as it always has been, with a living personality—"a flame of fire"—is a thousandfold stronger than our literature.

Among the helpful evangelistic books may be enumerated the volumes of Sermons by Franklin; The Gospel Restored, by Scott; The Living Pulpit, edited by Moore; The Western Preacher, by Mathes; Sermons by Updike; Talks to Bereans, by Isaac Errett; Seeking the Old Paths, by Moffett; Sermons by Sweeney; Evangelistic Sermons, by Mathews; several biographies; a few score of valuable tracts dealing with elementals, and among the best, "First Principles," by Davis.

But it may be contended, and rightfully, that a distinctive evangelistic literature is not needed where access is so easy and free to the one peerless source of all evangelism—the Four Gospels and the Acts of the Apostles. All evangelism must find here its source and its power, its root and its flower, its center and circumference. Still the stream of evangelism so fresh and invigorating might be broadened and deepened and its current wonderfully accelerated by the creation of a literature of the evangelistic type, such for instance as we are beginning to accumulate of the mission type. A wise evangelistic literature will constitute indestructible fuel for the fire of zeal which must be piled upon the slumbering embers of faith. Literature will beget interest, and interest will beget inspiration, and inspiration will unlock the treasure house of resources. Literature will furnish equipment to evangelism; it will elevate its ideals; it will panoply it for success.

This literature should be of twofold character: 1. Historical. It should be a chronicle of successes and victories. 2. Didactic and dynamic.

It should have at least six clear and definite characteristics:

1. It should be apologetic, presenting the new evidences of Christianity as well as the old.

2. It should be doctrinal; dealing with elementals, stating in the terms and language of to-day the great principles of the plea which have constituted the artillery of the church.

3. It should be logical, scientific, rational, scriptural, showing the harmony of these in the gospel of Jesus.

4. It should be tender and tolerant, simple and sympathetic.

5. It should be hortatory and persuasive, abounding in incident and illustration for effective use with the common people.

6. It should, above all, be vital and spiritual, emphasizing possession rather than profession, character rather than creed.

The literature of other religious bodies is more abundant and far more comprehensive. This is due primarily to two reasons: 1. They are older and have had ample time to create and develop an evangelistic literature. 2. They have given more constant and consistent attention to this great department of religious activity. It may serve to stimulate and aid some Christian workers to catalogue a group of recent valuable books on evangelism by successful and well known evangelists and students of evangelism. As I write, I have on my study table a score of new, fresh, vital works on evangelism, all from the press of the Fleming H. Revell company. Let us open this little red covered volume of 100 pages on "Evangelism," by G. Campbell Morgan. Its five chapters are so many jewels, bright, sparkling gems of the first water. They are: The Evangel, The Church Evangelistic, The Evangelist, The Evangelistic Service and The Present Opportunity. Every page in this volume glows with helpfulness.

I take up another vital book, "Quiet Talks on Power," by S. D. Gordon. Of its eight chapters I hardly know which to characterize as most helpful. No earnest mind can read one of them without an inspiration to be himself a man of power with God. "Thirty-one Revival Sermons," by Lewis Albert Banks, is a repository of fine, new, fresh illustrations and beautiful poems, all redolent with appeals to the sinner to come to Christ. These appeals are based upon a study of Old Testament characters, but nevertheless "feeding" and fine. "Treasury of Illustrations," by Henry Ward Beecher, is a compilation of the best things ever said by the greatest preacher in his long and brilliant ministry. The illustrations under the title, "The Spiritual Life," will yield richly to the treasure house of the evangelist. Two books by R. A. Torrey, one of America's greatest evangelists, now touring England with his far-famed singer, Alexander, will prove themselves of surpassing worth to any preacher or Christian worker. These are: "How to Work for Christ," a compendium of effective methods, and "How to Bring Men to Christ." The volumes of sermons by John McNeil, the great Scotch evangelist, are strong, vigorous presentations of vital spiritual truths. Our people would not accept all the teaching of these volumes, but all would be profited by their supreme emphasis on obedience to Christ. The little volume, "The Spirit-Filled Life," contains a great truth and is tinctured strongly with a theology which our evangelists could not endorse.

In the Red Library series are a number of inexpensive books that every evangelist will find helpful, some of them positively inspirational. Notable among these are: "The Way to God," "Sowing and Reaping," "To the Work" and "Select Sermons," by Moody, and "The Revival of a Dead Church," as also "Up from Sin," by Brougham. Myron W. Haynes' essay on "Modern Evangelism" is well written and positively forceful. There are two books edited by Perren: "Outline Sermons and Plans," and "Revival Sermons and Outlines," by well known evangelists and pastors, which possess a certain value. The Winona publishing house has recently put out a group of a dozen splendid books on evangelism. Chief among these is the volume entitled "Fishing for Men," by J. Wilbur Chapman. "Jimmie Moore, of Bucktown," by Melvin E. Trotter, is a capital story showing the power of the gospel in winning and transforming the sinner. Of the same nature is "From Nowhere to Beulahland," a personal narrative by Elijah P. Brown, founder of the "Ram's Horn." "Greatness," by Henry Ostrom, is a choice little volume. But a truce to the new books for the nonce. None of them nor all of them together are one-half so valuable even as guides, hand books of methods and repertories of information as the "Old Book," and as inspiration to the evangelist and divine help there is but one book.

Our Marching Orders.

By B. F. Manire.

The risen Savior said to his chosen disciples: "Go ye therefore, and make disciples of all the nations." These words contain the marching orders for every disciple of Christ, wherever he may be. Each one must go in person or in proxy—should go at once and continue to go. Souls are hungering for the Bread of Life, thirsting for the Water of Life; and many are perishing daily for the want thereof. It is ours as Christians to give them the living word of the living God, the life-giving word of the loving Savior. Home missions are the basis of all other missions. As they prosper, all other missions prosper. As they languish, all other missions languish. In this land of ours we can preach the gospel every day to men of every clime.

Evangelism, the Source of Our Growth

By W. E. Harlow

When the disciples of the primitive church were scattered abroad they went *everywhere* preaching the word, and great multitudes were added to the saved. The decadence of the church began with the decline of evangelism and finally culminated in the great apostasy. If we are to restore the ancient order of things, and unite the warring faction of God's people, we must first restore New Testament evangelism. Let the heralds of the cross go now, as then, preaching the word, and negative criticism will receive its death blow, sectarianism be put to flight and missionary and benevolent interests will have been solved.

The power is in the gospel, which is the
Spirit's sword,
The human heart the soil, the world the field,
The conscience is the monitor, which, quickened by the word,
Cries out in mercy, Lord, to thee I yield.

Glorious is the plea and magnificent the history of the people known as peacemakers and called the children of God. With ability and opportunity comes responsibility. We need one hundred more good evangelists. The cause demands them, and we have them, but they will not leave their families and friends, popular pastorates and get-rich-quick schemes to save sinners. Woe is me if I preach not the gospel.

Ninety per cent of our additions are made in special efforts and the church that is not evangelistic, or that caters to the classes instead of the masses, is but a skeleton, ghastly and hideous, and resembles a church of Christ as a mummy resembles a man. What has given us a tenfold greater growth than any church since the apostasy? The divine plea we present to the world. This plea is best presented and has won its greatest victories in evangelism. It is not so much in the regular services as in the revival that we receive seasons of refreshing from the presence of the Lord. What Christian is not strengthened and made more happy by hearing the gospel preached, exhortations made, songs sung, and seeing wanderers returning and sinners converted to God? As in nature so in grace we must have "showers of blessing." "Send them upon us, O Lord." It is the oasis in the desert of sin to many a weary pilgrim; it is the bread of heaven to many a starving soul; it is the light of life to many a beclouded sectarian. It is here we fully appreciate the first petition in the Saviour's prayer, "Thy kingdom come." It is here where parents rejoice over children's second birth and wives shout at the conversion of a husband. It is in the revival where by "line upon line, precept upon precept, here a little and there a little," many a husband and wife of different faiths have found a basis of union where both may stand without sacrifice of either conscience or principle.

The office of the evangelist is one of the three divinely appointed and ordained of God; and when its force and function in the current reformation is fully appreciated by our missionary societies in convention assembled, the evangelists will be accorded a day on the program instead of an hour. The evangelist is pre-eminently the one who has breathed the spirit of the most important word in the great commission—"Go," and he teaches more nationalities and preaches to more people than any missionary on heathen soil. I would not minimize the importance of foreign missions, but magnify the work in our own land. When we cease our efforts of evangelism God will and ought to remove our candle-stick, and the glory he has given us will fade away like the trailing glory of a fallen star. If all our preachers could catch the evangelistic spirit and let God sweep the strings of their hearts, we could not only double our membership in one year but the cadences would break in sweet meditations on the golden shores of the eternal city.

The evangelist is the recruiting officer in the army of our King. He expects and demands of us that we fill up the ranks and go on to the conquest of the world. This was the desire, hope and expectation of the noble Campbell and his coadjutors. The ashes of the brightest star in the galaxy of our illustrious fathers now molder back to dust hard by the rushing waters of the Buffalo, to him fraught with so many sad and joyous memories. How is it with his brethren? Sleep on, thou great and mighty Chieftain; all, all is well. The old ship of Zion restored by thee has weathered the storm. She has neither been engulfed in the Charybdis of higher criticism nor stranded on the Scylla of ecclesiasticism. She has hung no banner at her masthead save that upon which was emblazoned in letters of living light, "The Lone Star of Bethlehem," and her flag is stained only with the blood of her glorious captain.

As when Napoleon drew his troops up before the Mamelukes under the shadow of the pyramids and said to his soldiers, "From yonder heights forty centuries look down on you," so, Disciples of Christ of this generation, from the pyramid top of opportunity upon which God has set us we look down on forty centuries. We stretch our hands into the future with power to mold the destinies of unborn millions. We of this nation and generation occupy the Gibraltar of the ages.

We are set for Christian union, for a gospel
full and free;
For the faith of Paul and Peter, James and
John;
To evangelize the nation with no compromise
for me
Till the Lord shall say, "It is enough, well
done."

Springfield, Mo.

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Evangelism: Its Future.*

By W. T. Brooks.

If I could foretell at this hour the future of evangelism I would give a record of the progress of the kingdom of God on earth from this time on to the end. Our chief concern is not, however, what it *will* be, but what it *should* be. Some seem to have set for themselves the task of defending evangelism, but it needs no defense. The twelve and the seventy were all evangelists led and trained by the greatest of them all, Jesus, and the record shows that the first church disbanded and the preachers, officers and members all entered the evangelistic field.

"New Evangelism" has of late been discovered in the air by the theological germ hunters, but I find always the same kind of men that Paul describes and if the old evangelism saved in Macedonia it will leap the centuries and save in America. While each age may have some peculiar problems to solve, I do not think with some that preachers must become religious acrobats in order that their audiences may sustain an interest in their messages. Methods of "going" may change *ad infinitum*, but the message of the "goer" must remain the same so long as the world stands.

The church of the future must complete the evangelization of the earth. This task is not to be so hard as some may imagine. Already the foundation is laid in every important city on the globe; every sea is tossing with its burden of ships laden with missionaries, Bibles and tracts; the sands of every shore are marked with footprints of the priests of the sacred evangel; the telegraph, the telephone, the printing press and all the modern miracles for the transmission of thought are to contribute mightily to the salvation of the race and these all are the fingers of God sweeping the keyboard of the centuries and making the music of human redemption.

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* An address before the convention.

With splendid colleges, an unequaled press, unlimited means and perfect organization there is no reason in evidence why our people should not draw the sword of the spirit and lead the hosts of Christian warriors in a mighty forward movement of evangelism. It will come. Those living within the next decennium will read telegrams in our papers reporting round numbers in pentecostal terms. Any revival is too small that leaves one unconverted sinner within the circle of its immediate influence. We are not afraid that the Lord will have too many converts—the danger is all on the other side. The movement with which we stand identified practically began with a revival at old Cane Ridge church and swept north, south, east and west until within three-quarters of a century more than a million and a quarter of souls have been evangelized. Every zone on the map is to-day a land of promise and the Lord invites us to go in and possess in his name. To feed the hungry, clothe the naked and shelter the homeless are but means to an end, and that end is that the Savior may be received. Our missionary and church extension societies have never lost sight of this principle for one moment.

The world has been waiting and ready all these years for the gospel; God has been ready—and has patiently waited; he expects the knowledge of his word to cover the earth as the waters cover the seas. This gospel is dynamite under every throne of tyranny and a sceptre of power in the hand of every just ruler; it is the pathfinder of commerce and the final arbiter of all nations. To believe it with no shadow of doubt, to live it with no sense of shame, and to deliver it without compromise are the purposes for which God called us apart from the world.

Whoever pauses by the way to theorize must know that the waiting time is a hiatus of death to the souls of men; whoever by word or deed discourages those who go forth to reap commits grievous sin.

It seems fit while the nations of the earth have gathered in this western valley to mark their separate achievements, that we should draw aside from these scenes of material splendor, scenes that outrival the riches of Solomon's palaces, and pledge anew our fidelity to God, who holds the destiny of nations in his hand and who will in the future, as in the past, multiply and strengthen those who seek to advance the interests of his eternal kingdom.

Individual Responsibility.

We are talking now of doubling the membership of the churches of Christ by 1909. That means an ingathering of 1,233,984 souls. It seems a tremendous work, and it is, considering its glorious results. But what is it in view of our immense membership? Should it be thought a wonderful thing for four or five Christians to lead a soul to Christ each year for five years? Where are Andrew and Philip? Who is out on the way "that goeth down to Gaza"? But most of all, where are the simple, consecrated Christians with lives so permeated with the spirit of the Master and his passion for souls that they are daily attracting men to their company and adding them to the Lord? We are fully able to gather in the millions, and the millions await our call. But the danger is that the vast membership will forget their personal responsibility—that we lose the man in the mass. Multitudes are waiting now for the "church" to do the work, forgetting that they are the church. We are waiting for an evangelist and a big revival, and the multitudes are dying without Christ at our doors—nay, in the very circle of our associates and our families. Oh, for the sons of Andrew and Philip to go out after Peter and Nathanael and bring them to Jesus! Let the individual members recognize and discharge their personal duties, and the thing is done.

Richmond, Va. P. A. CAVE.

Occupy New Fields.

There are many new fields we should enter this evangelistic season—important towns and cities. There is nothing to gain by delay, but everything to lose. Lots will cost more. The young people of our families will be drawn to their young associates in the denominations. Our members moving in are liable to be tied up in the same way. Every day we gain our prospects are better. So don't lose any time. Such a battle will cost money—big money—and should be backed by the general board, the state board, or some live missionary church. Because the field is difficult and is occupied by other churches is no reason for us to shun it. With proper effort our cause can be planted anywhere. There is nothing as popular as the gospel we preach, and it is bound to win. Christ is with us and as sure as we preach his gospel many of the people will be with us and we will leave a young congregation which will soon grow into a church that will send the truth into other needy places. Forward! On, right on, and into new fields! ROBERT L. MCHATTON.

Santa Rosa, Cal.

Incentives to Evangelistic Work.

A study of the life of Jesus reveals that he was filled with an enthusiasm to win men to his kingdom. He inspired his apostles with the same spirit. He gave them the commission, "Go ye into all the world and preach the gospel to every creature." As far as they were able they carried out that commission. Surely we, his disciples, should be filled with the same spirit and be faithful in evangelistic work.

When we consider the crying need of a world dying without Christ we should be moved to do our best. Have we yet learned the value of a human soul? Look upon the Master in the agony of the cross as he bows his head and says, "It is finished," and then know how God values a soul. It is worth dying for. "The fields are white to the harvest." Men and women may be won by the faithful preaching of the word. The gospel is the power of God unto salvation as much to-day as when Paul wrote the letter to the Romans. It is our Master's will that we do this work. We may find in it our greatest joy. Let us do our part and do it well. F. A. BRIGHT,

Evangelist of Western Pennsylvania.

A Living Link Evangelist.

A congregation paying $300 per year into the treasury of the American society can select its own home missionary, for that amount guarantees his support for a year.

The following is from the report of the brother who is kept at work by the gift of J. W. Monroe, of Oklahoma City:

"After the convention I went home for my ponies and gospel wagon and started out. I assisted the brethren at Pleasant Valley, Garfield county, and helped to start their new building. Went next to Timberlake, Woods county, held a 20 days' meeting in which I baptized five persons. These brethren are completing their new building (28x40 feet) and will soon be splendidly located. Christmas I preached at the Griffin Memorial church and baptized two persons in a week's meeting. This makes our church organized and two church buildings erected since Sept. 26. This shows how ripe is this field for the gospel sickle. Men actuated by the spirit of him who said, "Not my will but thine be done," and who say, "Here am I, Lord, send me," can gather a great harvest here for Christ.

"R. S. SMEDLEY,

"Living Link Evangelist."

What a great work this man of God is doing! Who will make it possible to send others to do likewise?

"Feed My Sheep."

By Celesta Ball May.

Redeemed of the Lord, awake!
  The Master is calling for you.
He has need of your time in your golden prime,
  And need of the work you can do.
He has need of your money—yourself;
  And need of the young and the old;
O give God your power—use each sunny hour,
  Let the tale of his love oft be told!

Forget not that all you enjoy
  Is held as a loan from his hands;
The sweet home of love, so like that above,
  And children and houses and lands.
But "lovest thou me more than these?"
  As Christ said to Simon of old;
Then his words you will keep, "Feed my hungry sheep,"
  "And feed, too, the lambs of the fold."

The beautiful light of the dawn,
  And the music of heaven's own song,
That came to your heart, never more to depart,
  O haste! pass the gladness along.
Let this blessed fullness of joy,
  That fills your own lives to the brim,
Go out unto others, for all are your brothers,
  And help you to bring them to him.

You need not look far to find work,
  At your door it is waiting for you;
Illume the dark way for some soul every day,
  By the Christ-life reflected in you.
And not at your own door alone,
  But heed, too, the many who call,
In lands far away, who are dying, each day,
  In darkness, with no hope at all.

How dare we sit idly at ease,
  When there is so much to be done!
So many are falling—so many are calling
  For help as life's journey they run.
They are needy and helpless and sick,
  And soul-sick and tired of sin;
To the world's weary strife bear the true bread of life,
  And gather the wanderers in.

Your treasure, your love, your best self,
  A sacrifice lay at Christ's feet.
Lend a thought and a prayer, and your own culture share
  With the weary ones whom you may meet.
And when, safely housed in the fold,
  The redeemed in love's garments arrayed,
We'll be glad that we gave his message to save,
  And the call to his service obeyed.

* * *

Evangelism.

(*Continued from page 9.*)

Aaron's rod, bud and blossom forth in beauty which abides. You will be the richer for what you gave; your heart will be filled with joy, and that will prove a full reward.

Finally, I remark that in our ranks to-day is heard no call so loud and clear as that for evangelists—of the proper kind. I believe that no religious body is so blessed as ours with great evangelists. At the same time I wonder if any other body is so afflicted with those whom some of our brethren perhaps justly dubbed "evangelators."

From every quarter comes the loud, persistent call for evangelists, but with the call is a demand for evangelists of clean hands and pure hearts, for Christian men, true shepherds, not wool-clad wolves; men of warm heart, but without the itching palm; educated men, not ignorant enthusiasts; cultured men, not boors—revealing especially the culture which comes of bringing every thought and imagination into captivity for Christ; men with positive convictions and with courage to proclaim them, but who, constrained by the love of Christ, will proclaim them with kindness and courtesy, and in a manner void of offense to all men; men who are built up, but not puffed up, for "Modesty seldom resides in a breast which is not enriched with nobler virtues"; men unspotted by the world, unspoiled by success, unconsumed by conceit, untouched by egotism, unmarked by cant of modern Pharisee; but men who, having beheld and bewailed their own uncleanness, have been touched and cleansed by the live coal from the altar of God; and who, beholding the defilement of their fellows, and hearing the Lord's loud call for workers, have responded, "Here am I, Lord, send me!" and who, going, are doubly conscious of their own imperfections; but who, "with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." For evangelists of this kind the church calls and the world waits. "God give us men."

With all my heart I thank him for continually calling earnest and ardent souls into this everlasting evangelism, the proclamation of all things hopeful and helpful, soothing and saving:

"The mercy of Heaven descending on earth.
A glorious mission: permitted to bruise
The head of the serpent, and sweetly infuse
Through the sorrow and sin of earth's registered curse,
The blessing which mitigates all; sent to nurse
And to solace, to help and to heal
The sick world that lies round us."

Kings, statesmen and all men, if they be righteous, do their part in the world's evangelization, but he who preaches the gospel and wins souls does the major part.

> "I say the pulpit (in the sober use
> Of its legitimate, peculiar powers)
> Must stand acknowledged while the world shall stand,
> The most important and effectual guard,
> Support and ornament of virtue's cause."

All evangelism is noble and glorious. Yet, "As one star differeth from another star in glory," so do the various portions of evangelism. Soul winning must forever hold the first place. "He that is wise winneth souls"; "And they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Whatever form of evangelism may at times engage your thought and power, never lose sight of this, the greatest of all, the great work of the church, soul winning. May your ears and soul ring daily with the last words of our greatest evangelist, Knowles Shaw: "Oh, it is a grand thing to rally people to the cross of Christ!"

The New Year.

By Frank Honeywell.

A year gone by, and now another one;
  A leaf that's filled, another clean and new·
A written book, a volume just begun;
  A seed that's sprouting where an old plant grew.

A young maid blooming into womanhood;
  A youth just passing into man's estate;
A new resolve where indecision stood;
  An inspiration for a labor great.

The last year's volume now I hold and turn
  The leaves with doubtful, hesitating hand.
Why do past deeds a mind so much concern
  When nobler ones are ever in demand?

But suddenly I pause with pallid brow,
  Behold a failure, a mistake I made.
My duty — oh, how plain! I see it now;
  Its clearness chills me, and I am afraid.

In horror and with consternation filled,
  I strive that record item to erase,
But find no agency, however skilled,
  Can one small blot upon the page efface.

In sadness that no earth-pow'r can assuage,
  Unto the New Year book I turn and find
These words inscribed upon th' initial page:
  "With vain regrets he racks his troubled mind."

Beneath this record of my brooded woes,
  Is written in this last of histories:
"The least regrets for errors come to those
  Who study most the future's mysteries."

And now within my heart there seems involved
  The resolution of an all-wise plan:
The future's mysteries are only solved
  By joining of the wills of God and man.
  Chicago, Ill.

* * *

HABIT'S CHAIN

Certain Habits Unconsciously Formed and Hard to Break.

An ingenious philosopher estimates that the amount of will power necessary to break a life-long habit would, if it could be transformed, lift a weight of many tons.

It sometimes requires a higher degree of heroism to break the chains of a pernicious habit than to lead a forlorn hope in a bloody battle. A lady writes from an Indiana town:

"From my earliest childhood I was a lover of coffee. Before I was out of my teens I was a miserable dyspeptic, suffering terribly at times with my stomach.

"I was convinced that it was coffee that was causing the trouble and yet I could not deny myself a cup for breakfast. At the age of 36 I was in very poor health, indeed. My sister told me I was in danger of becoming a coffee drunkard.

"But I never could give up drinking coffee for breakfast, although it kept me constantly ill, until I tried Postum. I learned to make it properly according to directions, and now we can hardly do without Postum for breakfast, and care nothing at all for coffee.

"I am no longer troubled with dyspepsia, do not have spells of suffering with my stomach that used to trouble me so when I drank coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

"My Methods of Work" AN EVANGELISTS' SYMPOSIUM

A number of questions were sent to some of our prominent evangelists and we give to our readers the replies. The following were the questions:

1. Will you state briefly your method of work?

2. Have you tried other plans, and will you state your reasons for abandoning these?

3. What value do you place upon music in your work?

4. What is the hardest thing you have to contend with?

5. Do you find that the "love of God" is, or is not, more effective for conversion than the idea of a future punishment?

6. What relative emphasis do you place upon the divine and the human side of salvation?

7. To what extent does the idea of Christian union enter into your evangelistic preaching?

8. In what ways can the pastor best help the evangelist in his work?

By J. V. Updike.

It is with pleasure that I answer some questions I have been asked to answer in the columns of your excellent paper, in regard to my work as an evangelist.

1. I do not have any stereotyped methods. I try to find out the kind of methods that would be best in the church and community I am holding a meeting in. There are no two churches or communities just alike. If I am in a community that is largely Methodistic, I suit my methods to that community. If I am holding a meeting where the members of the church of Christ are conservative and slow, I try to suit myself to them as much as I can, that no offense may be given. Hence it depends entirely on the community I am laboring in. I try to become all things to all men so that I gain some.

2. I have not abandoned any plan, but work every plan I can think of to save souls.

3. I think that music is next to the gospel. The right kind of evangelistic singing is very important, but there had better be no singing at all than to have the wrong kind of singing, and the kind of songs that do not move the people to action. There are very few good evangelistic singers. If evangelistic singers would be willing to take training that I can give them, and sing as I direct, there would be no trouble in the matter, but I have found nine out of ten, that I have tried, unwilling to sing as the evangelist directs, and hence many good meetings have been spoiled because of self-willed and contrary leaders of song in the meeting. The invitation song is the important song for results. If the evangelist speaks fast and loud, the invitation song should be fast and loud. If the evangelist is slow of speech and low in tone of voice, the invitation song should be slow and soft. When the evangelist says, "While we rise and sing," the singer should start in at once without waiting for the evangelist to stop speaking. The evangelistic singer should have a strong voice, be alive to the work and sing for the salvation of the people. An unconverted singer is of very little use as a leader. He cannot sing to move souls in a revival. The singer must sing for Christ and sing with all his might. There is nothing that tries an evangelist more than to see his work all destroyed by a mistake in his song leader. Prof. J. E. Hawes, H. A. Easton, Geo. A. Webb and wife, are the best I have ever had as song leaders.

4. A poor, slow, lazy pastor who is jealous of the evangelist, and an indifferent church, that fails to carry out my plans of work. There can be no failure where there is a live, influential pastor, and a church that will carry out my plans of work.

5. When I get into a community where Universalism is strong, I preach hell, because they have worn out the subject of the love of God, and the people settle down in indifference. If I go where "Calvinism" is in the lead, I preach as strong as I can against it all, and show the truth on that subject. It depends entirely upon the kind of people I am preaching to about what I preach. An evangelist must understand human nature, and use good common sense.

6. I spend about two weeks, usually, in urging the church to duty, and preaching upon what God has done to save mankind, and the rest of the time I spend in showing the human side and trying to impress people with their personal responsibility to God.

(1) Try to get the people to love God, and then make every possible effort to get them to obey God.

(2) Keep before the people the fearful sins of the day, and urge purity of life upon all.

7. I am a crank on Christian union. I preach it and re-preach it, everywhere I preach. It is, of all subjects to-day, the important subject. I have never preached upon that subject in thirty years, where I thought the people were indifferent to it. I love that part of our plea more than any other. It is *the* subject of all for our evangelists. I preach it, pray for it, talk it, and sing it all I can, and urge people to read the best literature they can get upon that subject. Sometimes, instead of praying myself, I have the people stand while I read the 17th of John, the Lord's prayer. I then earnestly emphasize that part of the prayer where Christ prays that we all might be one.

8. (1) I have the pastor look after the advertising.

(2) I have him take all of the confessions.

(3) I expect him to do all of the baptizing, and to have everything to say about receiving persons into the fellowship of the church of which he is the pastor, and do everything I can to strengthen him with his people, and the community where he labors. I stand by him with all my might, because I know that some poor preachers are abused and need the sympathy of their preaching brothers. I love my brethren in the ministry, if they are good, pure men. God bless our good, faithful pastors. Many of them to-day are not getting the credit due to them for success in bringing souls into the kingdom. We have some of the grandest men on this earth to-day working as pastors, who are hardly being noticed. I hope to meet some with whom I have labored, "over there," and tell them before my dear Master how I love them for their works' sake. It is hard to have a good meeting without a good pastor to help:

(*a*) The good pastor prays for the evangelist and for the meeting.

(*b*) He encourages the evangelist when he is discouraged.

(*c*) He steps forward and defends the evangelist when misrepresented.

(*d*) He goes out and talks to the people, with his Bible, trying to help them in a personal way. I wish I dare tell how some preachers, or pastors, have helped me, but I am not to write upon that subject. I will never forget them.

These questions have been answered hastily. I want to wish all my brethren in the ministry, and all the dear readers of the CHRISTIAN-EVANGELIST a happy new year, a long and useful life and a home in heaven at last.

Celina, Ohio.

❀

By T. J. Legg.

1. My plan of work is to preach "Jesus Christ, the seed of David, risen from the dead." In the places to which as a missionary evangelist I am usually sent it requires time to build up an audience, and more time to teach it; after that the harvest. Of course we organize the musical forces, get the church to engage in personal work, and then continue till we win—no matter about the length of time.

2. I have tried the short meeting plan; but little permanent good comes of such a meeting. The man must be won on evidence and conviction to stand and be worth anything to the church. Emotional church joining is a farce and caricature on the dignity of genuine revival work.

3. The gospel well sung is a very effective adjunct in revival work, especially when directed by consecrated Christian leaders who know how to comport themselves in a manner consistent with their calling. It is the gospel that saves, whether sung or preached, and the demeanor of the singer must be as dignified as that of the preaching evangelist.

4. Indifference on the part of church members. The preaching and singing well done, any church will have as good a revival as it wants and deserves. If the membership really has a soul-hunger, it will have a satisfactory revival. Another great hindrance is the "floaters," the "church tramps," the non-affiliates. They are stumbling-blocks to sinners. The first thing in a meeting is to round them up, or get them to take a car, outward bound, and stay away till the meeting is over.

5. Whoever preaches Jesus Christ must preach the love of God who sent him, as "the unspeakable gift." Whoever preaches Christ must preach all that he was, all that he commanded, all that he promised, and all that he threatened. Both the "love of God" and the "wrath of God" must be preached. Both are necessary, both effective. One essential is not more necessary than another essential. The same God is responsible for 1 Cor., 13th chapter, and the 16th chapter of Luke.

6. God does all that man cannot do, for his salvation; man must do all that is possible for him to do, or else God does not save him. God specifies what man must do, so that he may make no mistake; and also that he may forever know "by a thus saith the Lord"—without any grip, sign, touch or token, that he is a saved man, and then God tells him in 2 Peter 1:5-11 how to remain saved.

7. The church, singular number. (1) The foundation, Jesus Christ. (2) Organization, Christians, elders, deacons. (3) Government, the word of God only. (4) Name, (*a*) of church, (*b*) of members. (5) Laws of induction to membership. (6) Ordinances, (*a*) baptism, (*b*) Lord's supper. (7) Christian unity, in Jesus Christ, Christianity instead of churchianity. The plea from one view point or another enters into every sermon.

8. By preparing the field; by giving the evangelist an insight to all the difficulties; by remaining cheerful under discouragements; by introducing the evangelist, and calling with

him in the homes of people to be reached; by personal exhortation; and by looking after the small details that might escape the eye of any except a consecrated pastor and servant of God.

Indianapolis, Indiana.

By F. A. Bright.

Evangelist of Western Pennsylvania.

1. My method of work is: (1) To have the church prepared as well as possible for the work of the meeting before I reach the field. (2) Preach the gospel, plainly, earnestly, lovingly. (3) Seek to do and have done personal work, privately, tactfully, persistently. (4) Invite people to come forward and confess their faith in Christ. (5) Exhort them to do so, kindly and tenderly.

2. I have tried card signing, arising to the feet, holding up of hand, after meetings, etc., but I very seldom try them now, for the reason that I have never found them to aid in the work.

3. The value of music can scarcely be overestimated. My regret is that I can not have a good leader of song with me all the time. In my work as a missionary evangelist the expense of a singer seems too great to be borne by the weaker churches.

4. The hardest thing in my work is the indifference and carelessness of those out of Christ. With the prophet of old I often say, "This people doth not consider."

5. I use both the "love of God" and the "judgment of God" as motives to repentance. It is hard to tell which is the more effective. Some are moved by one, some by the other.

6. As to the divine and human side of salvation. I try to place emphasis on each in its place; the things that God has done for man and what man must do for himself.

7. I constantly recognize that the plea for Christian unity is a part of the evangelistic work of our people.

8. The pastor may help the evangelist: (1) By having the church ready as far as possible for the meeting. (2) By knowing those in the community who may be won to Christ and doing personal work among them. (3) By co-operating in every way with the evangelist in the work of the meeting.

317 Miller St., Knoxville, Pittsburg, Pa.

By W. E. Harlow.

1. My method of work is simply to get, as far as possible, the church ready and an audience at the first service. We then preach the first week to the church and along practical lines and thus get a harmony and sympathy essential to success. We gradually lead up to the doctrine and present some view of it nightly, depending *entirely* upon the power of the gospel to do the work when believed.

2. I used to depend on getting people to cry by relating deathbed scenes years ago, and could get them forward by that method, but have abandoned that entirely as there is no power on earth to keep such converts in that mood, hence these soon return to the world.

3. I lay some stress on music, in that I keep the best soloist and leader that is possible, but music *per se* never made a meeting. A soloist will help to draw, and good, stirring congregational and chorus singing will prepare the way for the Truth, which alone will do the work.

4. The hardest thing I find to contend with is: (1) To get the membership to realize the individual responsibility of personal work and united co-operation. Indifference, lack of faith and enthusiasm. (2) To get the pastor to understand the importance of a thorough preparation as I direct. I have had only four or five to do so, and they have been our greatest meetings.

5. While I try continually to hold the love of God before the people, I do not neglect the idea of future punishment, and I give it as my candid judgment that the majority of people are primarily moved to action more from fear of punishment than from the love of God. Reaping as we sow, is one of my strongest points.

6. I lay special emphasis upon the human side of salvation, showing continually that, when the truth is plainly presented, God has done all in his power to save men. My sermons are full of the thought of where God's responsibility ends and man's begins.

7. Christian union has such a prominent place—also the sin of division—in my preaching that about one-third of our additions are from the sects, and those from the world are seldom, if ever, found going after "strange gods" or leaving still waters and green pastures for the carnal and unsatisfying husks of humanisms.

8. The pastor can best help by getting ready according to the instruction of the evangelist. He should co-operate in every way possible with the evangelist. A successful meeting means *work* for the pastor, and it is hard, too, for the evangelist to lead a church in active work, or convert sinners over a lazy pastor.

Springfield, Mo.

By B. B. Sanders.

I will try to cover the ground, though I do not answer your questions seriatim. In conducting successful protracted meetings very few general rules can be laid down to which there are not many exceptions. Time, place and circumstances must largely suggest the methods of work. But to write first of

GENERAL RULES.

1. The meeting should be well advertised, using the best mediums at the command of the church, and keep advertising until the whole city, town or community will know when and where the meeting will commence and who will do the preaching and who will lead the singing. In advertising speak of the preacher and the singer in that manner that will inspire confidence on the part of the people in the ability of the preacher and the leader of the song service to conduct a successful revival.

2. Let the pastor of the church commence in ample time to prepare the members for active work during the meeting and have them so thoroughly drilled that there will be no criticising of the evangelist as to his methods or character of sermons, but all heartily co-operate with him in every work for the success of the meeting.

3. Keep advertising all through the meeting, even if necessary to employ some competent person to do this work.

4. Enlist as many good singers to aid the leader of song as may be necessary to make a strong chorus, that the house or tabernacle may be filled with sweet music.

MY SPECIAL METHODS.

1. In the introductory services get as many as possible to take part in short prayers, quotations of scripture and in giving God thanks for the blessings received during the meeting. Put all the spirituality possible into the introductory service of half an hour and thus prepare the audience for the sermon.

2. Preach sermons for the first week or ten days upon practical Christianity showing the necessity of a godly life, and that salvation depends upon what man does, not only in his primary obedience to the gospel but upon his faithful obedience until the end. This often convinces people that we believe in something more than confession of our faith and being baptized, and the better prepares them for plain teaching upon primary obedience.

3. In preaching upon subjects in which we differ from our religious neighbors, kindness and respect for them will do more to win them from their errors than sarcasm and abuse, for I find that the hardest thing with which we have to contend is the prejudice in the hearts of the people created by misrepresentations of our teaching. The Lord opens the hearts of the people by kindness in speech and act of his servants. In this way many can be reached and caused to see the plain simple truth of the gospel who will never be reached by abuse of their religious dogmas or doctrines. I have ever made it a rule in preaching to agree with our religious neighbors in all the truth that they preach and differ from them very plainly and very kindly upon what I believe to be their errors. The love of God constrains men to serve

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.

MRS. E. AUSTIN.

An interesting letter to our readers from Mrs. E. Austin, of New York City.

Brooklyn, N. Y., Nov. 9th, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish

Gratefully yours,

Mrs. E. Austin.

19 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

him, and not so much the fear of hell. In fact, our preaching *should be more to get the hell out of men, than to keep men out of hell.* To do this, men must be persuaded to do what God would have them do, and therefore the emphasis in preaching should be on the human side and not on the divine side of man's redemption. All things are ready on the divine side, man is to accept and be saved. In preaching man's obedience to God, and to him alone, in all things, discarding dogma and creed other than a personal creed—Jesus the Christ—emphasis is given to the necessity of Christian union and made practicable in that fact.

4. The pastor can render the most efficient service to the evangelist by being prompt at all the services and making the people feel that a warm and hearty welcome is extended them, and by doing a great deal of visiting among the people and talking to them about becoming Christians, and by getting his members to do likewise.

5. Sometimes, though not always necessary, it is best for the interest of the meeting to so enlist the members that, while the invitation song is being sung, they will go to their friends, kinsmen and acquaintances and ask them to go forward and make the confession, and if necessary go with them to the evangelist or pastor. I have known this to work well and lead many to Christ. In fact, I have never known it to fail of good results. An interested, praying, working membership—not afraid of being called like somebody else—will, with any efficient evangelist, bring fine results. Get people filled with a burning desire to go to heaven and they will listen attentively to the message telling them how to go.

Austin, Texas.

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By James Small.

In answer to your practical and very timely questions on progressive evangelism, I may say at the outset that you have struck me at a very weak place. I really do not know how to hold a great meeting. Though I have been in the field several years now, I confess I am willing to learn from the weakest but faithful evangelists among us. As to my methods:

I have faith in the old gospel to win. I believe that goodness is stronger than wickedness, righteousness more attractive than unrighteousness, and that God is stronger than Satan. I learned this lesson from my Lord. He had this faith; for without army or ammunition he always talked of the good day coming when he and his disciples would take this world for God and righteousness. Nothing so paralyzes our efforts, I think, as the conviction that somehow or other we will be beaten, that darkness will triumph over light and that sin and Satan will triumph over God and righteousness. I believe this gospel is more than machinery and men more than methods. In a word, I believe that this gospel is more than everything else combined and with it I *go in to win.*

But now to your questions:

1. Before going to the field of labor I send each member of the congregation a letter, urging them to attend the first meeting and stating some of our desires.

I ask them to sign an enclosed card which is a soul winner's pledge. This promises their active co-operation. I write the pastor to select or have selected the usual committees on finance, advertising, music, baptism, ushers, (the men who usher ought to be the best men in the church) and a committee on entertainment. This committee sees that the evangelist and pastor are lunched (not dined) every day during the meeting (very often in the home of an unconverted husband). In the meeting, where it is possible, I select committees of five with a chairman to report names of friends who attend the meetings, and visit those whom the pastor has seen at the services or whose names he may have in his note book.

One of the first requests I make of a pastor is to secure 200 names of those who are not members but who attend his weekly ministrations or who are known to be favorable to the Christian church.

In the visits the pastor and I make together during the meeting (usually from four to six hours a day) I use the following cards with the very best effect. One you will see is for the unconverted, and the others for church members who have moved into the city, and have not placed their membership with the local church.

My Decision for Christ.

Believing with my whole heart that God so loved the world as to send His Son to die for me, I this day accept Him as my Personal Savior, and will at the first opportunity confess Him before men and be baptized into His name and endeavor afterwards to live for Him.

Signed........ ....

Of course we do not ask people to sign this card until we have taught them thoroughly on what the step means; nor until a deep desire is in their hearts to be a Christian. Even then, the atmosphere must be favorable and the person be seen to be ready.

Another card I have used to good effect on those who are hesitating in placing their membership. It is signed usually at home, but sometimes before the beginning of the service. It is read by the pastor from the pulpit and often the person or persons are received the same night. The pastors are loud in their praise of it, and use it when the meetings are closed.

Many, I find, will commit themselves in the home in this way when they will not do so first of all in a public way, and when thus committed it is easier for them to come forward in public. In my humble judgment this card is one solution of how to reach those who have come to the city. It is well known that Christians moving into the city are in great danger of neglecting their religious duties.

The attractions in the city these days and the very constitution of a city make it difficult for many to live in it and be the consecrated Christians they once were.

The suggestion came to me first of all from O. H. Phillips, of Braddock, Pa., but the wording is my own. Let everyone use it who can.

Your other questions must be answered very briefly.

2. As I have always had but a few plans I have not had to abandon any. The only thing that I have absolutely abandoned is berating the denominations. It would greatly pain me to hear any of our evangelists "skin the sects" now. Love alone converts. I am emphasizing more than ever lately cottage prayer-meetings during the campaign. Easily four or five can be arranged for during the day, and the evangelist and pastor can attend all of them for a few minutes. Sometimes in these meetings the pastor takes the confession of some timid but earnest soul, and baptizes them the next afternoon.

3. Everything might be too strong a word to use, but I would not want to use a weaker one. It is a day fraught with folly when a church decides to economize on finances in regard to a leader of song; and most places need a leader, not a soloist.

I long for the day to come when some "princess" of song shall train our singers on their knees so that they may baptize their songs with a prayer and travail in soul while they sing to win dying men and women to Jesus Christ. There is room for invention here and a school for "singing evangelists," I think, is one of the needs of the day.

4. The indifference, but especially the criticisms of unconverted church members.

5. The love of God, by long odds. Love moves my own heart, and if I know myself, I am likely to know others. It is better, of course, to serve God from fear than not to serve him at all, but those who are converted to him through love, make the best Christians. Hawthorne has said that Jonathan Edwards made him fear and tremble, but that Jesus made him hope and love. This is the experience of most men. Love converts, I repeat, not law.

6. I am placing more emphasis on the divine side than I have heretofore done, as a motive to repentance.

7. I devote two sermons in each meeting to it, and talk it every hour in the day.

8. Sincere sympathy, visiting the unconverted with the evangelist and emphasizing the next evening's theme. Nothing will or ever can take the place of hard work upon the part of the evangelist and the pastor. No one can do their work.

You have my best wishes for your continued prosperity, and my joy and applause while you push the evangelistic work.

Columbus, Ind.

STRANGER THAN FICTION.

A Remedy Which Has Revolutionized the Treatment of Stomach Troubles.

The remedy is not heralded as a wonderful discovery nor yet a secret patent medicine, neither is it claimed to cure anything except dyspepsia, indigestion and stomach troubles with which nine out of ten suffer.

The remedy is in the form of pleasant tasting tablets or lozenges, containing vegetable and fruit essences, pure aseptic pepsin (government test), golden seal and diastase. The tablets are sold by druggists under the name of Stuart's Dyspepsia Tablets. Many interesting experiments to test the digestive power of Stuart's Tablets show that one grain of the active principle contained in them is sufficient to thoroughly digest 3,000 grains of raw meat, eggs and other wholesome food.

Stuart's Tablets do not act upon the bowels like after dinner pills and cheap cathartics, which simply irritate and inflame the intestines without having any effect whatever in digesting food or curing indigestion.

If the stomach can be rested and assisted in the work of digestion it will very soon recover its normal vigor, as no organ is so much abused and overworked as the stomach.

This is the secret, if there is any secret, of the remarkable success of Stuart's Dyspepsia Tablets, a remedy practically unknown a few years ago and now the most widely known of any treatment for stomach weakness.

This success has been secured entirely upon its merits as a digestive pure and simple, because there can be no stomach trouble if the food is promptly digested.

Stuart's Dyspepsia Tablets act entirely on the food eaten, digesting it completely, so that it can be assimilated into blood, nerve and tissue. They cure dyspepsia, water brash, sour stomach, gas and bloating after meals, because they furnish the digestive power which weak stomachs lack and unless that lack is supplied, it is useless to attempt to cure by the use of "tonics," "pills" and cathartics, which have absolutely no digestive power.

Stuart's Dyspepsia Tablets can be found at all drug stores, and the regular use of one or two of them after meals will demonstrate their merit better than any other argument.

GINSENG If you want some information about Ginseng send for "My New Book of Advice." It's free; also my Great Seed Catalogue for 1905. F. B. MILLS, Box 329, Rose Hill, N. Y.

A Pastors' Symposium

We publish herewith replies received from some of our pastors who have had wide experience with special meetings, to the following questions:

1. Has there been any modification of our evangelism, and if so, what?

2. Have you any criticisms or suggestions to make about methods?

3. Is there a "type" of evangelists?

4. Can you reach any conclusion as to the number of converts that stand fast?

5. Do you find any noteworthy difference in the converts made during the evangelistic meetings and those that come through the regular service?

6. To what extent is a special meeting helpful, or otherwise, to the church members themselves?

By I. J. Spencer.

1. In the preaching there has been a change for the better. There is now a clearer conception of fundamentals, and a keener discrimination between essentials and incidentals. There is less tendency to expose the errors of others, and a strong disposition prevails to preach the simple gospel earnestly, clearly and in love, bringing the pure light of truth to bear upon the sinner's danger, privilege and duty so that he may see his own mistakes and sins and forsake them. This kind of preaching is more illuminating and more winning as well as more lasting in its results.

2. Speaking generally, all methods calculated to bring men to hear the simple, powerful gospel, preached intelligently and in humility, and to receive it in a reverential and obedient attitude, are to be commended. But those which smack of the glorious power, the awful popularity and stupendous successes of the most honorable evangelist, are to be condemned and rejected. Vanity, reputation and revenue for the evangelist are too often proclaimed instead of Christ, and too often breathe through the newspaper reports of "great" meetings. The commercial and selfish spirit in an evangelist will do more harm in a meeting than a great ingathering will do good. Methods that make much of numbers added, and little of sound teaching and a proper spirit on the part of evangelists, are unworthy of the kingdom of God.

3. Yes, there are at least two types. One type exploits the congregation for reputation and coin. Another, content to receive a reasonable remuneration, cares not for reputation gained by large numbers added, but loves God and men; and believes in the gospel as God's power to win and save the people and preaches humbly, lovingly and loyally, gathering in those who accept it, and leaving the church in spiritual vigor to reap yet more and more after the meeting is over.

4. I have observed that those meetings in which the truest and most faithful teaching prevailed, succeeded by the best shepherding, have produced the best results in the steadfastness of converts. Again I may say that if persons join the church under the magnetism or hypnotism of some practiced professional evangelist rather than under the conviction of sin and the winning power of the gospel, they will tend to backslide after the evangelist is gone.

5. Not if the evangelistic meetings be of a scriptural, Christlike type, and if the regular services be of the same character.

6. It is helpful if it increase their knowledge of Christ and his word, and quicken their desire for more. It is helpful if it make them to realize more fully the power of the gospel to save sinners. It is helpful if it make them to see more clearly their duty to save others and make them more willing to sacrifice and serve in order to win others to Christ.

Lexington, Ky.

By W. F. Turner.

1. Yes, in three ways. There has been a weakening in some quarters from the former bold and enthusiastic way of presenting our plea for unity on the Bible alone, arising from a mistaken notion of getting the good will of our religious neighbors; second, there has arisen a gentler spirit in speaking the truth which has made that truth all the more effective; and third, there is now accompanying evangelistic effort the work of teaching new converts how to grow in grace, in harmony with the commission.

2. Any method that smacks of the merely sensational, should not be tolerated. It is the business of the church to have the community ready for the evangelist, so that there will be interest and audiences from the first service. This done, the evangelist will need only to preach the simple gospel in a plain, enthusiastic and dignified way to have results. The preacher and congregation must have the respect of the people first of all. Then announcement and organization such as any good evangelist can give, carried forward for a year before the evangelist is on the ground, will mean success.

3. There are some whose strength is in their power to present what we call "doctrine." There are others whose power is largely in exhortation. Still others are strong in organizing the forces and getting the local forces to work. Some are "didactic" evangelists, teaching and laying the foundation for future harvests. In these senses there are "types." We have also heard of "yellow evangelism."

4. So far as my observation goes, I would say from 60 to 90 per cent hold fast. This is a mere guess. Out of the several hundreds received here in the last year, not more than a dozen have turned their backs on the church.

5. It is my experience that very few people in middle or advanced life make confession at regular services. They *do* come in good numbers in protracted meetings. Those who come in meetings seem to have more enthusiasm as a rule, I believe.

6. A special meeting puts new life into a church. This comes from continuous preaching and continuous effort to reach the lost. It gets the attention of a community as nothing else will. A new personality in the pulpit is attractive, and reaches many new ones who will be permanently enlisted. I am a firm advocate of the special meeting at the proper time, with the proper preparation and conducted in the proper way.

Joplin, Mo.

By George H. Combs.

1. Thus far none.

2. Have you ever found ideal children? If so, they are old maid's children. Dream children are perfect, creatures of flesh and blood are imperfect. So as to methods. But in the main I find them unobjectionable.

3. Perhaps so.

4. It all depends on the evangelist, the church and the pastor. Percentages will therefore widely vary.

5. In my own experience I find a much larger number of declensions among the former. This, though, may be exceptional.

6. Just the difference between life and death. A church that makes no "special" effort to save men will die. I do not know an exception. I cannot believe that there are any exceptions. "Evangelistic work" as ordinarily understood is "home missionary" work and the non-missionary church is ready for the undertaker.

Kansas City, Mo.

By M. M. Davis.

1. "Our evangelism" is less belligerent than it once was.

2. As to "methods," I would suggest that we aim more for quality than for quantity; that we weigh our converts rather than count them. This would demand the elimination of the sensational and the personal as far as possible. I would also suggest that we use a better class of music, and less of the light, jingling kind.

3. Our evangelists, as a rule, are a distinct "type" as compared with evangelists in general.

4. I cannot tell definitely as to the number of "converts that stand fast," but would say that where the pastor and church do their duty well, perhaps it is two-thirds.

5. The per cent is distinctly larger where they come in "through the regular service."

6. It is "helpful" to the church to the extent that it puts to work its membership, and hurtful to the extent that it makes them depend on the evangelist for a successful meeting.

The Waning Year.

Good-night, O year, most sorrowful
Seen from the earth side, ache and loss
And clouded dawns, and dear ones gone,
Have deeply stamped thee with the cross.
Good-night, O sorrowful, sweet year,
Sweet with the promise of the day,
Where heaven's own morning shall appear
And all the shadows flee away.
—*Margaret E. Sangster.*

New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

Our readers will be glad to know that the new botanical discovery, Alkavis, has proved a certain cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria.

Among the many testimonials received is one from the **Rev. W. B. Moore, D. D.**, of Washington, testifies in the *New York Christian Witness* that Alkavis completely cured him of Rheumatism and Kidney and Bladder disease of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood.

So far the Church Kidney Cure Company, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of the CHRISTIAN-EVANGELIST who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Diabetes, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404 Fourth Avenue, New York.

Our Budget

—We begin the New Year with an evangelistic number.

—This number of the paper is in itself a splendid evangelistic document, and should be extensively circulated among all the churches.

—We are printing a large edition, but those who wish extra copies should apply early. Why not see that each member in your church has a copy?

—We ask our preachers everywhere to call attention from their pulpits to this number of the CHRISTIAN-EVANGELIST, and to announce the subscription rates of the paper.

—Will not our friends everywhere bestir themselves to secure at least one additional subscriber for the CHRISTIAN-EVANGELIST? The principle of "doubling up" should be applied to our religious newspapers as well as to our membership. There is quite as much need of doubling the zeal and intelligence of our members as of doubling their numbers.

—A Methodist bishop congratulated a Presbyterian evangelist recently on the fact that the Presbyterian church is now leading the forces of American Christianity in evangelistic work. Let the end of the year tell the story of what religious body is leading in this work of evangelization. If we adopt the watchword suggested by the CHRISTIAN-EVANGELIST, "Each One Win One," and live up to it, we shall easily lead all others in this work.

—We have been compelled to add four extra pages to our usual size this week in order to accommodate the demands upon our space, and still find it necessary to omit several articles intended for this issue.

—Prof. C. L. Loos, of Lexington, Ky., passed his 81st birthday on December 22, and writes that his birthday and Christmas brought him many loving remembrances from the members of his own household, and from many friends. Such a man never grows old.

—L. A. Winn may locate at Centerville, Ia.

—Poplar Bluff, Mo., has not found a pastor yet.

—W. F. Kohl has closed his work at Rutland, Ill.

—E. S. Lewis goes to Eau Claire, Mich., for full time.

—John Mullen has just baptized a man in his 94th year.

—E. W. Thornton has taken up work at Waynesburg, Pa.

—H. L. Denton has been ordained to the ministry by R. F. Whiston.

—J. Windbigler was kindly remembered by his friends at Girard, Ill., the other day.

—W. H. Newlin will leave Arcadia, Ind., but has not yet settled on his future pastorate.

—Roy L. Brown, who has been for several years at Liberty, Ia., has closed his work there.

—P. F. King has closed his pastorate at Carlisle, Ky., where he has been abundantly successful.

—F. M. McHale has left Herington, Kan., for Hoisington. A successor has already been arranged for.

—T. C. Jackson, of Atlanta, Ind., is succeeded by M. L. Pierce, of Kimberlin Heights, Tenn.

—C. E. Smootz will divide his time between Cushing and Stroud, Okla., his address being at the former place.

—Geo. W. Watkins has closed a pleasant three years' work with the church at Hillsboro, Ind., and will take up the pastorate at North Salem. He will be succeeded at Hillsboro by W. H. Alford, of Ladoga.

—J. J. Taylor has resigned at Lyons Station, Ind., to take up the work of an evangelist under the Chicago churches.

—The church at Colfax, Iowa, began a meeting with Evangelists Shearer and Harold, of Indiana. A good meeting is expected.

O. M. PENNOCK.

—David H. Shields sends us word that the members of his congregation at Salina, Kan., have "encouraged his laziness" by giving him a Morris chair and a typewriter.

—J. T. Hieronymus has just invested in a second annuity bond of the Benevolent Association. Brother Hieronymus is cashier of an Illinois bank, and probably knows a good investment as well as most men..

—This week evangelistic campaigns are beginning in many parts of the country. One of the most important is the revival effort in Chicago, where twelve churches will simultaneously engage in an effort to win souls.

—"And some one says, 'Missions! Missions! always Missions!' Yes, always missions, because they are the life-blood, the heart-beat, the lungs' breath of the body of Jesus Christ." *Bishop Doane at the Boston Convention.*

—O. H. Truman, of LaCrosse, Kan., challenges the advocates of socialism to discuss with him the following proposition, which he proposes to affirm: "Christian government is the need and destiny of our time instead of socialism."

—The church at Arrowsmith, Ill., has been dedicated by L. L. Carpenter. Five thousand, one hundred dollars was raised to free the house from all debt. C. A. Lockhart is the pastor, and gives good promise for a useful career in the ministry.

—J. E. Denton has entered upon the third year of his second pastorate at Vacaville, Cal. "In the settlement of an old estate there is a 45-acre tract of fine fruit land that could be bought and would make good homes for some of our people there."

—E. L. Ely has left Atchison, Kansas, for Boone, Iowa. Bro. H. P. Armstrong informs us that as a little token of his late congregation's esteem, Brother Ely's family was presented with a handsome glass berry service. Another pastor has not been selected.

—We regret to record the death of Mrs. C. C. Martin, the widow of the man who was for many years superintendent of the Brooklyn bridge. Brother and Sister Martin were valued members of the Sterling Place church, Brooklyn, and were ready for every good work.

—Mr. Stephen J. Corey, secretary for the state of New York, will assist the Foreign Society in the rallies during January. Brother Corey is a Missouri boy, having been born at Rolla. He is a graduate of the University of Nebraska and of the theological seminary at Rochester, N. Y.

—If the foreign missionary rally starts well, it is almost certain to end well. Hence it will be a real help if preachers can make it a point to be present at ten o'clock in the morning and remain until the service is closed. The aim everywhere is to make the rally one of the greatest events in the year.

—Am just closing institute work for 1904. Have lectured 33 weeks in Iowa, Indiana and Ohio this year with greater success than ever. Have just been elected C. W. B. M. state evangelist for Nebraska to begin about Feb. 1, 1905.

W. H. WAGGONER.

Oxford, Ind.

—A. C. Corbin, of Beaver City, Neb., who organized the church at that place, and who has been its only pastor, leaves there after a residence of twenty-three years, for Ashland, Ore., which will be his future address. His successor at Beaver City has not yet been secured.

MARCH OFFERING
FOR
FOREIGN MISSIONS.

First Sunday in March

The Foreign Society does work in twelve countries, supports 143 American and English missionaries, 295 native Evangelists and helpers, thirty-eight schools and colleges and seventeen hospitals.

The following March Offering supplies are furnished the churches, free of charge:

1. March Offering Envelopes.
2. Pastoral Letters. (For Preachers only.)
3. March Offering number of the Missionary Voice.
4. Subscription Books.
5. "Great Facts" from the last Annual Report.

Order to-day, giving the number of members in your church. Be careful to give the local name of the church, as Bethel, Mt. Pleasant, Sixth Street, etc., when different from the post-office.

Address,
F. M. RAINS, Cor. Sec.,
Box 884, Cincinnati, O.

—A. T. June, who was introduced to the convention as one of the Congregational pastors seeking work among us, has accepted a call to Everett, and begins his work with the new year. Robt. Pegrun, another of the Congregational brethren, at present located at Yarmouth, N. S., will, we hope, soon find a location as pastor of a Christian church.

—The church at Adrian, Ill., is now without a preacher, for Thomas J. Thompson has entered upon the pastorate at Slater, Mo. He was called upon the strength of the kind of work he had accomplished at Lathrop and California, Mo., and Lincoln, Neb. The church at Adrian is composed of good people, and they will want a preacher for half time.

—Bro. Marcellus R. Ely, of Joplin, Mo., in response to a unanimous call from the Soniat avenue church, New Orleans, has accepted, and will begin his first pastorate Lord's day, Jan. 1. This is the worthy son of our well known brother Simpson Ely. We congratulate him on this call to an important field. He will have a loyal and happy support from this new congregation.

—The undersigned has held a pastorate during the year, but has taken time to hold six meetings, and declined 22 calls for meetings in September, October, November and December, and seven calls to preach for churches as pastor during 1905. Who says the harvest is not great and the laborers few? Pray ye the Lord of the harvest to send more laborers into the vineyard.

BEN F. HILL.

California, Mo., Dec. 24.

—In a recent letter from T. Henry Blenus, of Jacksonville, Fla., he expresses his thanks for the editorial remarks in "Notes and Comments" department of the CHRISTIAN-EVANGELIST in our issue of Dec. 8, commenting on an article in the Morning Star. He says: "Your remarks so succinctly made cover the ground most thoroughly I shall clip them for my pocket 'hand book,' and trust you will not consider my action piratical if you catch me using them." They were made for public use, and we have no patent on them. We quote our brother's endorsement, thinking others will be tempted to turn back to that issue and see if the comments be worthy of their endorsement and use.

—We regret to have word from Crayton S. Brooks that he had to abandon his meeting, which opened so auspiciously at Colorado Springs, owing to the death of his father-in-law, Wm. H. Cassidy, who died suddenly at Brother Brooks' home on Christmas morning. There had been 38 additions to the church. The meeting will be resumed when Brother Brooks returns from the funeral at Paris, Ky., where the interment took place.

—Charles H. DeVoe, after four years' work at Rochester, Ind., has entered the evangelistic field. He has associated with him a singer, Harry K. Shields, and they may be addressed at Rochester, by those desiring their services. Bro. T. J. Legg, field secretary of Indiana, very cordially commends Brothers DeVoe and Shields for their ability and their character. They will, he thinks, make a strong evangelistic team that will be helpful to all churches where they work.

—Bro. G. L. Snively has undertaken to edit and manage The Christian Philanthropist, in addition to his regular duties as secretary of the Benevolent Association. The paper has now become the property of the association by the gift of Sister Rowena Mason, who was its owner. Brother Snively will find the editorial chair not always an easy one, but he has shown some of the qualities that ought to make his particular seat reasonably comfortable. We wish him great success.

—F. F. Grim, who has for a number of years been associated in the editorial work of the Christian Century, and the evangelistic work in Chicago, has been compelled to find a more friendly climate than can be found in the "windy city." He is now at Dallas, Tex., and would like to find congenial pastoral work in the southwest or in some mountainous district. We can cordially commend Brother Grim as a young man of thorough devotion and fine spirit. He may be addressed care of the Christian Courier.

—We deeply regret to announce the death of Mrs. Levi Marshall, wife of our good pastor at Hannibal, Mo. It was only a few weeks ago that Sister Marshall lost her mother. We can give but this brief announcement as we make ready for the press. The editor was asked to preach the funeral sermon, but he could not do this for Brother Marshall, owing to the fact that he has just been somewhat battered and bruised from a fall that might have been attended by more serious consequences. May the Father comfort Brother Marshall.

—At the annual meeting of the Union avenue Christian church on Wednesday evening of last week, the church extended a call to Dr. J. M. Philputt to become its permanent pastor by a unanimous vote. Brother Philputt has been serving the church for several months as pastor *pro tem*, and so well is the church satisfied with him, and he with the church, that the relation has been made permanent, and we trust will last many years.. Reports were made at the same meeting from all departments of the church showing a growing interest, liberaltiy and aggressiveness.

—A C. M. S. missionary at Kokura, Japan, describes a service with the wounded in the hospital there. When permission was given the condition was laid down that there must be neither a long sermon nor loud singing. The Japanese ladies of the Methodist, Baptist, and Episcopal churches sang to the soldiers, and a Southern Baptist convention missionary did the preaching The officer who gave the qualified permission listened throughout, and then declared it so good that such a service might be held every day. One does not know whether to be most pleased at the softening of the Japanese through need in a great crisis, or at the union of the Christian denominations in a purpose to use for their Master the opportunities of the crisis.

You pay five times too much for lamp-chimneys.

Buy good ones.

Macbeth.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

Macbeth, Pittsburgh.

—Members of the East End Christian church at Pittsburg, Pa., had a Christmas gift that was not expected, and was most unwelcome. It was the announcement by W. J. Russell, the pastor, that for reasons purely personal, he had decided to tender his resignation, and to accept a call from the First Christian church of Frankfort, Ind. Brother Russell went to Pittsburg from Rushville, Ind., in which state he formerly ministered to congregations at Indianapolis. He was educated at Butler college, so that his return to the Frankfort church will bring him into association with many old friends. This church is one of the strongest in Indiana. Brother Russell has done good work in Pittsburg, and his place will not be easily filled. He has taken an active part in the services of education and charity outside his regular pastoral sphere. He hopes to take up his new work by the middle of March.

—In a letter from Mrs. John H. Duncan, of Marion, Ill., she says: "We have just closed a great meeting, with 107 additions. Bro. W. F. Shearer did the preaching and Orville Harold the singing. Brother Shearer asked us to organize a band of personal workers, and this we want to do. We want a workers' training school." We quote that extract from a personal letter as a sign of the times. This training school for personal work is the outgrowth of the feeling that is manifesting itself in so many ways just now, but each individual Christian is to be a personal worker for Christ, and must seek to win others from darkness to light. Such an organization as that suggested above will help to train the young converts in Christian work and in Christian character, and make them a blessing to the world. It is a good thing for an evangelist to look beyond the close of his meeting, and give advice, when needed, as to the best method of conserving the results of the meeting.

—We have already made mention of the recent accident which befell our Brother O. A. Bartholomew, who had a fall while on his way to church on a stormy night. He has been confined to his bed in a critical condition ever since, but at this writing, seems to be slowly improving. He was already in very feeble health, and it was feared by his physician that he would not be able to recover from the shock and injury of the fall. He has been very patient and resigned during his confinement, and has received many calls and every attention possible from his brethren and sisters in the city. Under the leadership of Brother R. H. Stockton of the Hamilton avenue church, a purse for his benefit was made up and presented to him a few days since, as a testimonial of the high esteem in which he is held by the brethren of this city. Sister Bartholomew, who is equally beloved, has been unceasing in her care and attention to her husband since his affliction, and seems to receive added strength for her added burdens.

—Our brother, Senator C. W. Clarke, of Kansas City, has prepared a bill to be introduced at the next session of the legislature. It has for its purpose the maintenance of a penal institution for the treatment of habitual criminals, who are made such by drink, and whose offenses are committed while they are under the influence of liquor. The senator's idea is that drunkenness is a disease that induces crime, and it will be the aim of the bill to compel the criminal to submit to treatment for the cure of the disease. Another good law which Senator Clarke intends to propose is one providing for what is known as the "Indeterminate Sentence Bill" for the treatment of habitual criminals; that is, instead of sentencing a criminal to the penitentiary for life, or for a fixed number of years, he will be sentenced until he is reformed, the reformation to be determined by a board composed of the prison physician, the prison chaplain, and the board of prison inspectors. This is in harmony with the recommendations of those who have made a special study of penology.

—A correspondent asks: "Are the Free Baptists and their papers working as hard for union as the Disciples?" There is but one paper in general circulation among the Free Baptists, and that is the Morning Star of Boston. The editor, we think, is favorable to union, but is not devoting as much space to it as the Christian-Evangelist. In its last issue, however, it copies an editorial from the Christian-Evangelist on the subject of the union of the two bodies, without comment. So far as we have learned their ministers are favorable to the proposed union, if it can be brought about on a just and scriptural basis. We have no reason to doubt that the leaders among the Free Baptist brethren favor the union, and are pursuing the course they deem wisest to bring it about. If it should be developed that the union sentiment is stronger among us than among the Free Baptist brethren that ought not to be considered strange, in view of the fact that union has been our specialty from the beginning of our history. It is reasonable, therefore, that we should be the more ardent wooers in the religious courtship that is now in progress.

—An article in the Boston Evening Transcript, and in several other leading dailies of the country, on the "Year's Religious Trend" says that "five bodies held general meetings during the year, that, respectively, indicated turning points in their respective histories. These were the Methodist, the Congregational, the Episcopal, the Lutheran, and the Disciples of Christ." Referring further to the work of the Disciples, the article says:

"Disciples of Christ, just mentioned, held their denominational rally at St. Louis. They had on the Purchase Exposition grounds a

FREE TO ALL CHURCHES

The Pond's Extract Co. has a proposition to make that will interest all church entertainment committees. This Company will donate to any church holding a fair or bazaar, a limited number of bottles of Pond's Extract, which can be sold or otherwise turned into money for the benefit of the church. For further information address Pond's Extract Co., 76 Fifth Ave., New York.

POND'S EXTRACT has been for sixty years the standard remedy for burns, bruises, wounds, neuralgia, rheumatism and all pain and inflammation. It is sold only in sealed bottles—never in bulk.

building that would have done honor to any business concern. Indeed, they led other American bodies in seizing upon methods which drive business to expositions and adapting them to the advantage and benefit of a wide-awake Christian body that would make one world bettter and save souls in another."

True, it took a good deal of prodding to get them to do it, but they did it, and will reap results from it for a generation to come.

Referring to the Religious Education Society, concerning which many religious papers seemed to be alarmed, at its beginning, the same article quoted from above, says:

"The Religious Education Society held another annual meeting that was marked by even greater enthusiasm than the one at which the movement was inaugurated. The society demonstrated what may be called its sanity, to borrow a democratic word of the year, by showing that it is not radical either in method or belief."

Soul Winners' League.

Motto: "Each One Win One."

Pledge: Trusting in Jesus Christ for strength, I promise to make some special effort to win at least one soul to Christ during the present year, and to render to the pastor whatever service I can in making his ministry fruitful in the same direction.

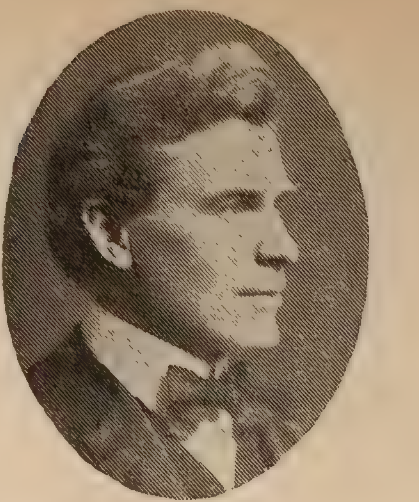
Date............ ..... *Name*............

Why could not bands of personal workers be formed among the young people especially of each congregation, with some simple organization, as president and secretary, and a pledge like the above, to meet monthly or oftener, to study methods of work and report what they have done? Some would write personal letters to friends who are not Christians, citing certain scripture passages and calling their attention to the same. Others would make personal visits to the unconverted, and still others would send a tract, or book, and others extend a personal invitation to a friend to attend church. What are some of the best passages to use in soul winning? That would be a good question to study and report on at some meeting. It is easy to see how such a league of personal workers might be most useful in developing its members as well as in winning other souls to Christ.

Rebuilding the School of the Evangelists.

To the Friends of God and Humanity:—On Dec. 1, the main building of the School of the Evangelists was totally destroyed by fire, and in consequence over 100 promising young preachers are homeless. We have been working on the building, a little at a time, chiefly as we sold books, for 12 years. The struggle has been long and hard, but early in September last we finished by furnishing our beautiful new recitation halls. But now it is all in ashes! God's will be done! Amen. But we are not discouraged. Our faith in God is stronger than ever. The gospel must be preached to the whole creation. The "open door" before the poor young man who desires above every other desire to preach, so rudely closed, must and shall be opened again.

It will probably take $20,000 to inaugurate the new and greater School of the Evangelists. I have promised my "boys" that by the grace of God, supper will be ready at 5 o'clock—the hour the fire was discovered—Dec. 1, 1905. They believe me because I believe in God.



W. J. WRIGHT,
National Superintendent of Evangelism.

Brethren, we earned the principal part of the money that went into the first building, and could do it again, but the process required 12years. We appeal to individuals and churches for help. From everywhere comes this sentiment: Brother and Sister Johnson have wrought well, their work is our work, the Lord's work; the School of the Evangelists must be rebuilt.

Our neighbors and business friends, creed or no creed, are opening their hearts and from everywhere comes this expression of faith in us and our God. The best days on Kimberlin Heights are yet to come. Grant it quickly, Almighty God. Ashley S. Johnson.

Kimberlin Heights, Tenn.

P. S. I have on hand 3,750 copies of my new book "The Holy Spirit and the Human Mind," ready for the binders. This contains 364 pages and is substantially bound in cloth. The price is $2 prepaid. I have devoted this edition to the inauguration of the greater School of the Evangelists. I want you, dear reader, to have this much stock in the resurrection of this great work.

If you cannot pay $2 now just enclose 20 cents to pay postage and packing, and I will send you the book and you may set your own time to pay the price ($2) with June 1 as the outside limit. Clark Braden pronounces this book the strongest book ever written on the subject. Your copy will be inscribed in my own hand showing you have $2 stock in the greater School of the Evangelists.

Shall the School of the Evangelist rise from its dust and ashes? Your vote will help to determine the question.

Some New Year's Greetings.

Congratulations upon the 41st birthday of the excellent Christian-Evangelist. Happy New Year to you, and may God spare you to us many years yet, as the guiding spirit in the advancement of Christ's kingdom through that journal. J. G. Fisher.

Roseville, Ill.

Since July the Christian-Evangelist has been visiting me and I have not only enjoyed it, but have been greatly helped in my Christian life and ministerial labors by its strong, clear and sound articles. May you have health and wisdom to conduct it in your loving, helpful way during the year 1905.

Cromwell, Ia. Roy H. Polly.

I have been a regular reader of the Christian-Evangelist about twelve years. Ofttimes have I risen from reading it, refreshed, comforted and strengthened, thinking I would drop you a line, telling you what a blessed message it brought me, but I have seldom done so. Your vision is broad, your judgment sound, and spirit Christlike. The Christian-Evangelist is well filled with the things needful by way of helping to build up a well-rounded Christian character. May you be permitted to edit it many more years, is the sincere wish and prayer of S. H. Givler.

Cerro Gordo, Ill.

Heartiest greetings to the Christian-Evangelist for the new year! No paper comes to my desk more welcome or more eagerly and profitably read than the Christian-Evangelist. Its "Easy Chair," its "As Seen From the Dome," its "English Letter," and many, many other features, make one of the best religious journals on earth. I wish every member of the Central church would take and *read* it; and I'm constantly urging this upon the people. Walter Scott Priest.

Columbus, Ohio.

All the Way From "Little Rhody."

I am under grateful obligations to you and Dr. Ball. Such gratuity on your part will surely have the desired effect of promoting the union so much desired and prayed for. I have much enjoyed my reading of the Christian-Evangelist. I have been in this pastorate more than fifteen years, and now I am contemplating a change which I trust shall be for God's glory. May the heavenly Father bless you, your work and your people.

W. E. Dennett.

Pascoag, R. I., Dec. 29.

"A Straw."

Please accept my sincere congratulations on your completion of another year of great work, and my "God speed" for the year to come. One "straw" will show "the way the wind is blowing" at our house. For years I have made a practice of clipping the best from papers for preservation. When I am through with other papers, they are still good for the jail, hospital, penitentiary, etc. But when I get done clipping the Christian-Evangelist there is nothing left of it!

J. N. Jessup.

Little Rock, Ark., Dec. 29.

1904 is almost gone. 1905 is before us with its privileges, duties, anxieties and trials. Surely if there are any who need a word of encouragement and cheer in God's earthly kingdom at this time, the editors of our religious weeklies, upon whom rest great responsibilities, do. I congratulate you on your splendid work for the Master, during the past year, in your appointed sphere. May God prosper and bless your efforts a thousandfold during 1905. I have taken the Christian-Evangelist just about twelve months. I shall continue to take it. It is one of our best papers and I could not well do without it. T. J. O'Connor.

New Sharon, Iowa.

I send a cheery "Happy New Year." You "promise to grow better." Do you really hope to find much space for improvement? Please accept my sincere thanks for the pattern of perfection already so nearly attained. We, your readers—what will we do? May we endeavor to grow better, purer, nobler, worthier the grand destiny you so ably set before us even as our heavenly Father designed it. And you? Yes, for you as for us, the last sun of the dying year is sinking behind the hills into the shoreless ocean of the past, but you will find, high above all—like the morning star in the roseate light of the east—the cross of Christ heralding the new day of the new year, and you will journey onward finding your way forever brightened by the glistening glory of Bethlehem that shineth afar. Yes, for you may there be very many more happy new years; and may they leave behind, as they pass, only the precious memories of abiding faith, deathless hope and omniscient love, until, "on golden hinges turning," the morning gates of the resurrection ope to admit a redeemed host, won by your ever faithful effort, to shine as celestial asphodels resplendent in the glory light of the beautiful beyond.

Baldwin, Georgia. Bunnie Love,
Christian Industrial School.

NEWS FROM MANY FIELDS

Our Plea Wins in a Sectarian Stronghold in the East.

I recently closed a protracted meeting at Waynesboro, Pa. This meeting was held under the auspices of the national committee on evangelism of which Bro. W. J. Wright is secretary. Our work at Waynesboro was started by accident about eighteen months ago. Bros. Herbert Yeuell, W. S. Hoye and J. A. Hopkins left Bethany Beach to complete their vacation with a short evangelistic campaign at Ringgold, Md. As the church was in use by the Dunkards, they decided to invade Waynesboro, about three miles to the north.

Waynesboro is a growing industrial center with a population of about 7,000. It is situated in the heart of the fertile Cumberland valley. Perhaps there are fewer foreigners here than in any other industrial center in the United States. It is a monument to the industry and thrift of the so-called Pennsylvania Dutch, the plain sects being at the center of its industrial development. Practically all the capitalists and laborers are descendants of farmers who have lived in the vicinity for a number of generations. The Dunkards, Mennonites, Lutherans and Reformed are the leading religious bodies. Although the people are Pennsylvania Dutch you may be surprised when I tell you that none of them can speak anything but English, except a few of the older people who remember a little of the German.

Our work at Waynesboro was organized with 14 members, and eight others were added to this number prior to our meeting. Bro. J. A. Hopkins has had charge of the work from the first, and it was his self sacrificing faithfulness and dauntless determination that made the work a success. Some of our leaders felt dubious about undertaking a work in this conservative, sectarian stronghold, and the meeting was finally undertaken as an experiment with some misgivings as to the outcome. The meeting lasted almost seven weeks and resulted in 32 additions, or an increase in the membership of 150 per cent. Twenty-one of these were by baptism and the balance were reclaimed or came by statement. Five came from the Dunkards, five from the Lutherans, three from the U. B's, one from the Reformed and several others from Dunkard families. Others from Dunkard families wanted to come but were hindered by parental authority. A number were captivated with our plea who have not yet identified themselves with us, although some of them will work with us, and doubtless will join in time. One of the leading citizens predicts that ours will be one of the strongest churches in the city in a few years, and one of the leading preachers says there is room in the city for our work. The Dunkards, who are very numerous in the community (five sects of them), are having great trouble to hold their young and progressive people; and, as there is no other church that practices immersion, we will get most of these in time, if we push our work.

We had a fine hearing from start to finish; and every one that heard our plea seemed to be pleased with it. The largest building in the city could not hold the people for our special Lord's day evening service and we packed the old St. Paul Reformed church repeatedly. One of the daily papers published a half column synopsis of each sermon for the first five weeks, or as long as we supplied the material; and this carried our message to most of the inhabitants of the city. Three other meetings started while ours was in progress, but the attendance and interest did not wane. The people gave us a more patient and respectful hearing than I have received from outside people in any previous meeting. The people are conservative but have great respect and reverence for the word of God; and if you can show them what it teaches they will obey it. Our plea was such a new thing to them that they were taken by surprise and hardly knew what to make of it; but I am convinced that after they have had sufficient time to reflect and investigate, and see that we have come to stay, many more will take a stand for Christian uuion on the primitive gospel.

Our special Lord's day afternoon services were all well attended. A large audience of men listened to a sermon on "Hard Times; the Cause and Cure," the Lord's day before election.

Bro. J. A. Hopkins, the pastor, rendered invaluable assistance in the meeting by leading the singing, conducting the devotional services, and by doing things in general. He is to assist us in a similar evangelistic campaign after new year, at Harrisburg, the state capital.

This meeting proves that the three million Pennsylvania Dutch in southeastern Pennsylvania, who have never heard our plea for Christian union, are ripe unto the harvest; and our brotherhood must immediately enter this field or forfeit a great opportunity and prove themselves derelict to a great and God-given duty.

In the last few years, churches have been started at Reading, Harrisburg, Lemoyne, Adamstown, Waynesboro, Fairfield and York. May a large and rich brotherhood thrust laborers into this ripe field, so that this army of industrious and thrifty laborers may be enlisted in the cause of Christian union, and thus help to carry the primitive gospel to the ends of the earth.

HENRY F. LUTZ.

Harrisburg, Pa.

* * *

The Waynesboro, Pennsylvania, Meeting.

Some of our own brethren feared it would not be wise to advertise too largely in so conservative a place. However, we persuaded them to allow us to advertise. We put cards in the windows and in the street cars; had leaflets with the sermon subjects by the thousand; stretched a large banner across the street and kept daily notices in the papers. We got a good hearing, the largest audience, on a Sunday night at the Academy of Music, being estimated at 800. The evangelist, H. F. Lutz, preached the word. He believed the message and was true to the book, spoke the truth with sincerity, boldness and courtesy. He was persevering and strenuous in personal work, did not waste visits in gossip, but came promptly to the point of the case in hand. In preaching he spread the net wide on general topics, but in a connected way, before drawing it in. Having been brought up in a sprinkling community, and struggled out of rationalism, he gave the people due consideration for their environment and prejudices and sincerity in what they believe, which is to the advantage of the evangelist, but when one acknowledged that he believed the great essentials for which Disciples stand, he drove the truth home in a relentless way that brought in many instances a surrender or a retreat.

The question box was used to advantage to find what the people were thinking about. He is a student and allows no one to interfere with his forenoon study and writing, keeps up his knowledge of the book and human nature, being a phrenologist enables him to understand people and attract their attention. He is sociable and often accepted invitations to dinner, but never to a big supper before preaching. The result, when considered in comparison with other meetings with hundreds gathered in, does not seem so great, but under the conditions it was a great meeting in the number received and influences for future reaping. The meeting did not exhaust itself. The last night was one of the best.

We plan to build a house and have another meeting within the next year.

J. A. HOPKINS.

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A Visit to the Scene of "My First Meeting."

Upon coming to Missouri in 1873, now almost 32 years ago, I promised my father that I would, at some future time, visit Haynesville, Clinton county, where his early days had been spent and where he held "My First Meeting." He took the pains to draw me a diagram, indicating the state road leading from Haynesville to his "home," and also where I would find the once famous "baptismal hole"; also where his father, mother and sister were buried, about a half mile south of Haynesville. I am sorry to say time and opportunity have never, at one time, presented themselves until a few weeks ago, when I paid the visit, spending a day in Kansas City, very pleasantly, seeing my sister, Mrs. G. B. Longan. Next morning found me on my way to Holt. I passed through Liberty, where we were living when father wrote and published his book on "Campbellism Examined"—a reply to Dr. Jeter. The only landmark I recognized, after an absence of 48 years, was the William Jewell college. Arrived at Holt I went to a livery stable, made myself known, engaged a saddle horse and inquired the way to Haynesville. I was informed that a ride, due east, of two and one-half miles, would bring me up to the famous old town. I found Haynesville to be now mostly cornfields. A few old houses were all that was left to tell the tale of those bygone days, the town having been moved to Holt. I enjoyed the morning ride, in the cool, crisp atmosphere, very much, and in a short time I came to what I rightly supposed was the old town, got my bearings and rode south. At this point I was joined by a gentleman who directed me where to find the old grave-yard. The forest trees having been cut down a few years ago there remained only a few brush heaps to tell of their former grandeur. I hitched my horse and walked up the hill through a pasture well set with blue grass. Upon arriving at the place I found only one or two tombstones still standing; time and weather had worn them until they were as thin as my hand. Every vestige of the names had disappeared. They had evidently been of a cheap stone kind; there were here and there a few old well-preserved stumps and leaning against one was the tombstone of "Collett Haynes." "Died Aug. 31, 1866, aged 86 years." This was the person of whom my father had made honorable mention in his article, "My First Meeting." Strange were my feelings as I gazed on that name. I felt as if old friends of my father's were near me. And there came over me a desire to have some memento from that hallowed spot, something from the place where my father's father and mother lie buried, and I secured and brought home with me a part of Collett Haynes' tomb.

I made my way north from there to a Mr. Huron's, whose wife was a niece of Austin King, my father's school teacher. I met him coming from the house, a smooth faced, ruddy, portly gentleman. I introduced myself, and the moment I said Lard, he inquired: "Any relation to the preacher?" "Yes," said I, "a son." 'Get down and come in. See that grave-yard over there? The church your father preached in stood there for many, many years, and only lately was removed to Holt." He introduced me to his wife, and in conversation I learned much of all the characters mentioned by father in "My First Meeting." Her mother died only recently, and was well acquainted with father's family; in fact attended the last rites of his mother when buried.

MOSES E. LARD.

Mr. Huron took me over to the "baptismal hole," now almost extinct from the heavy spring rains. From there he took me up the hill to the place where the log hut had stood, in which my grandfather and grandmother Lard had lived and died. Of course there remained only a heap of stones and mortar. We found some few pieces of blue china dishes. He stated that preachers had carried off nearly every thing portable, hundreds having been shown the place by him alone. There was a deep, worn road by the side of the house which father had designated in his diagram as a path. My father's brother-in-law, Harry Emery, and the widow of Uncle Will Lard, had recently visited the old stamping ground. The memories of that dear old place seem still to have charms for all. I returned after a very, very pleasant visit.

W. L. LARD.

St. Louis, Mo.

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A FEW OF THE HUNDREDS OF TESTIMONIALS RECEIVED.

"Churches of Christ" is an invaluable work. J. B. Briney's history of the Restoration Movement is by far the best written and most comprehensive history of our people that I have ever seen. It is a colossal work and will live in history. I am surprised that you don't sell "Churches of Christ" as fast as you can wrap them to ship, for every Disciple ought to read it.—WALLACE THARP, Allegheny, Penn.

My Dear Bro.:—Admirable taste is displayed in the splendid book you have recently given the brotherhood. It is at once a History, Biography and Portrait Gallery, within a binding as rich in design and symmetrical in make-up as I ever lifted from a book shelf or study table. Truly a monumental work. Sincerely yours.—B. S. FERRALL, Buffalo, N. Y.

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Dear Bro. Brown:—"Churches of Christ" is a credit to you and to our brotherhood. I know no other work that gives so good an idea of the motive, scope and achievement of our people. Yours faithfully.—B. A. ABBOTT, Baltimore, Md.

My Dear Bro. Brown:—I like your book very much. It contains a world of information, and I wonder how you succeeded in getting it all together. I am delighted with the book and I wish you much success in a financial way. You deserve it. Yours fraternally.—M. D. CLUBB, Watsonville, Cal.

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The Hot Springs Cause.

We lack now only nine pledges of the required fifty to reach Bro. E. C Browning's proposition that he would be one of 50 to give $10 each to our lot fund if 49 others be secured. Only nine more pledges needed. If these are not secured we can not collect the $410 already pledged. I appeal to our Christian workers to stop and think about it. Here we have a great health resort, where more than 100,000 visitors gather each year, and one little church house far out at end of car line, with one man giving all his time. How can he touch the life of this vast multitude? To offset his work we have two great racetracks costing $150,000 and $500,000, 40 saloons, club houses, pool rooms, etc. And now, trusting the Lord and our brethren, we have purchased the long needed central location and have $1,500 in it, and can not turn back. Nine churches, or brethren, by pledging $10 each, will put $500 more into this work. Brethren, come to our help. Send us a pledge to-day.

Hot Springs, Ark. T. N. Kincaid.

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Dedication at Grover Hill, Ohio.

The church at Grover Hill has certainly done an exceedingly good work in the building, paying for and dedicating a house of worship that is a credit both to the church and town. It was surely a "merry Christmas" day for them when it was formally opened and dedicated to God. It was a great pleasure to preach to so grateful a people, and to raise more money than the amount needed to provide for all of their indebtedness, and, in the name of the church, to give the house to the giver of every good and perfect gift.

There is a ripe field at Grover Hill, and we see no reason why there may not be a large ingathering into the fold of the world's Redeemer. L. L. Carpenter.

Wabash, Ind.

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With pleasant memories of the past and with good wishes for the future I greet the entire force of the Christian-Evangelist, from the composing room to the editorial sanctum.

Kent, O., Dec. 27. F. M. Green.

❖ ❖

Dedication of the Knoxville Church, Pittsburg, Pa.

All western Pennsylvania is rejoicing in a signal victory won by the Knoxville church, of Pittsburg, under the leadership of Fred M. Gordon, pastor, and Wallace Tharp, pastor of our First Allegheny church, as dedicator. It is a thoroughly modern, complete and beautiful house, admirably adapted to its locality. About half of its $25,000 cost remained to be provided for on the day of dedication. People and pastor were so generous and had so thoroughly won the hearts of their neighbors, and the master of the occasion handled the situation with such consummate and consecrated skill that $11,000 was pledged and the church left in fine condition to go on in its phenomenal course. Brother Gordon found them four years ago with 84 members and $1,200 debt. They number 325 now—and that is not the best that can be said of them.

For two years the Pittsburg district has been beating its own record of "A new church dedicated every two months."

W. R. Warren.

❖ ❖

Missouri Bible-School Notes.

We continue the Bloomfield meeting through the holidays. Le Grand Pace decides to remain in Iowa, and Poplar Bluff is again looking for a pastor.

The Bible-school board proposes to locate a man in a central place in southeast Missouri, and have him visit as many places as possible once each month. He will strengthen and group these weak congregations until perhaps four of them are able to employ a pastor. Then (and not till then) will he take up new fields. This will insure the permanency which has been wanting in this section of the state, and we are confident is a plan which will appeal to our thoughtful people.

Such a man can be of very material assistance to our college at Dexter, in the heart of this great growing part of the state.

The next quarterly call to the schools will be sent while we are in the midst of a protracted meeting. It will be worthy of your attention. W. A. Moore, Sec.

Mexico.

❖ ❖

Christian Lesson Commentary.

The Christian Publishing Company, St. Louis, offers you in this book (for $1) a store of good things that the Sunday-school teachers and workers cannot afford to be without. The material is carefully selected and W. W. Dowling is at his best in this year's production. As the first six months are to be spent in the Gospel of John the lessons will be helpful in introducing us to the real heart power of our Saviour. Dowling is a good guide.—*Colorado Christian Herald.*

This Commentary is for the use of teachers and advanced students. The treatment of the lessons is Bible Lights, which contain appropriate scripture references, the preliminary surveys of the lesson, expository treatment, practical reflections, applications, and illustrative material. Another section is given with the heading "Suggestive," which contains questions upon the comments, and also some excellent blackboard material. Teachers will find this book of value in their lesson preparation. —*The Heidelberg Teacher, Philadelphia, Pa.*

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Foreign Mission Rally at Hopkinsville, Kentucky.

We of Hopkinsville have long coveted one of the annual rallies conducted by President A. McLean. This year we have had our wish; and I ask leave to tell a little about the meeting here.

The rally was held on December 5. Brother McLean arrived in time to make an address on Sunday night. All the churches of the town excepting two which were engaged in special evangelistic meetings adjourned to our church to hear him. It had been partially arranged to hold a great union meeting Sunday night in a much larger room than ours; but this was found to be impracticable owing to the time of Brother McLean's coming, which was more than a month earlier than his dates in this section in former years. We lacked, however, nothing but the larger numbers and the pleasure of having all the churches represented in the service of the evening. As it was, the spirit of union was with us. It breathed through the prayers of the local pastors, through the songs of fellowship, through the address of the evening and through many silent subtle influences. Brother McLean's address was heard with profound attention. At the close of the service thoughtful persons were heard saying it was the strongest address of any kind they ever heard and members of other churches asked for copies of it, supposing it was in print. The address was, in its conception, expression and spiritual effect, a truly great one.

Three sessions were held on the day of the rally proper. There were four excellent addresses in the morning. They were by Brother McLean, Miss Oldham, who instructed and pleased her hearers greatly, Howard J. Brazleton and R. H. Robertson. Brother McLean's map and chart exercise was one of value. The afternoon session was given to four addresses, an exhibit of objects of heathen worship by Brother McLean, and a conference on missionary literature read by those present during the current year. The addresses were by Miss Lavinia Oldham, Robt. Lord Cave, W. H. Pinkerton, and H. O. Macdonald. Better addresses are rarely heard than these were.

Brother McLean spoke at night in his own witty, serious and strong way on "Giving." He was heard, as he had been the night before, with rapt and serious attention by representatives of nearly all of the local churches as well as by visitors from our own churches in several neighboring towns.

A delightful feature of the day's meetings was the dining together of all the preachers present as the guests of the Christian church. Among the preachers of other religious bodies in this company were the pastors of the Baptist, Methodist and Cumberland Presbyterian churches of our town.

The rally did us good, incalculable good. We are grateful for it. We believe we shall do better work throughout our whole future as a congregation because of the gracious and vitalizing influence it has left with us. We pray that the later rallies may do other churches like good.

H. D. Smith.

Hopkinsville, Ky.

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1522 Locust Street, St. Louis, Mo.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CALIFORNIA.

Vacaville, Dec. 25.—Last Lord's day we had two additions—one by confession and one from the Presbyterian church.—J. E. DENTON.

Orange, Dec. 22.—On Nov. 27, Evangelist R. L. McHatton, of Santa Rosa, began a meeting for the church here. We expected possibly 25 additions but the meeting closed with 29 baptisms—three from United Brethren, and 29 by letter and statement—51 in all, and much good otherwise accomplished. This is a "big" meeting for this coast country and means more than 100 additions in many places east of the Mississippi. We prepared, worked, and prayed, the evangelist did excellent service and God gave the increase. Religiously the ground in and around Orange is closely gleaned, but this makes 57 added since my pastorate begun June 1 and the meeting just closed all the more encouraging. Our cause is rapidly advancing in southern California.—A. N. GLOVER, pastor.

COLORADO.

Trinidad, Dec. 28.—Four baptisms at Trinidad, not previously reported.—DAVID C. PETERS.

ILLINOIS.

Rutland, Dec. 28.—We closed our work with the church at Rutland, Dec. 25, after a ministry of a year and a half. In 1904, there was raised for missions, benevolence, and education, $309.40, over six and a half times as much as last year. There have been 16 additions, of which eight were baptisms, two from denominations and six by letter. There were three deaths. My pastoral duties were full. I organized a men's class in the Sunday-school, a Junior Christian Endeavor, and an auxiliary of C. W. B. M; held afternoon services at Minonk, constituting a church and ordaining elders and deacons, Dec. 18. I attended two districts, two state and the national conventions. Surely God has been with us and blessed us.—W. F. KOHL.

Bellflower, Dec. 29.—Three received for membership last Sunday, one by letter, two by confession and baptism, making a total of 63 this year. I close my work here Jan. 1. I have accepted a call from Lake Fork and Copeland churches, each for half time. I begin there Jan. 8.—J. D. WILLIAMS, Lake Fork.

Moweaqua, Dec. 26.—Lord's day, Dec. 18, was a great day with us. There were 24 additions at regular service; 13 baptisms, four more on Wednesday night, and two more last night. The church is taking on new life.—O. K. SPICER.

Arrowsmith, Dec. 28.—Have just closed an 18 days' meeting at Winterset, Iowa, with 39 added. John Swift is pastor. I go to Stanford, Jan. 1.—EVANGELIST J. BENNETT.

Streator, Dec. 23.—I have just returned from Colfax, where I was privileged to preach for three weeks in a series of special meetings. Thirty-seven came forward during the meeting, 20 made the good confession, nine were formerly M. E.'s, and one a Baptist. About one-half the total number were men. I found in Pastor Chas. W. Dean an excellent coworker. We will begin a meeting here New Year's day. The writer will preach, and Edward McKinney, of Dorsey, will sing.—CHAS. D. HOUGHAM.

Thomson, Dec. 26.—Just closed a three weeks' meeting; two by letter, one by confession. Edward McKinney, of Dorsey, led the singing. He gave entire satisfaction.——CECIL C. CARPENTER, pastor.

Gibson City, Dec. 29.—We have just closed a splendid meeting with Omer and Sprague. Three-fourths of those coming to Christ were heads of families.—J. R. GOLDEN.

INDIANA.

Veedersburg, Dec. 23.—Our meeting covering in all 32 days, has closed with 43 additions—26 by confession and 17 by statement or letter. Bro. P. M. Kendall and wife helped us during the last ten days and rendered assistance of the very finest character. Our working forces were nearly doubled in this meeting and the community was very much benefited. A building fund was started and in the course of a few years a new church house will replace the old one now in use. My heart was made glad by the presentation of a fine new overcoat by the members of the congregation and friends.—A. W. GEHRES, pastor.

Marion.—The Tabernacle church of Christ has just closed one of the grandest meetings in the history of this congregation. Early in the fall an invitation was extended to the pastor, W. S. Buchanan, to hold the meeting. He accepted and began at once to lay plans for its success. The membership was stirred to a realization of their individual responsibility, and everything was in readiness when the time arrived. Brother Buchanan believes in advertising. He urged papers sent to every home. Then by means of banners carried by a large automobile the people were told that there would be a revival meeting at the Tabernacle. Each Saturday when the streets were thronged this same automobile would parade a banner with the subject for Sunday night. This beginning created much enthusiasm and a crowded house greeted a speaker each night. There were no side issues engaged in, but the word of God was preached with all its power and beauty. Bro. H. H. Saunders, the English singing evangelist, assisted in the meeting, and certainly proved himself a power. The direct result of the five weeks' meeting was 88 additions, 64 of whom were immersed. A peculiar feature of the meeting was that the large majority of converts were of mature years, only five being children from the Sunday-school. At an afternoon meeting, on the last Sunday, for the members and new converts, quite a surprise was sprung on Brother Buchanan when a free will offering was taken for him, as a Christmas present, which netted $125. The congregation has had 125 additions since April 1, 1904, and has raised over $500 for missions. Each member takes pride in the showing of the congregation and is lending individual support to its continuance.—C. E. STEWART, C. L. CARTER, CAL. MARVIN, members of church board.

IOWA.

Mt. Auburn, Dec. 30.—Just closed a three weeks' meeting at Colfax. There were 22 accessions to the church, 17 by primary obedience, five reclaimed and from other churches. —C. L. WALKER.

Maxwell, Dec. 13.—We closed a 23 days' meeting here with 27 added, 23 by baptism. Chas. R. Neil, of St. Paul, was the evangelist. It was indeed a happy season for the church. This makes 40 added during this year. Brother Neil is a man of God and sets forth the word in a simple and forceful way. Sister Brokaw's beautiful life and sweet song added much to the results. We launch into the new year with brighter hopes and greater faith than our past has ever known.—G. E. ROBERTS, pastor.

Cedar Rapids, Dec. 20.—Four adult additions since our last report.—J. E. DINGER.

Iowa Falls, Dec. 24.—Our three weeks' meeting at Robertson closed on Dec. 22 with nine added, six by baptism, two by letter from U. B.'s and one reclaimed. A. B. Cornell assisted me, preaching at every meeting except the last two, he having been called to Newton by his father's death. We expect to begin a campaign here on January 8. Hope to have one or more near by pastors to help me.—C. C. DAVIS.

Guthrie Center, Dec. 24.—Our meeting here is starting out nicely—eight to date and a fine interest. The appearance of smallpox in and about the city has created no small excitement. Our first meeting in 1905 will be in Illinois.—LAWRENCE AND EDWARD WRIGHT, general evangelists.

Lorimor, Dec. 25.—Sister Hazelrigg closed a meeting of 18 days which is considered by the entire brotherhood in this community to be the best held in the history of our city. There were 47 additions. The meeting had to close on account of press of work at other places. All departments of church service have been materially strengthened, as was evidenced by the attendance at the Bible-school and communion service on this Christmas morning. Peace and harmony prevail.—FRANK N. WILLIAMSON, GRACE TALBERT.

Ottumwa, Dec. 27.—We closed a two and a half weeks' meeting at Allerton, Ia., with 42 additions. J. P. Garmong was with me as singer. H. G. Waggoner is the efficient pastor of this splendid church. Our people are in the lead of every good work and dominate the life of the community.—WM. J. LOCKHART.

Delta, Dec. 29.—We recently closed an excellent meeting of four weeks in which we were assisted by Evangelist A. P. Cobb, of Decatur, Ill. Altogether there were 41 additions, two by letter, 14 by statement, 24 by confession and baptism, and one who confessed but was not baptized owing to the fact that he had just undergone a serious surgical operation. We have been in several meetings where more were brought into the fold in the same length of time, but in none where a deeper spiritual feeling was manifested. Brother Cobb spoke day and night and all the time we were on the mountain top. He is a splendid visitor, the pastor's friend, and has left the church at Delta richly blessed, the latter having the respect and esteem of the entire community, even of those who do not see the truth as we see it.—H. A. PALLISTER.

KANSAS.

North Topeka, Dec. 26.—One accession yesterday from the Methodist church. Our meeting is to begin next Lord's day. H. E. Ballou will do the preaching.—F. H. BENTLEY.

Topeka, Dec. 23.—We closed our meeting at Mishawaka, Ind., with 80 additions. My work will be with pastors mostly in the coming year. Address, Topeka.—V. E. RIDENOUR, singer.

Herington.—One addition by letter to the Herington church Christmas morning.—F. M. MCHALE.

Atchison.—Brother Ely, our pastor, Sister Ely, his wife, and their daughter Cora, were given an affectionate and tearful farewell.—H. P. ARMSTRONG.

Atchison, Dec. 24.—The First church held its annual meeting here, Dec. 28. The church has had a prosperous year. It has had 58 additions, has developed many new workers in the field, and has raised from all sources a total of $2,386, as against $1,800 for 1903.

McPherson, Dec. 22.—The meeting held by the pastor, assisted by Prof. C. E. McVay, singer, closed Dec. 18. It was a great meeting, although not many were added. Results: four baptisms, three by relation, one from Baptists. On Sunday evening, Dec. 17, Brother

McVay gave his song recital to a house crowded to the utmost. I will hold a meeting at Groveland, a mission point, in January, and assist the pastor, R. A. Adamson, at Canton in February.—W. A. Morrison.

Douglas, Dec. 22.—Two young ladies made confession on Dec. 11, at our regular morning service, and were baptized in the afternoon. At the same house we also baptized a brother who will not at present take membership with this congregation, but retains his membership in the Methodist church. The ladies' aid has recently made some substantial improvements in church furniture, and contemplate more soon. —C. E. F. Smith.

Herington, Dec. 20.—Bro. D. W. Campbell, of Olin, Ia., just closed a four weeks' meeting at this place. He labored under adverse circumstances; the result has been a great victory. Eighteen accessions: 14 by confession and baptism, among them four young men, two Dunkards, one Baptist, one reclaimed. The church has been built up spiritually and is in good condition to begin the new year's work. The Christian Endeavor has been reorganized with 29 members. We have a Junior Endeavor of about 40 members. Brother Campbell will remain with us at least two more Lord's days, until we can secure a pastor to succeed Brother Mc Hale, who resigned 10 days ago to take up the work at Hoisington.—E. R. Kennel, church clerk.

MISSOURI.

Higbee, Dec. 19.—Arthur N. Lindsey has just closed a very successful meeting at this place, with 50 additions, 45 being confessions, making a total of 120 additions for the year.—J. C. Wyatt.

Nevada.—I closed a meeting of 18 days at Urich, Dec. 2, resulting in 17 additions. I also held a meeting at Gravetta, Ark., of 19 days, closing Dec. 23, with 31 additions: 19 baptized, two from the Cumberland Presbyterians, and one from the Baptists, who had been baptized, and nine by statement.—J. J. Lockhart.

Clinton, Dec. 26.—Meeting of three and one half weeks closed with 71 added. Lyons, Kan., next.—O. E. Hamilton, evangelist; F. A. Wilkinson, singing evangelist.

Carrollton, Dec. 30.—In our regular work for the year 1904, we have organized one congregation with 31 members, and added to the congregation for which we labored, 63 persons, almost all heads of families.—J. J. Limerick.

Warrensburg, Dec. 28.—There have been six additions at Rich Hill, since last report, four by confession, one reclaimed, one by statement.—King Stark.

Webb City.—A. B. Griffith, of Cleveland, Ohio, has closed a successful five weeks' meeting here. The unabated interest, the regular attendance, and the methodical study of the Book of Acts by the membership during the entire series of meetings laid the basis for thorough Christian work. Thirty-three made the good confession, and many were roused to serious consideration. Mr. and Mrs. Cappa, of Nashville, Tenn., and Miss Dew, of Neosho, singing evangelists, assisted and did effective work.—E. F. H.

Mound City, Dec. 27.—The Lord is blessing our labors. Five confessions at Elmo, and five by statement, two of which were from the Baptists; all at the regular services. Two added at Blanchard by statement, and two confessions at Dawson last Friday evening. Total 13. I begin my third year at Elmo. The church is in excellent condition. They presented me with a beautiful gold watch for Christmas, and the church at Dawson gave me a fine Bible and some cash.—J. N. Cole.

Post Oak, Dec. 26.—R. B. Havener, of Windsor, closed a very successful meeting at this place with 25 members. He held the meeting in the school house with about five members in the beginning. We are very much encouraged, and hope to have a house of worship at the close of another year. We have employed a preacher for next year, and the work starts off nicely.—Mrs. Minnie D. Lykins.

Mound City, Dec. 26.—We closed a meeting of two weeks and a half duration at Bigelow, with 14 additions: nine by confession, two by letter, and three reclaimed. Organized a Senior and Junior Christian Endeavor, and Mrs. McFarland organized a C. W. B. M. We have been at Summit church, north of this place, 10 days and there have been 15 additions: 14 confessions and one reclaimed. Many more are almost persuaded. The meeting is widening in its influence at each service. Five men last night. Let the churches in the district feel free to call upon us at any time. We are in this work to serve you to the best of our ability.—C. O. McFarland and wife, Nodaway valley district evangelists, King City, Mo.

NEBRASKA.

Virginia.—Evangelist Clutter is in a meeting here.

Virginia.—We are in a meeting here with Bro. G. F. Hamm as minister.—Edward Clutter.

NEW JERSEY.

Plainfield, Dec. 26r—One confession here Christmas night.—Phil. A. Parsons, pastor.

NEW MEXICO.

Roswell, Dec. 26.—Two by confession last night. We have additions at almost every service.—C. C. Hill.

OHIO.

Cortland, Dec. 22.—We have just held a meeting with home forces. There were 21 additions—three by letter, two from the Methodists, and 16 by baptism.—B. M. Derthick, minister.

McConnelsville, Dec. 26.—Three young men were baptized here yesterday. This makes nine additions here and three at Lowell since Nov. 1. Revival meetings begin with the week of prayer. I baptized a man the ninth of this month who will be ninety-four years old next month. Does any one know of another being baptized at that age?—John Mullen.

OKLAHOMA.

Lamont, Dec. 23.—Just closed a short meeting in this little village with 20 accessions—17 by baptism, 10 of them men. Many more were "almost" and would have been "fully persuaded" except for the distractions of the holidays. It was indeed a blessed meeting.—E. W. Brickert, evangelist; Zaidee E. Brickert, singer.

OREGON.

Woodlawn.—Have just closed a meeting of 29 days with the church at Olympia, Wash., with 54 additions. Bro. W. S. Crockett is the faithful and deservedly popular pastor. Bro. F. L. Cook, of Salida, Col., conducted the music, which is to say it was well done. I am now in my second meeting here, a suburb of Portland, where J. A. Melton is the faithful superintendent of the Sunday-school and has charge of that mission and leads the music. H. B. Morgan preached one sermon; 11 added up to date; six added to the Central church on Sunday, making 17 in ten days. — J. F. Ghormley.

PENNSYLVANIA.

Rogersville, Dec. 26.—Closed a meeting of sixteen days with the church here last night, there has been a good interest manifest, twelve have been added—six by baptism and six by statement. J. W. Stewart is the pastor. I begin at Carnegie, Jan. 1.—F. A. Bright, evangelist.

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Johnstown, Dec. 19.—The Martin meeting at the Second church, with 60 confessions and one by letter, leaves the work in excellent condition. This completes my second year here and also the second year of the organization. During this time 119 have been added to the congregation.—Harvey S. Stoner, minister.

South Haven, Dec. 24.—We just closed here with 52 additions. I was due at Mannington, West Virginia, Jan. 1, for dedication of new building, and meeting; but delay in material has postponed that. I will be at liberty for two meetings at least. Churches desiring meetings may address me at Lima, O.—Clarence Mitchell.

TEXAS.

Denison, Dec. 27.—Our great meeting with Brother Waugh closed last night. There were 152 added and much good done otherwise. Of this number 48 were men. Three preachers came from the denominations, and will preach Christian union. It was the largest and best attended meeting ever held in the city. Many of the best families in the city became obedient to the faith. We have had 290 additions since coming here two years and four months ago. Brother Waugh is good in city campaign work.—J. A. Shoptaugh.

WASHINGTON.

Walla Walla, Dec. 1.—Yesterday being ministerial aid day, although in a great meeting we decided to raise some money for the "old war horses." Victor Dorris rose and made an appeal. Result, congregation $50 and one individual $50; $100 in all.—Morton Gregory, pastor.

WEST VIRGINIA.

Parkersburg, Dec. 28.—At regular service Sunday evening, there were four confessions and one restoration. Next Sunday we shall have our annual roll call, at which Benj. L. Smith will preach.—G. F. Assiter.

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If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

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Sunday-School.

January 15, 1905.

JESUS WINS HIS FIRST DISCIPLES.—John 1:35-51.

Memory verses 40, 41.

GOLDEN TEXT.—Thou art the Son of God, thou art the King of Israel.—John 1:49.

Before proceeding far with this six months' study of the life of Christ as narrated in John's gospel, it is well to make a general survey of the life of Jesus in its chief outlines. Putting together all that is told by the four evangelists, we arrive at the following as an

Outline of the Life of Christ.

I. Thirty Years of Preparation, from the birth of Jesus until the beginning of John's ministry.

II. Prelude to the Public Ministry, from the beginning of John's ministry until the first public appearance of Jesus in Jerusalem after the call of the first disciples and a preliminary sojourn in Galilee.

III. Early Judean Ministry, from the public appearance of Jesus in Jerusalem until the departure into Galilee after the imprisonment of John the Baptist.

IV. First Period of Galilean Ministry, from the arrival in Galilee until the calling of the Twelve.

V. Second Period of Galilean Ministry, from the calling of the Twelve until the crisis at Capernaum and the retirement to the north.

VI. Third Period of Galilean Ministry, from the retirement north until the final departure from Galilee.

VII. Perean Ministry, from the final departure from Galilee until the final arrival at Jerusalem and the triumphal entry.

VIII. Passion Week, from the triumphal entry to the crucifixion.

IX. The Forty Days, from the resurrection to the ascension.

The above divisions are very unevenly represented in the several gospels. Thus John gives no material at all under the first, while John alone gives the incidents which make up the second and third divisions. (The present lesson and the next one belong to the second division.) John has relatively little to say about the ministry in Galilee—to which the other three gospels devote most of their space—but narrates the events of the beginning and close of the ministry with considerable fullness. Especially does he take pains to record the discourses and teachings of Jesus which were uttered in connection with the several episodes.

In the paragraphs chosen for this lesson, which might be called "The Beginnings of Faith," the evangelist connects the ministry of Jesus with that of John. It was upon the testimony of John the Baptist that two of his followers transferred their allegiance to Jesus and became the first of his disciples. Why did not John the Baptist himself become one of the intimate followers of Jesus? It would seem fitting if the wilderness prophet who had been the first to hail him as the Anointed One had also been the first to follow him. But perhaps it was not in John's rugged nature to be a follower, even of the one whose coming he foretold. Perhaps his wilderness training, which fitted him for his own peculiar work, unfitted him for the life of free and cordial social intercourse which Jesus and his followers were to lead. Perhaps—as is often the case with pioneers—he was radically unable to adjust himself to the new order which his own efforts helped to usher in. At any rate, what actually happened was that John commended Jesus to his own followers, but himself followed not.

A striking feature of this incident is the magnetic power of Jesus to draw and hold those who come near him, and more than that, his power to magnetize others so that they, too, shall draw others to him. Jesus drew Andrew; Andrew drew Peter. Jesus found Philip; Philip found Nathanael. Here is the whole principle of missions and the secret of the expanding power of the gospel.

Midweek Prayer-Meeting.

January 11, 1905.

PRAYER FOR THE CHURCH.

"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."—1 Thess. 1:2, 3.

It will be noticed that this first chapter of Thessalonians, which constitutes the lesson of the evening, is a thanksgiving to God because of the church, rather than a prayer for it. We find here what is noticeable in all Paul's writings, that he sustains a very close and intimate relation with the churches which he founded. He remembers them in his prayers, making mention of their names, and he admonishes them as their spiritual Father.

Faith, Hope, Love. Paul thanks God for their "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ." These are the great abiding elements of Christianity, as mentioned by Paul in his Corinthian letter (1 Cor. 13:13). Faith is the inspiration for our work, and love is the passion which makes labor light, and hope of what we are to be hereafter inspires patience in the endurance of hardships. Blessed is the church which possesses in a high degree these fundamental elements of the Christian life.

Imitators and Examples. Another thing for which the apostle is thankful is that when they heard the gospel preached to them in the power of the Holy Spirit and in much assurance they "became imitators of us and of the Lord." They at once sought to follow the high example set before them by Paul, and by the Lord whom he presented. In doing this they "became ensamples [or examples] to all that believe in Macedonia and Achaia." It is only as we follow the highest ideals in conduct that we become proper examples for others to follow. The teachableness of this church was a commendable feature.

Its Missionary Character. Notice that this church of the Thessalonians was a missionary church, and Paul thanked God because "from you hath sounded out the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is spread abroad." That is what every church ought to be—a center from which shall radiate out to all the world the light of the world. They were enabled to be this, because when they heard the gospel they "turned unto God from idols to serve a living and true God," and to wait for the second coming of Christ. It is only as the church turns away from all modern forms of idolatry—the idols of wealth, of ambition, of self, and of pleasure—to serve the living God, that it becomes a power for the conversion of others.

Prayer: We thank Thee, our Father, for the church which Thou hast established in the world and for all the local congregations of faithful believers which make up that church, and which, to any degree, are manifesting those graces and virtues taught and exemplified in Thy Son, our Saviour. May we seek more and more to be filled with His Spirit, that our churches may become radiating centers of divine light and love for the healing of the nations! In Christ's name. Amen.

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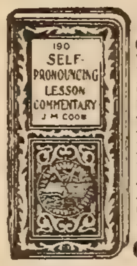

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Christian Endeavor.

By H. A. Denton.

January 15, 1905.

AM I MY BROTHER'S KEEPER?—Genesis 4:8-15.

For the Leader.

We have this evening the study of an old topic. And it may be well to give a few words of introduction calculated to show that, though old, yet this subject is new. It will be new in the sense of a present subject as long as the presence of the saloon by the permission of the citizens continues. Some people have about reached the conclusion that this is a dead subject. They think that it has been exhausted. But how can this be while the evil is still in the land. We are surely not going to take the position that the people cannot control the situation. The people can do just what they want to do.

There may be some one who will question whether this subject can be legitimately gotten out of this incident of Cain and Abel. For that reason it may be timely to show that the lesson is lawfully drawn from this text. The application is in the plea that Cain made that he was not his brother's keeper. It is the same question that was up between God and Cain—whether he was responsible for the well-being of his brother. The claim is made to-day that we are not responsible for the total abolition of the liquor traffic; that if each man will let it alone for himself he has exhausted his responsibility. It will always be sold and drunk, therefore I am relieved of any extreme measures to overthrow it. This will not stand in the gospel light.

For the Members.

1. Every one is responsible for the well being of all the sons of men so far as he is able to bring it about. If one asks how one may know the measure of his responsibility, let it be replied that it is his ability. If one has done nothing, he may be sure he is not guiltless in this matter. My responsibility is my ability.

2. In a land where I am a citizen—that is, one of the government—I have discharged my duty when I have cast my vote and my full influence in favor of the right. Only then can I meet the demands of a conscience that has been taught by the gospel of Christ. Everything that exists in the nation with the permission of the government exists with my permission until I have filed my protest. The saloon is an institution existing by permission of the government.

3. Then we are interested in the keeping of our brother to the extent of being responsible for an effort to save him as an individual. This brings us to the importance of temperance agitation. We must teach our brother. This is not assuming a superiority over him in natural endowments, but rather a superiority in opportunities. He may be a child of false training. We might be as far from the truth as he if we had been brought up in the same surroundings. Let us talk, preach, teach the doctrine of the saved life until our brother will come and go with us.

4. What if we try to put this duty aside and forget it? What if we succeed in taking the attention of the public from the fact of our negligence in this respect? Can we keep it concealed from our Father? No. The ground would not keep the secret of Cain. His brother's blood cried to God out of the ground. The very ground has ears to hear and a tongue to tell and feet to carry the tidings of our secret sins, not only to God, but to all the ends of the earth. Nothing shall be kept secret forever. Then if we will take the pains to look we will see that the public already knows much of what we have thought was a secret.

5. Then we should not forget this one thing: the curse of God rests upon the land of the saloon. If a curse rested upon Cain for killing one man, how much more upon many men for wholesale killing! Why shou'd we think a nation can be guiltless after committing the same offense that would bring an individual under condemnation? Can the fact of the many having a part in the evil make it less an offense? No. While some may say, "Well, it looks like a pretty prosperous sinner, our country," I would say that worldly prosperity, a prosperity of houses and lands, does not mean the absence of the curse, nor does it mean the prosperity that lasts. Poor and blind and needy are all who know not the Lord.

Quiet Hour Thought.

Has the ground opened to receive the blood of my brother whom I have slain in my capacity as a citizen?

DAILY READINGS.

M.	A patriarch's "yes."	Gen. 13:8, 9; 14:13-16.
T.	A law-giver's answer.	Deut. 22:1-4, 8.
W.	A wise man's answer.	Prov. 24:8-12.
T.	A prophet's answer.	Hab. 2:12-15.
F.	An apostle's answer.	1 Cor. 8:8-13.
S.	The Master's answer.	Matt. 5:17-20.
S.	Am I my brother's keeper?	Gen.5:8-15.

* * *

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

KNOWLTON.

At her home, Anita, Ia., Dec. 18, 1904, Mrs. Ellen Knowlton, age 49 years. Sister Knowlton leaves a husband and five children to mourn her death. The writer conducted the service at the Christian church, Anita. She died as she had lived, in full faith of the gospel. W. B. CREWDSON.

ALBERT ANTHONY MOORE.

"He lived as all true men ought to live;
He died as all true men pray to die."

At his country home near Fayetteville, Ark., at high noon, Saturday, December 17, this good man passed from the toils of earth to the rest of heaven. He died gently and at peace after a long and painful sickness. It was a fitting close to a beautiful and useful life. He died in the homestead where he was born on the good St. Patrick's day, 1838. When he was a lad his father died and he became the main support of the widowed mother and his sisters. Young as he was, he performed his task faithfully and well. It was an observation of England's greatest bard, that "Childhood shows the man as morning shows the day." The lessons of service and self-sacrifice learned in youth remained with him till the end. During all his eventful years he was the same sincere, honest, industrious and courageous man.

Fifty years ago he was a student in the Arkansas college, and had the good fortune to live for awhile in the home of Pres. Robert Graham. When a boy sixteen years old he sat one day in the home of his mother and heard President Graham preach the evangel of Christ. As the good man spoke the lad was fascinated, edified and his young heart was strangely stirred. At the close of the sermon, like Timothy, he confessed the faith that first dwelt in his mother, and gave his heart to Christ in changeless love. The best tribute to his religious life is the fact that all his children, one daughter and five sons, are exemplary Christians. One son, David Walker Moore, is the gifted and consecrated pastor of the South street Christian church, Springfield, Mo. Forty-nine years ago he was married to Miss Martha Martin. These young people made a beautiful home into which nine children came, three of whom preceded the father to the better land. Mr. Moore was the most useful and public-spirited man in the community in which he lived. He was both an example and an inspiration to his neighbors. He was a successful farmer because he managed his affairs and cultivated the soil intelligently. Many sought his counsel on various subjects and were the better and wiser for it. He was known everywhere as a peacemaker. In his estimation truth was the pearl of greatest price. His practice of charity was as beautiful as his love of truth. He was deeply interested in all the enterprises of the Disciples of Christ, and was a contributor to the work both at home and in the lands beyond the seas. Once during a drought corn was selling for $1.50 a bushel. Mr. Moore had a surplus which he sold for 75 cents a bushel. He said he did not think it right to accept more than that. It was a touching sight to see the five sons acting as pall bearers to the father whom they can no longer serve, but will ever love. N. M. RAGLAND.

Fayetteville, Ark.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

* * *

HAVE YOU A TONGUE?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send today to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the CHRISTIAN-EVANGELIST first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

Family Circle

So Goes the World.

Our varied days pass on and on,
Our hopes fade unfulfilled away,
And things which seem the life of life
Are taken from us day by day;
And yet through all the busy streets,
The crowd of pleasure-seekers throng;
The puppets play, the showman calls,
And gossips chat the whole day long—
And so the world goes on.

Our little dramas come to naught;
Our lives may fail; the schemes we've planned
May crumble into nothingness;
Our firmest castles fall to sand;
And yet the children sing and dance,
The money-makers laugh and shout,
The stars, unmindful, still shine bright,
Unconscious that our light is out—
And so the world goes on.

The house grows sad that once was gay,
The dear ones seek their blessed home,
And we may watch and wait in vain
To hear their well-known footsteps come;
And yet the sunlight flecks the door,
And makes the sunny shadows long;
The rosebuds at the casement bloom,
The bird pours forth his cheerful song—
And so the world goes on.

And God goes on, and with our woe
Weaves golden threads of joy and peace;
Guarding within his heart of hearts
Our days of pain, our days of ease.
He marks them all—the seed, the sheaves,
The dancer's smile, the mourner's tears—
And keeps them safe, his children all,
Through all the great eternal years—
Thank God, the world goes on.

—*Anon.*

❀ ❀

LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XIII (CONTINUED).

A VISIT TO NEW YORK.

In the latter part of October, Mr. Baxendale visited a "liberal church" in New York, which was looking for a "broad-minded pastor" and had concluded that he might fill their expectations. The invitation specified that the officers of the church desired him to preach on: "Salvation: What? How?" Evidently, the suggestion was intended to test his "liberalism."

The church was not large, neither was the congregation. But the lack of massiveness and numbers was supplied by luxury and refinement. The audience, that morning, numbered about two hundred worshipers. The preacher felt somewhat embarrassed—not because he stood before a New York audience—but because the audience was much smaller than any he had faced in years and also because he had not been in a pulpit since the last Sunday in June and was out of practice.

Announcing the text, however, Acts 16:30, "What must I do to be saved?" he was soon completely absorbed by the great theme and forgot that he was preaching a "trial sermon."

Space forbids a reproduction of the sermon. Nevertheless, the reader may be interested in the following brief outline.

"With the divine side of salvation, we have nothing to do. By what method God washes the sin-dyed soul in the blood of the Lamb and makes it white like the driven snow is no concern of ours.

"The other side of our great theme is the one to which I would therefore call your attention. The doctrine that man can do nothing to bring about his salvation from sin is both unreasonable and unscriptural. 'Only believe' is a popular note in the sermonic music of our day, but it is discordant to the well-trained, gospel-loving ear. The apostle James reminds his readers that 'Faith, if it hath not works, is dead,' and that 'by works a man is justified, and not by faith only.' The New Testament student will observe that 'Faith and Works' are joined in holy wedlock, from the beginning of redemption in the human heart and life to the triumphant passing from earth to heaven. When confronted by the trembling jailer, Paul recognized the human side of salvation, and likewise did Peter on the day of Pentecost. The Saviour, himself, recognized and emphasized it, when he made both faith and baptism conditions of pardon. The Acts of Apostles is a book of conversions, and in it pardon is conditioned upon three acts of human volition: 'Faith, repentance, baptism.'

"Over against the general argument that baptism is not a condition of pardon, I would put the fact that it, alone, is mentioned in connection with every conversion recorded in Acts. Faith is omitted in some and repentance in others; but baptism is conspicuous in all—not that it is the supreme thing, but because it is the last condition of the formula and naturally demands the teacher's attention even after the seeker has complied with the other two. The apostolic preacher was governed, as every religious instructor should be to-day, by the necessities of the case. Paul preached faith to the unbelieving jailer, who was subsequently further instructed and baptized. Peter said nothing about faith, when the people on the day of Pentecost asked what they should do, because they already believed. He answered their question by telling them to 'repent and be baptized'—thereby setting forth the two conditions with which they had not yet complied. Likewise did Ananias omit both faith and repentance, when instructing Saul concerning the way of life. The fact that Saul's sins had not been forgiven proves conclusively that he was not converted—as some suppose—on the way to Damascus. When stricken down near the city, he was arrested by the Master, and it is reasonable to conclude that he then and there both believed and repented, but his conversion was not yet complete. He had further to hear words *whereby he should be saved*. Consequently, at the house of Judas in the street called Straight, Ananias found a penitent believer, to whom the preaching of faith and repentance would have been a foolish waste of time. But Saul had not complied with the last condition of pardon—hence the command, 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.'

"The evidence of pardon, usually proclaimed, is unscriptural and confusing. I, like every other minister, have met many who refuse to unite with the church on the ground that they have not been able to enjoy an assuring experience. The Protestant church, almost universally, predicates its knowledge of salvation upon the 'mysterious feeling,' concerning which the New Testament is as silent as the grave. Nothing is more unreliable than feeling, and I am glad that it is not divinely specified as the way by which we may know that we have passed from death into life.

"The testimony of Christ and his apostles is, alone, reliable and sufficient. They emphatically declare that if we believe in the Son of God, repent of our sins, and are baptized into the name of the Father, and of the Son, and of the Holy Spirit, we shall be saved.

"Following conversion, which comprises salvation from past sins and the passing out of the world into Christ and the church, the godly life, outlined in the twenty-one epistles—all of which were written to Christians—must be consistently led."

The sermon was listened to with profound attention, but at the close of the service, no words of commendation greeted the preacher. The audience passed out quietly, and Mr. Baxendale retired to the pastor's study. At the

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expiration of probably twenty minutes, one of the officers appeared and, after thanking him for visiting the church, presented him with a generous check. In a brief, informal meeting, the officers had decided that, while Mr. Baxendale was a man of extraordinary ability, his preaching—if judged by the sermon just delivered—was extremely old-fashioned and narrow and utterly devoid of ethics. They were looking for a "liberal man," one who stood head and shoulders above all the dogmas of the age and would base salvation upon a culture, born of conviction that might result from the study of any philosophy or religion.

Mr. Baxendale went to his hotel wondering what the final outcome of the venture would be. It may as well be stated here that the church did not think it worth while to cultivate him, and that the Rev. John Edwin—an ex-Unitarian minister—was called to the pastorate.

Passing from his room, by one of the small parlors of the hotel, on Monday morning, Mr. Baxendale stopped suddenly—a thrill of joy had arrested him and to have gone on would have been impossible. He saw Alma! Turning from the picture she had been admiring, she exclaimed: "Mr. Baxendale!"

Then feeling that she had spoken with undue haste and emotion, she retreated a step or two, as he advanced. Regaining his composure, he extended his hand and said: "The happiest surprise I have had in a long time!"

"The pleasure is mutual, I can assure you," was the hearty response.

Continuing, she said: "I am waiting for father and mother. They will be here in a few minutes, and I am sure you will be welcome at our table."

Just then, Mr. and Mrs. Randolph entered, and after a happy exchange of greetings, the four walked down the corridor to the elevator, Mrs. Randolph and Alma taking the lead.

The hour at the table was exceedingly pleasant for all concerned. The conversation dwelt almost entirely on the "trip abroad"—no reference being made to Providence or the Poplar Square church. After breakfast the two men sought a corner in the lobby and enjoyed an old-time chat. Not having kept in touch with either Mr. Baxendale or the Poplar Square church since his departure, Mr. Randolph plied numerous questions and listened intently while the minister rehearsed the most striking events of the past three months.

When informed of Major Burns' remarkable offer, he stated that he was not surprised, and also referred to the discussion in the Business Men's cafe the day after Mr. Baxendale's resignation.

At a subsequent meeting in the parlor, Mr. Randolph proposed that they all remain in New York until the morrow, as he had a little business to look after and wished also to talk further with Mr. Baxendale. Mrs. Randolph offered no objection, Alma said she would be delighted, and as for Mr. Baxendale—he had planned to take the noon train for Troy, but the thought of spending a day near Alma, and possibly a part of it with her, alone, even upon the pretext of remaining to talk with her father, immediately changed the schedule in his mind and he most readily and gladly assented.

Upon the completion of this arrangement Mr. Randolph departed—saying he would return for lunch.

Mrs. Randolph excused herself to instruct him concerning a small purchase she wished him to make. In another part of the hotel she met an old friend and did not return immediately. These were precious moments for both Alma and the minister. They experienced exquisite pleasure at being thus left to entertain each other, although neither suspected that the other felt the joy and pangs of restricted love. Had Mr. Baxendale yielded to the impulse of his heart, he would have then and there poured forth his love in tender, appealing language, just as he had done in Burlington, when the letter was written and mailed in the waste-basket. But his conscience condemned him, and he sought to hide his feelings.

"Why should I have such thoughts of one who loves and belongs to another?" he remonstrated with himself.

Alma, too, asked herself why she should be so silly as to feel as she did toward a man whose love she could never hope to have.

"Mr. Baxendale, this is the first opportunity I have had to tell you how very sorry I am that you are no longer to be our pastor," she remarked, after a few references to Europe and other general topics.

Mr. Baxendale had received many similar expressions of sympathy from members of the Poplar Square church, but none of them had touched him like this. Her words were golden, fraught with a priceless meaning, which, for the moment, renewed the desire to tell her all that was in his heart.

"Yes, I am sorry that the pleasant relations of so many years were necessarily severed," was the heartfelt reply.

"Do you think it was necessary?" asked Alma.

"Yes," was the answer, "I had to stand by my convictions and the officers had to stand by theirs. I do not reproach myself for getting out of harmony with the denomination, nor do I blame the church for protecting its pulpit."

"It was not the church," interrupted Alma. "It was the official board—or rather, I should say, some members of it. If the church could have voted on that resignation, you would have been retained by a handsome majority!"

"Perhaps," said the minister, "quite a number would have been willing to endure heresy in the pulpit on account of sacred associations and others might have submitted to it for the sake of harmony in the church."

"Indeed, Mr. Baxendale, you are mistaken!" was the quick response. "A large number, possibly the majority, believe as you do. I do, for one, and so does mother. Father does, too, but he doesn't admit it. And I know of many others who expressed themselves as being in sympathy with your views—even before we left Providence."

Just here the conversation was terminated by Mrs. Randolph's entrance. Mr. Randolph returned at noon, and after lunch they visited some art galleries and other places of interest. The evening was spent pleasantly at the hotel, and the next morning the Randolphs started for Providence, and Mr. Baxendale for Troy.

(TO BE CONTINUED.)

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The Good Fairy and the Young Bears.

Once upon a time in a great forest where tall trees grew and many kinds of bushes grew, and in fact the growth was so thick that there were just a few paths through the woods where the animals could walk, there lived six bears. (Of course you know what bears are because you have seen bears at the circus; big black bears that stand up like people.) Well, those bears that lived in this forest were just about like the circus bears, and one of them was a mamma bear; one of them a papa bear; and the other four were children bears. The smallest child bear was a teeny, weeny bear; the next one was a little larger bear; and the other two were quite large bears—nearly as big as their papa and mamma, only they were not so old and therefore did not know so much as their parents. Now these six bears lived in a house which was under a big tree and the door of the house was a great big black hole. In the rooms there were jars of honey on shelves; berries in baskets; and apples in piles all around the floor. The mamma and papa bears were always good bears and always kept lots of honey and fruit for the young bears to eat. Then, too, they wanted the two small bears and the two larger ones to be good children; so every day their mamma sent them to school with their books, which told, first, all about how bears could get honey out of bee trees (bee trees, you know, are trees in the woods that bees put honey in so they can have something to eat all winter) and then the books told all about where the best grapes grew, and the best berries, and the best apples, and the best of everything that bears like in the woods. This school, that the mamma bear sent the young bears to, was about a mile from the house, and the children bears knew the way to get to the school because there was one wide path through the trees and bushes that led straight to the schoolhouse. But it so happened that about half way to the schoolhouse lived Mr. and Mrs. Wolf, who liked young bears to eat, and Mr. Wolf had seen the two large bears and the two smaller bears going to school with their books every day. So Mr. Wolf said to Mrs. Wolf, "I will go to the path and lie down in the bushes and wait for the little bears to come," and he did.

Now mamma bear had just brushed the little bears' hair (and it took a long time because you know bears have so much hair) and when she had finished she started them skipping along the path and mamma bear stood in the door of their home and cried out: "Be good children and come home at half past twelve for dinner!" and off the little bears went to school, laughing and having just as fine a time as if they were real, real, schoolchildren. They were making such a noise that the wolf could hear them coming and he was beginning to lick his jaws because he knew that he was going to have a feast. Well, just before they got to the wolf, what do you think they saw? No, it wasn't another wolf, but a little teeny, weeny fairy about as high as your thumb, that was standing in the middle of the path. She had beautiful silver wings and she carried a golden wand. One of the bears started to slap the fairy with his paw (just in play, you know) and it would have killed the fairy, because bears slap hard even in fun, but it just happened that the fairy cried out in time: "Oh, little bears, listen! Yonder up the schoolhouse path is a great wolf that lives near me and I heard him say that he was going to wait for the bear children, to kill them and take them home for supper!"

The little bears were so frightened that they almost started to run home as soon as the fairy had spoken, but they stopped long enough to thank the fairy; then off they went as fast as they could go, crying all the way home. Their mother heard them as they came near the house, and she ran out and started to scold them for running away from school; but just as soon as the little ones could get enough breath to speak, they told about the fairy, and so mamma bear called papa bear, and all six went out to kill the wolf.

Now papa bear was a good fighter, and he could squeeze so hard with his paws that he could easily kill a wolf when once he got hold of him. So he told the two large children bears to go ahead and the two smaller children bears to follow, and he also told all of them to laugh just as they had done before. They were afraid to do this, but when their papa told them that he would stay close behind and would not let the wolf hurt them, they went ahead, singing. Well, when they came to a place that had been all cleared by some animal, papa bear saw the wolf crouching down all ready to jump after the little bears, but papa bear was walking right along the bushes near where the wolf was lying and soon he got so close to the wolf that he could almost slap him with his paw; then he saw the wolf make a move toward the last little bear. Just as the wolf started, the papa bear hit the wolf so hard that Mr. Wolf fell over with a howl and he could not move, so he lay there almost dead. Then the mamma bear came up and the papa bear and the mamma bear killed the wolf, and the bear children were so happy because their lives had been saved that they began laughing (they even cried a little, because you know people sometimes cry when they are very happy) and they all helped drag Mr. Wolf home, for they were going to eat the wolf for supper. But just as they had nearly reached the house, the same little fairy ran across the path and one of the little bears cried out:

"Oh, little fairy! We want to give you something for saving our lives. If you will come home with us you can have some honey, and some fruit and—"

But just then the little fairy replied: "No, I do not want anything. I am the good fairy of the forest, and if you will do something kind for some other little bears or for some other animals that you know, then I will feel well repaid." And waving her little golden wand she flew gracefully through the air like a beautiful butterfly. The bears wanted to talk to the fairy but she had gone before they could say another word; so they took pains to remember what the good fairy had told them, and always thereafter they tried to be real, real, good bears. The very next day they took a basket of fruit and honey over to some other little neighbor bears. And that was the very thing that pleased the good fairy.—*A. A. G., in the Advance.*

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With the Children

By J. Breckenridge Ellis.

The Advance Society.

Here we go, in 1905! May all of you get as much happiness out of it as you give to other people. Now for some letters. Margaret and Myrtle Searcy, Springfield, Ill.: "We send 10 cents for orphan Charlie and 15 for our missionary, Drusie Malott. We were at the great convention at St. Louis the day the orphans were there. We saw the orphan Charlie. We visited the Christian Publishing Co., and shook hands with the Editor. We were at the Disciples' Pavilion, and heard Brother Power's address at Festival Hall. We inquired for you" (namely, J. B. E.) "but were told you did not come. Why didn't you wait till then, to visit St. Louis?" (How did I know you would be there?) "We hope you success with your missionary, as she is from our mother's native state." (Mine, too.) "A happy New Year to all." May Speece, Bucklin, Mo.: "I inclose a quarter for Charlie as a Christmas offering. At this season of love and happiness, I think every Av. S. member ought to send a new year's offering to our orphan or missionary. When I visited the World's Fair last August" (the very month I was there!) "I went to see Charlie and I like his appearance ever so much. He was going to the Fair on the following Monday so I gave him a quarter to spend, and sent him a book after I came home. We have had a wedding in the Av. S.; Josie Lineberry has *gone got married.*" (O Josie Lineberry!) "You need not expect to hear of her keeping the rules any longer. I move that we expel her! Do I hear a second?" (Why can't she keep our rules? I think the Av. S. is lots easier than getting married.)

August Johnson, Secretary of Brush Creek union Sunday-school, St. Clair, Mo.: "We send herein $2.45 as missionary contributions to be sent Drusie Malott, the missionary to China." (I cannot tell you how proud I was to receive that little note. Children, don't you think it sweet of that Sunday-school to help us with our missionary? The other day I went down to town to see about a social our Endeavor was about to give—I had to attend to ordering more pickles; I wasn't thinking about a thing but pickles. Then along came my friend John Grayson and poked something at me. It was a five-dollar gold piece from himself and Mrs. Grayson for our missionary. When they married, you see, *they* didn't give up everything and sit down on chairs and fold their hands. So let Josie Lineberry keep up the Av. S.) M. J. O'Dell, Lebanon, Mo.: "I had not seen any of our papers since the middle of October, so you see I had a feast for many days and a help to overcome the disappointment of not keeping the Av. S. rules (since recommenced). When I read of our advance in mission work, I was repaid for turning first to this department. I send a dollar for Drusie Malott and one for Charlie. If not needed in Charlie's case, use your judgment in spending it." (As I said not long ago, we are trying to lay up an education-fund for Charlie, so every penny received for him is greatly needed and appreciated.) "I have a penny thank-offering box to be opened on my birthday, not far off, and it may be used for Miss Malott. I send the season's greeting to the Av. S. members." (We must never forget that it was M. J. O'Dell who first suggested the idea of our supporting an orphan. By the way, Mrs. M. J. Willmott and George Gordon, both of Kansas City, have sent another dollar and another quarter for Charlie, and my friend, Geo. W. Dawson, of Maple Grove, Kan., sends a dollar for Charlie and another for Drusie Malott. From Lawson, Mo., comes a quarter to the orphan or the missionary as I may decide, from "A friend to orphans and missionaries." By the way, those words struck me as a very precious title. For after all, at the end of everything, I would rather wear that distinction—a friend of orphans and missionaries—than the title of President of the United States.)

Here is a note from our orphan Charlie, St. Louis: "I worked down at the Christian Pub. Co. last week, also yesterday at the St. Louis Star, fixing boxes of candy for the poor of this city. Miss Tena (the matron) and I received a jar of canned pears. I thank the Advance Society that they remember me. I have some new crutches. They came in a donation. I thank the Av. S. for the money they sent to be used for me. I learn I am going to get a Christmas gift." (He received the book from the society after writing this note.) S. A. Seat, Hematite, Mo., feels sure we can support our missionary, and to back his judgment sends a dollar. Ethelyn Hord, Grayson, Mo.: "I think it is fine for us to support a missionary. Drusie Malott is just a year older than I. It makes me think how very much braver and better she must be, to consecrate her life to be a missionary. Grace and I were trying just a little for the Adnah prize, but Grace forgot one of her rules when she was at the World's Fair. I did not go. I would almost as soon miss it as an Av. S. rule. During my last four quarters, I have read the Bible through, and some parts of it twice. Cannot sum up the history and poetry so well." (The announcement of the prize winners for the four best-kept consecutive reports of the Av. S. will be made soon. The prize of Adnah is again offered for the four best-kept reports, received after Feb. 11, 1905, and before Feb. 11, 1906. I name Feb. 11 because that's my birthday; so I'll not forget it.)

Bertha Beesley, Moselle, Mo.: "I am teaching school again this winter—only five miles from home. My work is pressing me too much to do as much as I would like to do." (Still, she reaes always at least one chapter in the Bible a day.) Beulah Shortridge, Glenwood, Ind.: "I wish to join the Av. S. I will begin Jan. 1. When you miss a rule (hope I won't), can you commence a quarter the very next day?" (Yes, and that's the best time of all, unless you begin the *same* day.) "I have a Maltese kitten named Jupiter. I am 12. We had to give up our Christmas entertainment at school on account of scarlet fever." Harry Cash, Hood River, Oregon: "I passed the 7th grade examination; average, 98 and 2-11." Mabel G. Damerel, Walnut,

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Kan.: "I send fifty cents, half for Charlie, half for our missionary. I wonder who got the prize for best reports? I wish all a happy new year." Flossie Davis, Des Moines, Ia.: "I just don't like to read history at all! It makes me so out of patience that civilized people can't find any other way of settling their disputes except by murdering each other. Longfellow is my favorite poet. How much are the Av. S. pins?" (75 cents apiece.) Ruth Day, Sparta, Mo.: "I inclose 10 cents for the orphan. I am almost an orphan myself, as my papa is dead; he died Nov. 21, 1903. I have learned to like history and poetry very well. My little brother and I got 'Great Americans and their Noble Deeds.' Would it do to read for our Av. S. history?" (Yes.) Mabel Conrad, Star, Idaho: "I have concluded to join the Av. S. I am 15. My sister Alta is 12; we began to keep the rules the first of January." Week after next, our new continued story will begin on this page; "A Week with the Woodneys"; it will run all year. I have sent $11.60 in Chinese money to Drusie Malott. As soon as I hear from her I will let you know. Of course you do not have to belong to the Av. S. to contribute to Charlie or Drusie.

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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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Current Events.

Port Arthur.

It was on new year's day that General Stoessel, commander of the Russian forces in Port Arthur, sent a note to General Nogi, commander of the attacking Japanese force, stating that further resistance was useless, and asking for a conference regarding conditions of capitulation. Within two days the Japanese troops entered the besieged city. Here ends the first stage of the war. The siege has been a notable one. When war was declared between Japan and Russia, the first move was a naval attack on Port Arthur under Admiral Togo's command. The first engagement before that port was on Feb. 8, 1904. The Japanese fleet was ready; the Russian apparently was not. There was a rapid succession of Japanese victories, and within fifteen days after the first shot was fired the blockade of Port Arthur on the water side was complete. Then followed a series of movements by land which culminated in the extension of the Japanese line across the neck of the peninsula and the cutting off of the approach by land. This was on May 27, and from this point dates the real beginning of the siege. Gradually, and at immense cost of labor and lives, the line has been drawn more closely about the city. One by one the lines of outer defenses, which were supposed to make the stronghold almost impregnable, have been taken. Meanwhile, however, until recently public attention has been directed chiefly toward the more rapid and spectacular movement by which the Russian army was driven northward along the railway until at last it took refuge in Mukden. By the time Kuropatkin had conducted his masterly retreat to this position of present safety, the public eye was ready to turn again to the Port Arthur situation. Nogi was losing immense numbers of men, but he was carrying one commanding position after another. The advance was slow but irresistible. The defense was valiant but ineffectual. The city might have held out a little longer, but it would have been a useless waste of life. The reports have not yet indicated how serious was the condition of Port Arthur as regards ammunition and food supply, but it is hinted that the store of ammunition was completely exhausted.

The Value of the Victory.

The capture of Port Arthur does not by any means end the war. It puts the Japanese in possession of Russia's strongest port on the Pacific and shatters her hope of controlling an ice-free port in the far east. It gives Japan a position from which she can dominate Korea and exercise a more potent influence in Chinese affairs. It satisfies a grudge which Japan has cherished against Russia ever since, in 1894, she took Port Arthur from China and was compelled to relinquish it, chiefly through Russia's insistence. It gives Japan all she needs on the mainland if the war were to end here, and gives her a valuable base of operations if it is to be pushed further. An enthusiastic Japanese was heard to declare, some months ago, that the army of his people would advance victoriously to the shores of Lake Baikal and there lay down terms of peace to her retreating foe, declaring to Russian power "thus far shalt thou come and no farther." But that was not official. It is to be hoped that the Japanese have no ambition to conquer Siberia. They do not need it. They will be fortunate if they can bring the war to an end—and the sooner the better—on terms which will allow them to keep what they have now won. It is impossible to say what attitude Russia will take toward peace at the present time. The internal reformers—represented by the recent meeting of the zemstvo presidents—will do what they can to urge immediate peace, that the country may be spared the burden of a longer war and that the humiliated government may be the more readily moved to grant the desired reforms. But all the jingoism of the nation and all its pride and imperialism rise up to demand that the disgrace of this great defeat be wiped out by victories yet to be won. That is always one great obstacle to making peace, for war is like gambling. The winners want to go on because they are winning and can afford to go on. The losers want to go on in the hope of retrieving their losses. According to the Russian code, an officer who surrenders a fort must be court-martialed and General Stoessel is to be treated accordingly. The prevalent opinion is that he has acquitted himself with great credit in his difficult position, but the trial can do no harm if fairly conducted, and it will serve to determine whether proper preparations were made for withstanding the siege.

Tom Watson's Magazine.

Tom Watson, late Populist candidate for president, is out with an advertisement announcing his purpose to start a magazine for the propagation of his ideas of government and to prepare for the campaign of 1908. It will doubtless be interesting reading, for Mr. Watson has considerable command of the English language, a body of well settled convictions about the Republican and Democratic parties, and no hesitancy whatever about expressing his views. His remarks about the Democracy during the recent campaign were much quoted by Republican speakers and writers, and his comments on the Republicans might have been used with equal satisfaction by the Democrats, had not the latter been rather anxious for the public to forget Mr. Watson's existence. Most of that public apparently did so on election day, for he received only about 2,000 votes outside of his own state of Georgia. This makes his journalistic venture a matter of somewhat more doubtful success than was Mr. Bryan's paper, started after a campaign in which, although defeated, he received several million votes.

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Carnegie and Corelli.

Miss Marie Corelli, exponent of a highly modern type of literature and at present a resident of Stratford-on-Avon, has failed in her attempt to persuade the local authorities of that historic town to refuse a library offered by Mr. Carnegie—thus proving that the pen is not always mightier than the cheque-book. Miss Corelli bitterly complains that the memory of Shakespeare will be dishonored and the shrine at which the poet's lovers have long worshiped will be polluted by the erection of a Carnegie library in Henley street. Now of course the real joke of it is that, by any circumstance, those three names should be brought within the scope of one sentence or those three heterogeneous personalities summoned before the mind in one group—Shakespeare, Carnegie and Corelli. But Miss Corelli's criticism does not seem to us well grounded, and that for two reasons. In the first place, Stratford has already been swept clear of any Shakespearean or Elizabethan atmosphere, except such as clings of necessity to one or two buildings, by the stream of tourists and the swarm of greedy exploiters of the Shakespearean tradition. Even the trail of the millionaire can scarcely be more vulgar (and vulgarity is the ground of her criticism) than the avarice which seeks to coin into excessive profit the pilgrim's reverence for the great poet. Anyone who thinks that the people of Stratford are simple villagers wrapped up in a great affection for Shakespeare and guarding his memory as the peasants of Oberammergau guard the traditions of their Passion Play, is much mistaken. Most of them are keeping "Shakespeare hotels" or "Shakespeare boarding houses," or "Shakespeare livery stables," or selling "Anne Hathaway cigars" or "Shakespeare souvenirs." There is no likelihood that anything will be done which will add to the vulgarity of Stratford if the eager pursuit of money is vulgarity. In the second place, it does not seem quite right to view the matter as if the town ought to be solely a museum of Shakespearean antiquities. Stratford is a town of eight or ten thousand people. It is asking a good deal that they should all their lives eschew the comforts and conveniences of modern life so that we who go there for a day some time may find the ancient atmosphere as we expected it. If they need a library, as they certainly do, let them have it—and, by the way, it would be an interesting thing if the donor would provide a special endowment for the establishment of a great collection of Shakespeareana. Then there might appropriately be installed several sets of the works of that other distinguished resident of Stratford, Miss Corelli herself. In these ways the criticism might be silenced.

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Enforcing the Law. The statute books have not upon their pages many bad laws; the trouble with this world is that there are too many bad or indifferent officials in charge of the (non-)enforcement of the good laws. So numerous are these winkers at non-observance of statute conditions that every little while, when someone insists that the letter of the law be fulfilled, there arises a note of surprise. Judge Heydt, for instance, has caused quite a commotion among the liquor sellers of Carbon Co., Pa., and of course a sympathizing or an indifferent lot of people by his refusal to renew the licenses of twenty-three applicants. The Judge had evidence that there had been violations of the liquor laws, and in pursuance of his fair warning a year ago that he would not continue a license to any one against whom was presented evidence of violation of the law, he has, without any arbitrary or hasty action, made it clear that the commonwealth's citizens as a whole have rights that the individuals must not play with. Sunday selling in violation of the law has been an open scandal all over our country. The evidence in the Carbon county case was procured through private organization and not through officials whose business it is to know about infractions of the law and report the same. Graft and boodle and supineness still play their part. But we are thankful that there are judges like Mr. Heydt who have the courage and the will to do their simple duty.

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Muzzling the Press. We are one with Governor Pennypacker in wishing that certain newspapers might be suppressed. But we do not agree with the governor's "press act" by which he would give the *coup de grace* to certain Pennsylvania papers. His measure is contrary to the fundamental principles of the constitution. The Czar of Russia may close the doors of a printing office and the Sultan put his black-mark over the whole of a newspaper. But this is a free country so far as the newspaper is concerned, any abuse of its privileges to be punished by the law of libel or non carriage in Uncle Sam's mails. Governor Pennypacker's proposal would be exceedingly dangerous if it had any chance of becoming law. It would be going back to the days of the Star Chamber, and, evil as many of the practices of some of our newspapers are, we are not ready for that.

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The Evangelistic Campaign. "We have within our churches at the present time, imperfect as they are, a force sufficient for the Christian conquest of the world." So says the Rev. W. J. Dawson, who was a visitor from London to this country last summer and fall. And the announcement is made that Mr. Dawson has just accepted the invitation of the Committee on Evangelism of the Congregational churches appointed by the National Council. He has cabled Dr. Hillis that he has resigned his pastorate in London and will sail for America Jan. 25. The fact is an interesting one. Mr. Dawson is a cultured man, and was long a Methodist preacher, several years of his work being at the great Wesleyan church not a stone's throw from the house of Timothy Coop and our Southport church. Feeling the fetters of the Methodist itineracy Mr. Dawson withdrew from the fellowship and joined the Congregationalists, being called to one of the finest churches in north London. He is quite a litterateur and a thinker on broad lines. But in his latest pronouncement he says: "I find myself at home in a Salvation Army meeting because I find there the vital knowledge of God's dealings with the soul, and the expression of a religious experience that is as old as the cross. My mind concentrates itself more and more on positive truth, and my effort as a minister of Christ, on the efficiency of the accomplished purpose. I am much more concerned to save one harlot from shame, one drunkard from his folly, one prodigal son from his defilement of the far country, than to discuss those speculations about truth which after all interest but a few, and are not helpful even to them." That is a noble statement, and surely the Congregational churches in this country will reap good results from an evangelistic campaign with such a leader. We believe in the educated evangelist, as in the educated pastor. There is no valid reason why culture and evangelism should be counted as opposites. Given great faith and true fervor, the evangelist should be the more successful if he has good intellectual equipment. As Mr. Dawson says: "Can we refuse the deduction that evangelism has everything to gain and nothing to lose by the closest possible alliance with culture? And in the conditions of our own time with its constantly rising standard of education, is not the union of culture with evangelism absolutely necessary if evangelism is once more to become a national force?" There must be preachers and evangelists adapted to all classes of the great people outside the churches.

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The Colorado Muddle. The political situation in Colorado is one that perhaps those outside the state and not closely following all the moves can not justly grasp. But behind the muddle of the Colorado legislature there stands out one glowing fact—fraud. There is no denial of this in general though each party will deny a special charge against itself. As we go to press Mr. Adams has been declared governor by the legislature, though there may be a contest. Mr. Peabody makes some recommendations that would, had they been in force, have prevented altogether, probably, the shameful conditions now obtaining. He asks for the passage of a bill providing a modern primary and registration law and the consideration of the advisability of using voting machines. From actual observation at the polls in Colorado the writer of this article knows that fraud is not uncommon.

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Governor Folk has begun his regime with the signs that the Missouri Idea will count for something in this state. The eyes of the whole country will watch the young governor's work. If he have the backbone to fight on for a righteous and clean official and civic life he will have won all the honor that a man need aspire to. There is still plenty of work to do for a politician with the fear of God in his heart.

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Just think! Mrs. Astor, one of the elite, has sent 1,000 invitations to a ball. 'Tis a swelled "400."

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The railroad rate question is to be dealt with by Congress on broad lines.

Education Day.

In this number of the paper we lay special emphasis upon Education Day. This is the latest candidate for a permanent place in our religious calendar. Our first organized interest, naturally, was that of home missions, and after this came foreign missions. Both of these have well established days to which the churches are responding with increasing liberality year by year. The Christian Woman's Board of Missions has its recognized day, as have also our Benevolent Association and Ministerial Relief. But, strange to say, that which was first in our work, and without which our cause never could have made the progress it did, namely, Christian education, has not even yet been accorded a day in our calendar by all the churches. The third Lord's day in January is the day fixed upon by the American Christian Education Society, formed under the direction of our National Convention, as Education Day. Last year quite a number of the churches recognized the day by sermons preached from their pulpits, and offerings for the cause, but it is hoped that a much larger number of churches will observe the day this year than ever before.

It need not be said to the intelligent reader that nothing is more vital to the permanent success of our cause than the endowment and equipment of our colleges to which we look for the education and training of our ministers, missionaries and other Christian workers. The times in which we live demand men of the very best educational equipment as well as of character and consecration. Not to furnish such men is to yield leadership in every department of thought to others. If the cause which we plead is what we claim it to be—a message for the church and for the world, to-day—we owe it to such cause to give it the advantage of the very ablest and most intelligent advocacy. This means that we must have not only a larger number of thoroughly educated men and women for positions of leadership, but a larger number in the ranks of our membership, who have been blessed with the benefits of liberal education.

Our colleges have been doing, and are still doing a most excellent work with the means at their command, but they need larger endowment, and libraries, laboratories, museums, and other equipments of the modern college. Time was when we were not able to furnish these, but we cannot plead that excuse longer. We are abundantly able, if we would but devote part of our wealth to that purpose.

It is the purpose of the American Christian Education Society to stimulate gifts toward all our colleges. It does not designate to what institution the churches shall send their offerings, but it insists only that an offering be made for the benefit of Christian education and sent to such college as the church may choose, and that the claims of our colleges both for money and patronage, be presented by the preachers. As a rule, it would be wise, perhaps, for the churches to send their offerings to the college or colleges in their own state. Where there is more than one, they must make their choice, considering the needs of the institution and the work it is doing. Our chief need in the way of education is a trained ministry and the schools that are devoting themselves specially to that work should receive due consideration from the churches.

It would be a most encouraging sign of progress if we could be able to record in a few weeks that a large number of the churches throughout the brotherhood had observed this day in behalf of Christian education, in which prayer was offered for our colleges, their claims presented and an offering made for their benefit. Our best churches will be most likely to respond to this appeal.

The New Evangelism.

In our article on this subject last week we gave it as our conviction that there is a new evangelism as contrasted with the old evangelism which has prevailed for many centuries. In that article we contended that the New Testament evangelism, plus the necessary adjustment to present conditions, is the new evangelism. To point out in what respects the old evangelism is giving place to the new, is the object of this and other succeeding articles.

There are certain conceptions which necessarily underlie all evangelistic efforts and these conceptions determine, in a large measure, the character of the evangelistic efforts which grow out of them. These ideas need not be formulated or stated, but they exist, nevertheless, either implicitly or explicitly, in every system of evangelism. Given the conception which any religious body holds of God, of man, of sin, and of salvation, and it would not be difficult to determine the character of its evangelism. Anyone acquainted with the history of religious thought knows that there has been a pronounced change upon all these subjects, even within the last half century. It would be a strange thing if the change which has taken place in these fundamental conceptions had produced no change in the methods by which the church presents the gospel to men with a view to their conversion.

1. *Concerning God.* The idea of the Supreme Being which prevailed for centuries was that of a king or monarch, who, in the exercise of His supreme sovereignty, had issued certain decrees deciding the unconditional salvation of a certain elect number of the human race and passing by the remainder, leaving them to their awful doom, and this without any reference to the moral character of the parties thus elected and reprobated. It is easy to see how this idea of God must necessarily control the character of the evangelism practiced by those holding it. Some of us are old enough to have seen the practical working of this theory. Such a view of God is utterly impossible at the present time, except in a few minds which are still held captive by the creed of Calvin. It has given place to the fatherhood of God. The God whom enlightened Christians worship to-day is the Father-God revealed by Jesus Christ, who "so loved the world"—the whole world of mankind—that He gave His Son to redeem it. Is it possible for men holding this view of God, as no respecter of persons, and who willeth not the death of any, but that all should turn and live, to preach the gospel in the same way that it was preached under the old idea of God?

2. *Concerning Christ and His Mission.* The old theology presented Christ as so supernatural and so unnatural a being as to put Him beyond the reach of men and out of touch with human sympathies. It sought to honor Him by practically robbing Him of His humanity. Mariolatry, or the worship of Mary, had its origin in this false conception of Christ, who, being removed from human touch, gave place to His mother, who was made practically the mediator between God and man. He was believed, however, to be more merciful than His Father, and that He came to earth to suffer death on the cross that He might appease the wrath of God and reconcile Him to man. How different all this is from the modern conception! Jesus was as truly human as He was divine. He is the Son of Man as well as the Son of God. His was the divine life lived under human conditions. He is a brother to every struggling, sorrowing and aspiring human being. The vilest sinner may touch the hem of His garment and be healed. He came into the world not to appease the wrath of an angry God, but to show us the Father, and to unveil His heart of infinite love and compassion.

3. *Concerning the Holy Spirit.* Of course under the view of God presented above, the Holy Spirit would be conceived of as acting in the same arbitrary fashion, in the conversion of men without their consent or co-operation. In the better conception of the Father and of the Son, the Holy Spirit, otherwise called the Spirit of truth—the last manifestation of God in history—is understood as moving upon the mind and heart of man in harmony with the laws of his rational and spiritual nature, and especially as acting through the great facts and revelations of the gospel to accomplish his purposes.

4. *Concerning Man.* According to the old theology, man was so wholly depraved that his agency was not considered in the matter of his salvation.

He was passive, not active. He was incapable of thinking a good thought, of doing a good deed, or of believing on Christ, without being first regenerated by the direct impact of the Holy Spirit. Hence men were often said to be converted while fleeing from God or while asleep. The present view of man is that, though sinful and needing salvation, he has in him the capacity, when it is awakened, of hungering and thirsting after God, and the ability to believe on and obey Him. God has equipped man with the mental and moral faculties which enable him to respond to divine truth and love, when they are presented to him, and he is held accountable for not doing so.

5. *Concerning Salvation.* Salvation is no longer the saving of an elect few from future punishment, but the bringing of man into right relations with God here, so that he may share the life of God, even on earth. In its widest significance, salvation includes not only forgiveness of sins, but the bringing in of the new life, which destroys the love of sin and its dominion over us. In other words, salvation is character—Christian character, of which Christ is the perfect pattern—and this involves man's voluntary co-operation with God, and his free choice of the good, rather than the evil.

Not to proceed farther with the enumeration of these fundamental truths, it is easy enough to see that our conception of such truths is bound to influence our view and our practice of evangelism. We do not mean that the old ideas referred to above are entirely obsolete, but they are certainly growing old, and are "ready to vanish away," because of the incoming of newer and truer and more efficient ideas on these subjects. To the extent that the old views remain evangelism is hampered to-day. It is the failure of the old methods growing out of these ideas that is causing thoughtful men in all the denominations to inquire for something better. What that something is, we hope to indicate still further before these articles are finished.

Union of Free Baptists and Disciples.

VII. Some Reasons for Such Union.

We have thus far been dealing with the obstacles to the proposed union, and with the method of overcoming them. The ground has probably been sufficiently covered for the present. If, however, any member of either body who has been following these articles has some additional subject to suggest which needs consideration as a preparation for union, we will be glad to give it attention. Or, if any reader would like further information on any subject discussed, we will be glad to give it if we can do so. But we will close the present series of articles with a brief consideration of some of the reasons which make the union of Free Baptists and Disciples both desirable and practicable.

1. There is much in the origin and history of the two movements which indicates their kinship in spirit and aim. Both had their origin in a protest against existing abuses and departures from the Christianity of the New Testament. In Dr. Ball's able articles recently printed in the Christian-Evangelist on the "Origin of the Free Baptists," he says: "This body of Christians originated in New England as a protest against serious departures from the gospel of Christ." The same thing is true of the Disciples of Christ. In both cases there was rejection of the authority of human creeds and an appeal to the New Testament as the only authority for the guidance of Christian churches in their faith and practice. In each case there was the throwing off of the shackles of ecclesiastical tyranny and of the bondage of tradition, and the assertion and exercise of the liberty wherewith Christ hath made us free.

There have been many similar experiences in the history of the two bodies. "For a long time," writes Dr. Ball, "they were averse to forming a separate denomination, and were only forced to it by repulsion from the regular Baptists." That only differs from the experience of the Disciples in the fact that the fellowship of the originators of the movement, in our case, was with the Presbyterians, but later it was with the Baptists, with whom they would have remained had they found room and hospitality for the principles of reform which they advocated. Again, Dr. Ball says: "They took no denominational name, but spoke of their churches as Christian churches, Baptist churches, New Light churches, any name which identified them." From the beginning our churches have been known as Christian churches, churches of Christ, and the members as Disciples of Christ, Christians and Reformers. Of course during the time the movement was merged with the Baptists, the churches were designated as Baptist. Both bodies have made mistakes in finding their way back to New Testament faith and practice, but they have steadily kept that goal in view. They have gradually corrected the extremes into which some of their advocates have run, and "have risen," to quote from Dr. Ball once more, "to higher, more scriptural, wiser and better thoughts and views." It does seem that two bodies, having so much in common in their origin and history, ought not to find it difficult to coalesce.

2. In their understanding and use of the two ordinances—baptism and the Lord's supper—there is a bond of unity. Baptism, a symbol of Christ's burial and resurrection; its proper subjects, penitent believers; its purpose not to impart new life, but to manifest it, symbolize it, and become the divine pledge of acceptance and forgiveness. The Lord's supper, another symbol, showing Christ's death, to be observed in memory of Him by all who believe on Him, each examining himself and none debarred by ecclesiastical edict. The Disciples make it the central fact of the Lord's day worship, but do not make the frequency of its observance a test of fellowship or a condition of union.

3. The geographical distribution of the two bodies makes their union at once more practicable and more desirable. The union would give our Free Baptist brethren a large and rapidly increasing representation in the West, and the Disciples a good and substantial representation in the East, where they are least known. There would be little or no complications arising out of consolidation of congregations. In the few cases where this would be necessary, the spirit of unity would be equal to the emergency, as is already being shown in the tentative union of congregations of the two bodies. Each college of the two bodies is needed where it stands, and all of them would profit by the union.

4. Finally, it is clearly the Lord's will that His disciples should unite and work together when it is practicable for them to do so, without the sacrifice of any truth, or of a good conscience. This, after all, is the crowning reason. Every division healed among His followers, gives added joy to His heart, and added efficiency to His church. As He prayed for the union of His disciples, let us pray for it and do what we can to hasten it. It is in this spirit of obedience to our Lord's wish and prayer, that we have written this series of articles. If they shall in any small degree further the fulfillment of His will, to His name be the praise.

Editor's Easy Chair.

"Reserve a seat for me in the Editor's Easy Chair circle!" This request is coming in on us like snow-flakes in a January snow-storm. All right! We are glad to say there is plenty of room, for there is nothing small about our Easy Chair circle, and best of all, it has that expansive quality which enables it to always widen out and welcome a newcomer. We imagine we can see behind every one of these requests a pair of bright eyes, a cheery face and a hearty hand-clasp. Here is one hailing from the "Sunny South," who wants to express her appreciation of the Easy Chair, and tell how she has been helped by it. "Though both sick and homesick, and left alone many a day, as most preachers' wives are, often, through the Easy Chair I have lived again the days of girlhood and saw again the scenes of youth. In those memories and scenes there was strength, and I feel that you should know of it as a new year's message of encouragement." We hope our readers will form the habit of talking back at us, whether for print or otherwise.

We are often helped, encouraged and guided by confidential letters which we do not publish, and which were not intended for publication. Religious newspapers might be made more interesting and profitable if there were a little more reciprocity between the editor and his readers. In this respect a preacher has the advantage of an editor. He both sees and feels the effect of his discourse upon his hearers, while the editor often remains in blissful ignorance of the results of his writings on the minds of his readers. He would be wiser, though he might not always be happier, if he knew what his readers were thinking and saying about his articles. The worst thing, however, that can befall the production of one's pen is that it be ignored, and remain unread. Of course, no reader of the Christian-Evangelist would be guilty of such discourtesy as that!

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If the motives which guide the readers of religious papers in subscribing for any particular paper, and in discontinuing the same, were all known and written out, it would make a curious but no doubt interesting study. But they will never be written out in full. The true reason is not always given by the subscriber, and perhaps he is not always fully conscious of his underlying motive in choosing this or that paper, or in discontinuing the same. Many readers discontinue their paper for a season, imagining that they can find better spiritual food in another journal, but after a little experience they become dissatisfied and return to their "first love." But the saddest fact of all is that there are so many who feel no need for a religious paper and have no relish for it. One rule we have sought to adhere to, strictly, and that is to appeal always to the highest and best there is in men, and never to their prejudices nor passions. Reason, conscience, honor, the love of truth, the desire for righteousness, the heroic and the magnanimous—these are qualities to be found in varying degrees of development in every one, and to touch these higher qualities and to minister to their development is the highest office that any religious journal can perform for its readers. But in the exercise of this high office, the editor is bound to give offence to some who do not find in the paper that which harmonizes with their leading passions and ideas. It may strike a higher note than their nature has been keyed up to. What then? Well, if the editor should have his wagon hitched to a star, as Emerson advised, he will pursue his starward course in spite of every wind of doctrine or prejudice that may seek to blow him in the contrary direction. Vessels which sail for a distant port must be guided, not by the direction of the wind, but by the compass and the star.

On a recent trip down the west bank of the Mississippi, by rail, from Hannibal to St. Louis, we were struck, as we had often been before, with the beauty of the rounded hills and an occasional precipitous bluff, which hedge in the course of the Father of Waters, along that part of its long journey to the gulf. It was a clear evening, and as the sun went down behind the western hills, leaving the sky aglow with his reflected beams, with every tree, and rock, and crag, or other object along the crest of the hills, silhouetted against the opalescent sky, the scene was one to awaken the imagination. As we sat at the car window gazing out at these entrancing views, we felt the spell of the mighty past come upon us. On this stream once floated the canoe of the red man, when he was master of this region, and these hills have often echoed back the war-whoop of the dusky chieftains. A little later and the flatboats and rafts floated down the furs and lumber of the upper Mississippi to the straggling settlements of whites along its shores. Later still, the slow-moving steamboats, puffing with their cargo, carried up this river, and the turbid Missouri, the earliest settlers seeking homes in the wild, uninhabited wilderness which we now call "Imperial Missouri"! In those early days what mystery lay beyond these hills! Only a few hardy pioneers had threaded their way into the interior, and they brought back tales of wild game, of fertile lands, of mighty forests, and a land well watered with beautiful streams. Then came the era of the great Mississippi steamers, floating palaces, carrying traders and travelers and loaded with productions of farm and forest, until the iron horse drove them out of trade. Such was the panoramic view of history which passed before us under the spell of these old hills that sentinel the winding way of the Mississippi.

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Last night while we all slept Nature played one of her tricks, which she delights to inflict on mortals. Silently as the stars move in their courses, she marshaled her clouds, filling them with the treasures of snow; and sifted it down through the darkness on forest, field, city and country, as noiselessly as the tread of the tame squirrels across our lawn. This morning a white blanket covers the earth hiding all its defects, and forming many a fantastic figure on fence and shrub and tree. It is as if Nature, from some motherly instinct, were saying to all the young and growing things in her vast realm: "It is bleak and cold, my children, and you are in danger of freezing. I will therefore cover you up with a warm blanket of snow, and you will be protected from the stormy blast, and may carry on the silent processes of growth." And so the tender wheat, and the roots of grasses and shrubs lie warm and snug under the white coverlet, like children snuggled into bed on a cold winter night to sleep and dream of springtime and flowers. Thus Nature, even in her sterner aspects, has a beneficent office to perform, just as many of the hardships of life work for the good of men. If our charity were sufficient to cover up the faults of our fellowmen, even as the snow hides all the ugly places in the landscape and glorifies each humble twig, or stone, or shrub, how much sweeter human life would be, and how much more like heaven the earth would become!

Notes and Comments.

The greatest thing in this world is man. The greatest work in this world is to educate and develop him—all of him. God has been educating the race through all history. That is the meaning of all his providential guidance of the nations. Christianity is but an advance stage of education. It introduces the world's greatest Teacher. Christ is more than teacher, of course, but he is pre-eminently that. The church is more than a school for Christian nurture and education, but it is that, or it falls far short of its mission. The church, acting collectively, or through its individual members, has founded colleges to carry on the work of Christian education more efficiently and to a higher degree than it is possible to do it in a local church. The church is doing this work through its colleges. Is not this fact often forgotten by the local churches? It is to remind the churches of their relation to Christian education and their obligation to the colleges that are doing this work for them, that we devote this number to education day. When all our churches recognize their obligation to our colleges, and discharge that obligation, Christian education among us will rest on its proper foundation; and not until then.

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St. Louis has organized a Million Club, composed of the leading business corporations of the city, the object of which is to increase the population of the city to a million. One would think that St. Louis had reached a size when mere bigness would not be considered a matter of first concern. We would rather see a Law and Order, or Civic Righteousness Club, organized to en force the law against saloons, brothels and gambling houses, and to eradicate official dishonesty and civic indifference and neglect from our city. The time will come, and perhaps is now here, when we ought to be more concerned in getting many of the people now in the city into the country, rather than in getting more people from the country into our city. A city's growth in population will take care of itself, when it is rightly governed, but it requires everlasting vigilance to make it a decent place in which to live, and bring up one's family in safety.

The Needs of the Churches

By Hill M. Bell

In less than one hundred years the Disciples of Christ have perfected an organization that at present numbers 1,230,000 members. This means a net gain in each year of nearly 15,000 communicants. When we consider the obstacles that have been overcome to achieve this extraordinary result, we can but be deeply impressed. We are confronted with what may be not inappropriately termed a present day miracle. What might have been accomplished if a few of the more serious hindrances had not been suffered to continue, we can only imagine.

The chief of these obstacles has been the lack of enough trained preachers for the ministry. In order to overcome this obstacle, many good men have been pressed into service who were unprepared for the holy office of minister of the gospel. We do not disparage what they have done. Let us give to them all the honor due for the service which they have rendered, but let us not overlook the fact that these brethren were not able to attack the large problems that would have been open to solution by men of better equipment. The Disciples of Christ have churches in scarcely one-half of the good towns of the middle west. It would seem very desirable that we have a good church in each of the towns, yet if these churches were established to-morrow, we could not find competent preachers to fill these additional pulpits. No doubt men could be found who would undertake to draw the salary that should always go with a good pulpit, but they would surely do more harm than good. Five hundred incompetent preachers in as many centers of population, would do incalculable injury to the cause. We now have far more churches than competent preachers. It is, perhaps, true that a large percentage of the churches that are now supporting a man for part time would, under competent ministers, be able very soon to pay a preacher for his whole time. Our evangelists are adding members to the church so fast that we are not able to supply needful pastors to teach these new recruits. This serves as a positive bar to the establishment of churches in centers of population where we now have no church. This condition ought not to suggest that we have fewer evangelists, but rather that we should have more able pastors.

But where are these needed ministers of the gospel to come from? What provision has the church for training men in such a way as to insure its own perpetuity? Reasons have been given by some for believing that there is danger of our becoming a "disappearing brotherhood." It seems to me, however, that no cause yet assigned as tending to this deplorable result is so menacing as that of our inability to supply our pulpits with trained pastors. Let us for a moment look at the demands made upon the few Bible colleges of the brotherhood that are endeavoring to furnish the supply of preachers, teachers, evangelists, missionaries, pastoral helpers, etc., that are needed to carry on the work of the church.

HILL M. BELL.

The need of a more competent ministry is becoming more apparent every day. It is utterly impossible to supply the increasing demand made upon the colleges of the Bible at the present time. Churches are growing in strength, and are now demanding stronger men than they were willing to accept a few years ago. We are losing some churches because of our inability to furnish them with energetic, intelligent pastors. The head of one of the leading Bible colleges of our brotherhood said to me recently that he could not begin to supply ministers for established churches as fast as they were called for. He had a great many young men in his department who were willing to do what they could, but their training was such as to make it impossible for him to recommend them to a good church. One of the most serious troubles of this particular, is that of taking our young men out of the Bible college before they have had time to get sufficient training. The demand is so great that the young preacher becomes imbued with the idea that he is fitted for the work because he may be able to draw the salary of a competent pastor. To circumvent this evil, it has been suggested that the Bible college faculty refuse to allow young men of inadequate training to go out to preach. At a recent state convention in Iowa, a committee was appointed to co-operate with the Bible college of Drake university with a view to placing such restrictions around the Bible college students as to make it impossible for them to secure a church before they were ready to do the work. It is doubtful if the restrictions adopted can be made wholly effective for the reason that if a young man cannot remain in school and take charge of a church, he will oftentimes stay out of school in order to do so, because our churches, rather than have no preaching, will hire any one that offers. We are not disposed to criticise the churches for this, but rather to call attention to one of our great weaknesses.

We need evangelists. Recently our national convention organized a board of evangelization. One of the first difficulties that will confront this board is the lack of competent and trained evangelists. Where will they get their supply? Where will the training necessary to fit a man to evangelize be secured? There is but one place to go, and that is to the Bible colleges of the church. If this national board of evangelization is to do effective work, the first step taken will be to provide for adequate training for evangelists. They will not find at the present time, in any of our colleges, the needed equipment for this work. It should be then their first aim to equip the Bible colleges in such a way that they may do this work reasonably well.

We need missionaries—missionaries better trained than those we have been sending out in the past. I do not mean by this that none of our missionaries have been fitted for the work they have been sent out to do, but rather that there should be a higher standard demanded of those who shall go in the future than has been required of those who have gone in the past. Many mistakes have been made on our mission fields. The danger of a repetition of these should be reduced to a minimum. Where are these missionaries to be trained? The answer comes from our mission boards in their constant appeals to the Bible colleges for young men and young women trained for this work. No doubt more money for missions could be spent wisely upon our present missionary force but the better the missionary the wiser the expenditure. It is therefore questionable if money spent to keep incompetent missionaries in the field is wisely spent. If present conditions continue the mission boards will be under the necessity of sending out poorly prepared men and women.

We need pastoral helpers, and we need teachers in our colleges and universities, Christian men and women who shall assist in doing the work of the church better than it has been done in the past. We realize that in all the great callings of the land there is a dearth of competent workers, but it seems that in the work which the church of Christ has undertaken to do there is an unusual lack of well fitted men and women. We must therefore begin earnestly to correct this serious defect in our plan of work. We must have better Bible colleges that these needed workers may be prepared for efficient, conscientious service.

It may be well here to speak of the character of the Bible colleges upon which the church is dependent for its trained workers. Can any one of the church of Christ point to a well equipped Bible college in the whole brotherhood? Can anyone point to one of any sort that is being supported by the brotherhood? Can anyone point to one that is properly equipped with the necessary buildings and apparatus for effective work? Can we find anywhere a Bible college that is properly endowed? Is there one in the whole brotherhood that has more than three or four competent instructors, where from eight to ten are needed? The answer to all of these questions must be an unqualified "No"; there is not a single Bible college that has the necessary buildings or equipment, the endowment or faculty, that can command the respect even of ourselves.

We are actually going into debt in the Bible college of Drake university at the rate of more than $4,000 a year. The university cannot be expected to continue this policy longer. The brotherhood must come forward with enough money to make up this deficiency, either in endowment funds or contributions directly from the churches, or we must cripple the department by dispensing with necessary teachers. The college ought not to be compelled to charge tuition. It is a well known fact that nine out of ten young men who are preparing for the ministry could not stay in school if they had to pay regular tuition rates. Of course, they might contract heavy debts for their schooling, and thus place a heavy burden upon themselves that would hinder them in their best work in the immediate years following their school life. But this course is not to be advised in view of the small remuneration that the young preacher must expect during the first years of his ministry. While we still have tuition practically free in the Bible college of Drake university, we have changed the schedule rates so that the Bible college student pays three-fourths of the regular tuition rates of the College of Liberal Arts. It was found upon investigation that very many of those who came to train for the ministry needed academic and collegiate work before they could take up the work of the Bible college intelligently; but the fact that tuition was free in the Bible college and was practically fifty dollars per year in the other colleges, induced many of these young men to take Bible studies only when they should have been taking academic and collegiate studies. In order to take away this temptation for the young men to do the poorest thing for themselves, the Bible college faculty advised that three-fourths of the college tuition be charged and that Bible college men be permitted to select their studies from any of the work offered in the College of Liberal Arts (and Academy. We ought to have enough income to make it possible for us to give free tuition to the Bible college men and women in any department of the university. Is it not the duty of the churches to make this provision?

It is our hope that education day may come to mean to the people of the churches an opportunity to make an offering to the highest form of missions, to that which stands at the foundation of all missionary effort. We believe that, when the membership of the church of Christ come to understand the true relation of the Bible colleges of the brotherhood to the churches, the funds so long withheld will be freely turned over to the stewardship of these schools, and that they will meet fully the needs of the institutions that have been so long neglected. We trust that a better day for all of our institutions of learning is dawning.

A Dozen Great Reasons.

By HARRY G. HILL.

A dozen great reasons for what? Why every Christian church in America should take an annual offering for the American Christian Education Society, and why the roll of individual contributors should be greatly increased both in numbers and in the amounts given:

1. BECAUSE of that for which this society stands and which it represents. It is the friend of Christian education and the champion of the religious element in all education. Its work means an educated ministry, an educated laity and a grand army of educated missionaries both for the home and the foreign field.

2. BECAUSE of the magnitude of the work. Almost two score educational institutions are now being supported, in part, by this society.

3. BECAUSE of the importance of this work. No form of Christian service, or of Christian beneficence, is more fundamental or more necessary. It is essential to the upbuilding of our cause and Christ's kingdom.

4. BECAUSE the work of the society is increasing all the while. Never were the demands upon the society greater than to-day. Never were the opportunities opening before it so urgent or so inspiring as at the present time. The future is big with possibilities, if only the needed funds for aggressive work can be procured.

5. BECAUSE in order to reach the masses it is necessary to found and maintain institutions in the midst of our young people, or within easy reach. Ninety per cent of those who attend college go to an institution within 100 miles of home.

6. BECAUSE these schools, wisely distributed as they are, extending their beneficent influence over wide areas of country, and reaching as they do large numbers of young people, are sadly hampered for want of sufficient funds. If only the needed money could be procured for enlargement—for buildings, endowments, apparatus and teachers' salaries—we could ere long boast of a vastly increased army of young ministers and Christian workers.

7. BECAUSE scarcely one of our colleges has sufficient endowment. Almost all are dependent on scattered and spare gifts to lift them out of annual deficits incurred in running expenses. Ought not these institutions to be helped?

8. BECAUSE the great givers of the country are not giving to these small institutions. They must be supported by the small gifts of the masses, until they have grown large enough to attract the attention and good will of the wealthy.

9. BECAUSE of the economy of all this work. Our colleges cost far less per capita than the state universities.

10. BECAUSE of the missionary character of this work. Multitudes of the students in our institutions come from non-religious or denominational homes. Yet it is a rare thing for any young person of either sex to enter any one of these schools without coming out not only finely educated in intellect, but, better still, soundly converted to God and consecrated to an active, earnest Christian life. This is a great evangelistic work, a great soul saving agency.

11. BECAUSE so many of the best and most useful men and women of the country come up from lowly conditions, through such missionary in-

stitutions, to positions of eminence and power. Dr. Henry Hopkins, of Williams college, recently said, "It is a striking fact that sixty per cent of the brainiest Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside their own states." Our own colleges have a rich legacy in a grand army of these "brainiest Americans" and such will be needed even more in the future, if possible, than in the past or present.

12. Because the Education society, through its institutions and the men it helps to educate for the ministry and foreign fields, is a base of supply for all our great organized work throughout the world. Without it where would the American and Foreign Boards get their missionaries, or the churches their ministers, or the future colleges their instructors? To cut off benevolence in this direction is to dry up the stream at the fountain.

Consider these reasons for helping the Education society. Study them. Meditate upon them, and place this great cause upon the list of your benevolences. Will you not do it?

The Educational System of the Disciples of Christ

By C. C. Rowlison

This is not a comic paper: we have an educational system. It is not one devised by a company of educators, nor by representative denominational partisans. Its value lies in the fact that it is a system which has grown out of the necessities and of the essential spirit of the Disciples of Christ. It is a system in which, like everything else among the Disciples, the constituent parts are quite independent of each other—too independent, minds of ecclesiastical mold have often thought—but which is found quite well suited to the needs of our own people.

There are two distinct tendencies in this system. From the point of view of a religious body, they may be characterized as, first, the tendency to isolation, and, second, the tendency to contact.

1. The tendency to isolation is illustrated by all our own colleges. These colleges have been established for the definite purpose of providing an educational environment which is permeated with the distinctive spirit of the Disciples. The most of them are located where our people have absolute control, or at least a strong preponderance of influence. All of them, however inadequately endowed and indifferently manned, seek to cover the whole field of education, at least so far as is necessary for the training of religious teachers, and ordain their graduates as equipped for the ministry. Until recently they have generally discouraged students who considered graduate work in other institutions.

Their instructors, through their love for our cause and devotion to their *alma mater*, have given themselves to their work with most heroic sacrifice. So far as there has been sectarianism among us, it has naturally come largely from these colleges, while it is also true that the most enthusiastic builders of our Zion have received their inspiration within these walls.

2. The tendency to contact has developed its more striking features quite recently, but in its essential elements it is no new thing among us. We have always had those who advocated the use of state institutions in the education of our children, and not a few of our strongest preachers have received their training in such scholastic atmosphere. At the present time this spirit is receiving large recognition among us. This recognition manifests itself in three ways. First, by the establishment of Bible chairs contiguous to great state universities by the Christian Woman's Board of Missions. This is distinctly a missionary enterprise, frankly undertaken to hold Christian students to their faith and to convert other students.

Second, by the establishment of theological schools beside state universities. These schools are expected to do all that is undertaken by the Bible chairs, mentioned above, and in addition to provide ample opportunities for the student for the ministry. Here is a most distinct departure from the method of isolation. It *invites* students to attend the state institutions for the major part of their discipline. It recognizes as the way of highest culture open contact with other thought and other influences than are to be found in communities controlled by the Disciples. It is in itself an avowal that the mission of the Disciples is to be realized by contact with and adjustment to the greater life of our day, rather than by sectarian isolation from it.

The third manifestation of this tendency to contact is one which, naturally enough, students themselves have pretty generally developed. It is the method of submission to the freest and fullest discipline in the great universities of the world. Fifteen years ago, when this tendency was gathering its first great strength, students were quite generally warned against it by our educators and ministers. Now many of our own colleges advise their graduates to pursue this course. To encourage ministerial students to give themselves to such discipline, the Divinity House of the Disciples of Christ has been established as a feature of the Divinity School of the University of Chicago, and a host of our younger ministers have enjoyed the advantages there offered. During the last scholastic year there were enough of our students—not all of whom are candidates for the ministry—in Harvard, Yale and Columbia to maintain in each an effective Disciples' club.

Here then are the marked characteristics of our educational method. It is our duty to have a clear understanding of the significance of each of these tendencies, and, as a religious people, to enthusiastically support any or all of them that promise to enable us to fulfill the obligations we owe to our generation. In future articles I shall set forth reasons why the Disciples of Christ ought very heartily to support the tendency to contact, while at the same time most loyally and liberally strengthening our older colleges.

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Some College Values.

By Joel Brown.

On one occasion General Drake said: "Of all the returns that have come to me from capital invested, the income from what I have invested in Drake university is the largest, not in dollars and cents, as you all know I have never received in return a penny; but my return has been in men and women with nobler Christian characters because of having been in the school, who meet me occasionally and tell me so. The knowledge of this is the greatest joy of my life."

What greater returns could a man have? What greater joy? One thousand dollars put into the endowment fund of the Bible college of Drake university will bring an income to the school of $50 per year continuously, which will make it possible for one young man to graduate each year. He will preach, on an average, 20 years, during which time he ought to be instrumental in adding one thousand people to the church; to turn into the church treasury $100 per year for the several church interests; to build at least two church buildings in that time, each worth $5,000. So in the twenty years he will have added 1,000 souls to the army of the Lord, and $12,000 to the treasury of the Lord. And this good work repeated each year for an indefinite period, by each annual graduate.

Are there not others who would like such returns as made General Drake so happy? Can you not make yourself happy by helping the endowment fund of our colleges? No cause of the Lord is at present so needy; none will bring larger returns to the church in men and money. Will you not give this serious consideration?

OUR COLLEGES AND OTHERS

As Seen from the Dome

BY F. D. POWER

One of the finest collections of exhibits in the World's Fair at St. Louis was that in the Palace of Education and Social Economy. Chicago had no Education building—St. Louis had the best things of the world in all this realm gathered under a roof covering a rectangle 525 by 750 feet. Here was a world of instruction and interest. One could have studied it for weeks. Here was a splendid showing of colleges and universities, such as Yale, Harvard, Hopkins, Cornell, Stanford, Columbia, Chicago, and University of Michigan! Here were represented the women's colleges, like Vassar and Bryn Mawr. Here were the technical schools, agricultural and mechanical colleges, and manual training institutions. Here were exhibits of work for the blind, for the feeble-minded, for the deaf and dumb. Here were the correspondence schools which show 1,700,000 students, a single one with an enrollment of 37,000, with 3,200 instructors, and offering 150 courses of study. Here were exhibits of charities, hospitals, asylumns, prisons. Here above all was the showing of the public schools of our country—maps, charts, apparatus, models, helps of every kind—a map, for example, showing every school house in the state of New York, a state which spends $40,000,000 a year on its schools. Here were not only things, but the processes of doing things exhibited daily. I found myself first in a kindergarten in full swing, with real teachers and real children, giving an object lesson to thousands, and next I was in a school for stammerers, where a dozen young men and women afflicted with this impediment in their speech were going through with "The curfew tolls the knell of parting day" under the guidance of an instructor and with clubs.

The foreign exhibits in this palace were of special interest. Those of Germany, Great Britain, Japan, France, and Mexico were specially noteworthy. Belgium had a most instructive and unusual showing. Of 103,000 pupils in her public schools, 41,000 are members of some temperance society, and 88,000 who have recently gone out, have signed the total abstinence pledge. In Germany, 94 per cent are in the public schools.

One can see in this splendid exhibition how education is solving the world's problems; how technical, scientific, and industrial education are to the front, and classical education is going to the background; how the great work of education is being carried into the homes of the people; how much the aid of philanthropy and government is needed in those sections where illiteracy abounds.

In my study, all too brief, of this part of the Exposition, I looked in vain for the showing of one of our church colleges. That of Christian college, Columbia, Mo., was the only one I found, though others may have had an exhibit. I specially searched the West Virginia department to see if Bethany had any representation, but nothing was there; and the State university at Morgantown was not even mentioned. The polite attendant informed me it was for "lack of money." This, no doubt, was Bethany's reason also. In the "Disciples' Pavilion" all our schools had a prominent place, but in the great Palace of Education they were unknown. However, this was largely given up to national and state institutions.

That we do not advertise our colleges is one of our weaknesses. Our own people do not know them. Hardly an announcement once a year appears of things being done at Hiram or Butler or Eureka or Bethany. The average reader of our leading journals would suppose there is "nothing doing" at these honored seats of learning. Our missionary interests are well to the front. Our leading churches tell of their progress. Our chief cities have their weekly letter. Our lecturers and our speakers to lodges and union services are duly and truly announced. Our faults and our weaknesses have their hebdomadal drubbing. Our great books and our great meetings have their display "ads." Our baking powder, and sarsaparilla, Swamp-root and lung balsam, Piso's cure and Pears soap, calcium wafers and magic foot plasters, specifics for rheumatism and cancer and fits are all spread before us with grewsome illustrations and pious endorsement *ad libitum*, *ad nauseam*, *ad quod damnum*. Our schools and our faithful educators to whom we owe unspeakable and immeasurable obligations, and whose work is the essential basis of all our enterprises and all our successes, receive scant attention.

This is a time when institutions of learning are receiving encouragement as never before. Sixty-two millions in gifts is the record of 1904, $192,000 a day, $120 a minute; and a third of this enormous sum to educational institutions. Our American colleges and schools have received $18,188,783. Carnegie institute, Pittsburg, gets $5,000,000; Reed institute, Oregon, $2,000,000; Catholic institute, Washington, $926,000; Tulane university, $750,000; Boston university, $600,000; Harvard, $725,000; Cornell, $599,000; Conservatory of Music, New York, $500,000; Clark institute, Worcester, $425,000; Tuskegee, $362,000; Syracuse university, $350,000; Yale, $328,000; Wittenborg college, Illinois, $300,000; and others, smaller sums. Then galleries, museums, churches, hospitals, libraries and historical societies receive large benefactions. Nine persons have given from one to nearly twenty-one millions each. Andrew Carnegie gave nearly $21,000,000; Miss Tracy, of New York, to general charities, $5,000,000; Marshall Field, to the Field Museum, $5,000,000; Dr. Evans, of Philadelphia, to a museum of dentistry, $3,250,000; Miss Reed, of Pasadena, to the Reed institute, $2,000,000; James J. Hill, to religion and education, $1,500,000; J. A. Woolson, of Boston, to education, $1,200,000; Henry W. Oliver, of Pittsburg, to charities, $1,000,000; Henry H. Rogers, of New York, to a church, $1,000,000; Mrs. Sarah Potter, of Providence, to charities, $915,000; John D. Rockefeller, to Johns Hopkins, $817,000; A. C. Hutchinson, of Georgia, to education, $750,000; a total of $46,479,500. January was the best month for giving, its total of $14,524,000 leading April's $12,761,500. February showed the least, with only $1,097,783 to its credit.

What a splendid record! All lovers of their kind must be glad of this noble philanthropy. We are proud of our great institutions and of our great givers. Such examples must have a potent influence for good. We are glad because of them as well as because of their benefactions. In all the land they should have imitators. Not many can give their millions, but all can give their mites. Among us are thousands that need the quickening of this spirit. Our schools are our sources of pulpit supply. From Bethany and Hiram and Kentucky university and Eureka and Drake and Butler, and the rest, have gone the men who have made our cause in this land and in foreign fields. These institutions have served the brotherhood with great faithfulness and much meager support. Their faculties have worked on starvation wages and yet have accomplished great results which could never be measured in dollars and cents. It is time we were awaking to our duty to these centers of our best and truest life. It is time we were turning our attention to the great need of placing these schools of the prophets upon a reasonable basis and giving them the means necessary to the educational demands of this advanced age with which we are compelled to deal. It is time our hosts of givers were taking into consideration the unsurpassed opportunities here offered for the exercise of their benevolence. Our National Education Society was organized to promote this cause. The third Sunday in January it calls for the presentation of these claims in all our churches. A great wave of enthusiastic interest in the work of Christian education sweeping over our brotherhood, would bring its blessing to all departments of our work, and return to the churches a hundredfold. Let it come.

The Necessity of the Native Missionary Force

By Judson Smith, D. D.

In the popular discussion of missionary problems there is one important element that is too often overlooked or undervalued. The foreign force is not often valued too highly; but the native laborers are given quite too secondary a place, and the significance of the enterprise is liable to be measured more by the number and quality of the missionaries engaged in it than by the native force, or any other single feature. A study of the facts will help to correct this tendency and give due recognition to the part which the Christian natives in each field, especially the pastors and preachers, bear in the work and in its progress from year to year.

The situation now is by no means what it was in the early stages of missionary labors, and it is varying from year to year. In the opening of a mission, from the nature of the case, the missionary is the chief actor. He studies the field, masters the language, preaches the Word, gathers the church and the school, and thus initiates the work. Almost immediately, however, there is a call for native assistance, in preaching, in touring, in teaching, in pastoral work, and the most capable and promising are brought closely under the eye and influence and special instruction of the missionary and led to assume a more and more considerable share in the work of the mission. This development of native leaders accompanies and stimulates the Christian activities of the whole body of the communicants, and is the fixed policy of all wisely directed missionary effort. It is the native preacher that becomes the pastor of the missionary church, not the foreign laborer; and as quickly as possible the support of the pastor is called out from the church and the management of church affairs devolved upon the church itself under its own pastor. The missionary is the teacher, the counsellor, the friend and helper of the pastor, and his aid is needful, nay indispensable, through all the earlier stages of the church's life and growth. But his relation is never limited to one church and community; he may have supervision of several churches and be the counsellor of many pastors. The missionary is the general; the native community furnishes the captains and the lieutenants, as well as the rank and file. And the captain is making ready for the command of a brigade or a division, and the lieutenant may hope to rise to a superior service.

In the Foochow mission of the American board there are eighty-one churches and only eight ordained missionaries; the field of each of these brethren includes on an average at least ten churches, each of which has its own pastor or preacher. The tendency in all these churches is toward entire self-support, self-direction and self-propagation; at least eleven of them are self-supporting and are under the main direction of their own pastors. There is no progress in a mission so significant of permanency and power as this advance in the number of pastors and self-supporting churches. The more they develop the less is the need of missionary service and direction, the sooner will Christian communities appear in which the native forces cover the whole field of activity and set the missionary force to seek other regions and take up new work.

It may at first seem a positive loss to a church to have the missionary's directing hand withdrawn, and leadership placed upon the native pastor. The missionary presumably is a wiser, more experienced and influential man than the native preacher. This view, however, overlooks the educative value to the members of the church of the part they take in the support and management of their own affairs. A church with its own pastor, to which is entrusted the care of the church and the direction of its Christian activities, will grow more rapidly in intelligence, in zeal, in power than would be possible if a missionary served as pastor, asked no support and solved all difficult questions. Nothing develops a man or a church more than responsibility, the bearing of burdens, the study of problems, and the appeal to its own independent action. And the native pastor is the natural leader of the church which is charged with these duties and responsibilities.

In a wise direction of missions the first claim to be met is, doubtless, the support and due reinforcement of the missionary ranks. Next to this, and of scarcely less importance, is the training and use of native laborers, and first of all of native pastors and preachers. A mission without missionaries is inconceivable. A mission without a goodly number of native laborers is intrinsically weak and without firm hold upon the future. An experienced missionary in China, on the graduation of nine men from the theological school, wrote home that those nine men were for the next ten years worth more to the mission than any nine new men from our leading theological seminaries in this country could be; and he was speaking soberly and quite within the facts. They could not take the places of the missionaries; but they could, under the lead and counsel of missionaries, serve the churches and develop the Christian communities and widen the reach of the gospel message more easily and effectually than these vital ends could be secured in any other way. This, in fact, is precisely what is taking place on all mission fields where solid growth is recorded. The native preachers are multiplying in number, increasing in ability and power, and pushing the boundaries of the Christian community far out on every side, and enriching its life and deepening its hold. Twenty years ago the American board reported in all its fields 158 ordained missionaries, 142 native pastors and 1,821 native laborers of all kinds. To-day there are 178 ordained men, an increase on the average of just one a year, 272 native pastors, an increase of 130, and 4,179 native laborers of all kinds, an increase of 2,358. The volume of the work has increased more rapidly even than the proportions of the native force; the communicants and the number annually received on confession of faith are about three times as many as twenty years since; the annual contributions from native sources, amounting now to $173,184, are more than three times as much as they were then. This is the kind of progress that not only sustains itself, but leads steadily on to greater things and gives assurance of final victory. The gospel has taken permanent root when the native force is thus developed and in place; as for example, in the Zulu mission, where no grant-in-aid is given to any one of the twenty-three churches; in the Ceylon mission, where substantially the same conditions prevail.

This question of the native force is very closely connected with that of the higher education in missions. Primarily the mission school is a training school to prepare those who give promise of service and efficiency for a share in the work of preaching and teaching. It soon develops into a high school, and then into a college on the one side and the theological school on the other, and through all these changes its justification and main purpose is to provide a trained and competent native ministry. Other ends are served by the high school and the college, and they belong to a successful missionary work almost for the same reason as they flourish in countries of civilization and Christian progress here at home. But it is the necessities of the missionary work, and the demands of the developing Christian community that first call them into being and give them a recognized and honored place on mission ground. Missions aim at a stable form of society, constantly developing in its qualities and power, and as constantly rising in its demands upon its leaders and guides. They succeed when the gospel and Christian institutions take possession of a community or people in forms and with agencies that are wielded by the leading members of that society. And native laborers competent to these duties can be secured only by the same general course of training which furnishes us the preachers and educators in our own communities, that, namely, which is offered in the college and the theological school. If we must have able native preachers and teachers, the college and high school are not only something which may be allowed or tolerated, they are an absolute necessity. To train and use capable native laborers in the mission field is as much a part of sound missionary policy, is as wise and just a use of missionary funds, as it is to send missionaries to the field or to aid in supporting churches there. The truth is, both things are essential, the missionaries and the native laborers; and they are wise who keep the missionary ranks strong and full, and at the same time set by their side a steadily growing force of well chosen and well trained native workers.

Boston, Mass.

The Reign of The Child.

By E. L. Powell.*

A very pathetic story is told by the biographer of Emerson to the effect that on one occasion he was observed by his daughter gazing in reverie out upon his garden, and his daughter said to him: "Father, what are you looking for?" and he made answer in simple and yet pathetic fashion: "I am looking for myself." The old self that could flash and flame, the splendid self, with its keen intuitions, with its marvelous wisdom, was gone, and the feeble old man was looking for that lost self. What is religion but the earnest endeavor on the part of a man who has lost the divine image or has allowed that image to become effaced, and is seeking to recover it?

We are looking for that self which in the child is clean and pure and white, and which must be recovered in the man with the added elements of character and experience.

Furthermore, Christianity honors childhood because of its possibilities. The child is life in the bud, life unfolding, life with all of its vast possibilities. Interested friends gazed upon the tiny form of the infant, John the Baptist, and wonderingly inquired, what manner of child shall this be? and so all parents as they receive this great gift from the loving God dream of the future of this wonderful creature in their arms. "By what astrology of fear and hope dare I to cast thy horoscope?" So thought a young mother of the southland as she rocked the cradle in which slept her first born. With the flowers about her and the birds singing in her ears and in her heart, she dreamed of a splendid future for this child of divine love. The years come and go; the child grows to young manhood; is sent to college and to a university, and there forms the accursed appetite for strong drink. One day, frenzied and mad, under the spell of the awful demon, he slays a man; he is tried; he is sentenced; he is executed. It is too much for the brain of this mother. She became insane, and she sat all day long by the empty cradle rocking it and crooning a lullaby in ears that heard not. Empty was the cradle and dark was her soul.

Oh, the future of the child! Shall he be a Nero, the nightmare of history, or a Paul, the humble disciple of the Christ? What manner of child shall this be?

This is an age of the child. It is the age of the kindergarten; it is the age of the juvenile courts; it is the age of the newsboys' homes and houses of reform; it is the age of legal protection for childhood; it is an age when child-life is being more scientifically studied than ever before in all the history of the world. Christianity is responsible for this change. The child is the citizen and Christian of to-morrow. As the child is so the coming age will be. Shall it help to bring in the glories seen by prophet and seer, or shall the old world move onward unto night? Awful is the responsibility which rests upon those who are entrusted with child-life. May God give them the grace to discharge that responsibility in his fear and in the light of possibilities of childhood.

Mrs. Browning sang long ago a song that stirred the heart of America—the cry of the children:

"Do you not hear the children weeping,
Oh, my brothers, ere the sorrow comes with years?
They lean their young heads against their mothers,
But this cannot stop their tears."

When we think of the child laboring, whether in the factory or in the cotton fields of the south, we feel like echoing that other line in her poem:

"The sob of the child in the silence
Curses deeper than the strong man in his wrath."

Woe be unto the man who builds up his fortune on the blood and happiness of childhood; whose gold is piled up at the expense of buried innocence. In our Declaration of Independence we are fond of descanting upon the inalienable rights of man. The child has inalienable rights: the right to parental love, the right to legal protection, the right to sing as the bird, the right to be happy, the right to lay hold of opportunities provided for him for his free and spontaneous and full development. To rob the child of those rights is to dishonor the character of our liberties as well as to call down upon us the curse of Jesus Christ. It were better for such a man that a millstone were hanged about his neck and that he were buried in the depths of the sea.

Christianity has to a large extent emancipated childhood. The old Roman and Greek poets do not even so much as mention mother. Even Horace makes no reference to childhood.

Divine Presence.

By F. F. Mallory.

The assured and realized presence of the Lord and the help of heaven is the first essential of efficient effort in the kingdom. Jesus meant more than a dull faith finds in the concluding promise of the great commission, "Lo, I am with you always, even unto the end of the ages." He meant something extraordinary. He meant heavenly leadership. He meant power, omnipotent power, sustaining and seconding human effort. He meant, in short, that all heaven under the leadership of the Son of God, would be joined to humble human agency for the evangelization of the world. Now, what we need to make us aggressive and hopeful, is to realize that help—to have it and know that we have it. Not to read it in the Book merely, but to experience it. And has not God always found some way to make it real to those whom he called to do extraordinary work? Look at the Hebrews. They are ordered to go down into the Red Sea or out into the great and terrible wilderness. They must realize the divine presence, but with the pillar of cloud and of fire moving on before them they do not hesitate to attempt the impossible. They are commanded to cross the Jordan when it is sweeping by, a turbulent stream out over all its banks. But when the priests, bearing the ark, the symbol of the divine presence, go forward, the people press down into the tempestuous flood, as though the waters were adamant. Joshua is about to lead his army against the impregnable fortress, Jericho. As he reconnoitres he is confronted with the Captain of the Lord's host, who assures him of victory, and the marvel of the ages is wrought as the walls of a great city fall under the blast of a few rams' horns. And how are we to realize the Lord's presence and help in our enterprises? Look at this promise, "Lo, I am with you always." To whom is that promise made? To those whom he has ordered to go into all the world and preach the gospel to every creature. The church, therefore, that is not missionary cannot claim that promise, nor realize the Lord's presence. But the aggressive church—the church that is obeying the Lord and is engaged in sending the gospel to the unsaved and unevangelized masses—is not left to do its work alone. Why, you can put that commission into the form of a syllogism—you can forge a chain of irresistible logic that must bind conviction to the dullest mind. Look at it; Jesus said to the missionary church, "Lo, I am with you always," which is the major premise of an argument. Our church is a missionary church—that is the minor premise. The logical conclusion is Jesus is with us. Hallelujah! And this thrilling and triumphant assurance is another of the blessed reflex results of missionary effort.

Topeka, Kansas.

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*From a series of monthly discourses to be published in book form by the Christian Publishing Co.

Our Budget

—Remember our colleges, January 15.

—Read our Education Day Number.

—The CHRISTIAN-EVANGELIST stands for every general interest among us, and not one is more important than Christian education.

—Aside from the financial help accruing from the observance of this day, it is a great thing to bring our churches into closer touch with our colleges. It will result in more of the young people attending these colleges.

—We are getting many cheering echoes from our Evangelistic Number of last week. Here is only a sample: "The last issue of the CHRISTIAN-EVANGELIST — great. It improves all the time. God bless you.

Martinsville, Va. "J. V. H. Book."

—H. C. Garrison has been holding a meeting in Baltimore.

—C. E. Shultz will preach half time at Arlington, Ind., and one-fourth time at Homer.

—I. G. Shaw expects to enter Butler college next fall, and has resigned at Kewanna, Ind., to take effect in March. He begins a meeting there on the third Sunday of this month.

—I. T. Lawson has resigned at Marysville, Ind., where he has done a good work.

—W. S. Willis, of Millersburg, Ky., is to go to Ironton, Ohio. He is a first class worker.

—H. K. Berry has been granted leave of absence from his churches in Kentucky for health reasons.

—Madison A. Hart has received an indefinite call to the church in Fulton, Mo., with increase of salary.

—E. J. Willis, of Bristol, Ky., has taken up the work at Carlisle, which has just been vacated by Philip F. King, whose work there has been both pleasant and profitable.

—The church at Mankato, Minn., has been without a pastor for some months, but the regular services are being kept up. All departments of the church are working.

—The Foreign Society has just received three gifts on the annuity plan, one of $2,000, one of $200 and one of $100. This plan is constantly growing in favor. The Foreign Society expects to receive a larger amount from annuities this year than in any previous year.

—The Foreign Society requests the churches to send in orders for March offering supplies at once. This course will be a great accommodation to the managers. The prospects for a general offering are quite favorable.

—The church at New Albany, Ind., has had a prosperous year. Many improvements in the building have been made. The organ is immediately to be overhauled, and a piano has been presented through the generosity of the late Addis E. Neat. The church has extended to B. F. Cato, its pastor, an indefinite call, and increased his salary by $200.

—Marcellus R. Ely has entered upon his duties as pastor of the Soniat avenue Christian church, New Orleans. He is its first pastor, and this is his first pastorate. The church is well pleased with the young minister, and he seems to be delighted with his new field. There was a large audience to greet him on new year's day, and two additions to the membership.

—The reports from the observance of C. W. B. M. day are the best in the history of the organization. Pastors of churches have presented the claims of the work more generally than ever before, and the results of their messages to the people are seen in numbers added to the auxiliaries, enlarged subscription lists for the Missionary Tidings and more generous offerings for our mission fields.

—L. O. Herold, of Indiana, has accepted a call to Jasper, Ala.

—J. A. Pine is succeeding well in his new field at Dayton, Wash.

—J. L. Haddock, Louisiana, will spend some time in the College of the Bible, Lexington.

—Mrs. O. P. Spiegel, wife of our correspondent, has been visiting her home in Kentucky.

—S. G. Griffith is to take the work at Colfax, Wash., Feb. 1, D. Y. Donaldson going to Nickerson, Kan.

—G. W. Neal, who left Presho for his home in Kentucky to remain during the winter, has been dangerously ill with pneumonia.

—J. J. Handsaker and wife, of Coquille, Oregon, expect to sail for Jamaica, January 15, as missionaries of the Christian Woman's Board of Missions.

—W. M. White, who is one of the moving spirits in our San Francisco convention, had about 100 additions to his church last year, making the largest increase they have ever enjoyed.

—J. M. Mason, of Georgia, has cast in his lot for work in the Plantersville district, Alabama. New Decatur, Hartselle field and Greenville field are, we believe, still without ministers.

—The committee which W. J. Dodge appointed to solicit for a Christian church at Presho, S. D., succeeded in raising enough funds for the purpose, but too late to inaugurate the building before the warmer weather sets in.

—F. V. Kearns has been ordained to the ministry and installed as pastor at Nora Springs, Ia. G. A. Hess, of Charles City, had the matter in charge, and J. T. Shrieve, Nora Carwick and J. C. Hanna gave addresses.

—Matthew Small, who is a brother of James Small, the evangelist, has resigned at Edinburg, Ind., and will supply other churches until June, when he expects to leave for a trip to Europe. Brother Small is an Englishman by birth. His successor has not yet been selected.

—The church at New Glasgow, P. E. I., Canada, under the leadership of Sisters James and A. B. Dickinson, remembered very lovingly their pastor, John Simpson, at the Christmas tide. On the last day of the old year Brother Simpson organized a church at Bradalbane, with a membership of twenty, which will soon be increased.

—Gen. Sec. Harry G. Hill, of the Education Society, is giving quite a number of addresses for men. Recently he spoke to the Presbyterian men's club at Shelbyville, Ind., and he has been invited to give his lecture-sermon on "Unused Power" before the Y. M. C. A. at the grand opera house in Indianapolis. These meetings are averaging an attendance of about 1,800 men.

—Bro. E. T. McFarland, pastor of the Fourth church of this city, reports the total amount of money raised in that church during the past year as $4,370.60, of which $605.96 was for missions. The report shows 60 additions during the year, with a present membership of 465. The Sunday-school had an average attendance of 274 during the year, and all departments of the church seem to be in a prosperous condition.

—Our protracted meeting at the Central church is to begin Feb. 1. If any preacher, or other person, knows of members of the church of Christ having moved to Columbus and will kindly send me their name and address I will call upon them and urge them to identify themselves with the Central or one of our five churches in the city.

Walter Scott Priest.

Third and Gay Sts., Columbus, Ohio.

—A. Sanders has accepted the pastorate at Warsaw, Ky.

—L. C. Wilson has been chosen to edit the state missionary paper in Louisiana.

—W. J. Wright, superintendent of evangelism, has removed his family to Cincinnati, Ohio.

—Ray Lessig, of Christian university, Canton, Mo., has been called for half-time by the church at Bowen, Ill.

—G. H. Clark has left Sheldon, Ill., for Rennselaer, Ind., where he began work Jan. 1. His successor has not been chosen.

—Mrs. Martha J. Tuttle, of Illinois, has made her second gift to the Benevolent Association in the form of an annuity bond for $500.

—E. P. Crouch seems to be succeeding finely in his work in the historic church at Mt. Byrd, Ky. The church has built a new parsonage.

—Errett Quick, who has been a student at Bethany college, and is now preaching for one of the churches at Marion, Ohio, was ordained to the ministry at Walnut Hills, Cincinnati, Ohio.

—The city missionary society of St. Louis had its annual all-day rally Friday. The business men's league was formally started and new plans suggested. We shall defer a report until next week.

—The new church organized at Reno, Nevada, is under the care of R. L. McHatton. This is one of the two states in the union in which we had no church. The remaining state is New Hampshire.

—R. L. Bussabarger, minister of the church at University Place, Seattle, was granted a vacation to visit his friend, N. H. Brooks, of Pendleton, Ore. Brother Bussabarger's work is prospering at University Place.

—The American Christian Missionary Society received $200 on the annuity plan during the holidays. A number of others are considering the matter of giving to the Home Board on this annuity plan, which is a good one.

—Prof. Chas. M. Sharpe, of the Missouri Bible college, Columbia, Mo., began a meeting with the University church of Christ, Des Moines, Ia., on new year's day. Brother Medbury, the pastor, writes: "We are confident of the happiest outcome."

—Robert Pegrum, who has recently come to us as a minister from the Congregational church, is ready for work wherever he may be called. His address is in care of A. L. Ward, pastor of the Christian church, No. 11 Copeland St., Roxbury, Boston, Mass. He is commended by Brother Ward.

—Bro. W. R. Allison, of Carlsbad, N. M., made us a pleasant call last week. Brother Allison reports the work in his city as very promising despite certain hindering conditions. The little band of Disciples there are looking for the divine blessing in the growth that is sure to come to their town. Carlsbad has a fine climate.

—G. F. Assiter, minister of the church at Parkersburg, W. Va., reports the church as reunited and the work going forward. They had a special service on New Year's day for the purpose of wiping out all their old indebtedness and starting the new year with a clear record. B. L. Smith, Cor. Sec., was called in to assist them in this new year's day service..

—Miss Mary Kingsbury, who is the mother of the orphanage of the Christian Woman's Board of Missions located in Bilaspur, India, has taken her girls, more than one hundred in number, to Pendra Road, on account of the serious outbreak of the bubonic plague in Bilaspur. Mr. and Mrs. Madsen, the missionaries in charge of Pendra Road, have given Miss Kingsbury and our girls a cordial welcome.

—E. L. Powell will have a banquet for men on the January 19.

—The Second church at Paris, Ill., will be ready for dedication January 22.

—A. B. Cornell has been called to the pastorate at Brighton, Iowa, for the fifth year.

—C. M. Hines has accepted a call to Castle Rock and Kelso, Washington, for half-time.

—The churches at Cleveland, Ohio, are holding simultaneous meetings in eight different churches.

—Hazel Green dormitory, a fine new building to be presented to the auxiliary C. W. B. M. as a gift from Kentucky, will be dedicated Jan. 19.

—Geo. B. Ranshaw, who has been kept at home by the illness of his daughter, she having scarlet fever, was released from quarantine at the end of the year.

—A new serial story, "A Week With the Woodneys," will begin in our next issue. This will be a good time to get new readers for the CHRISTIAN-EVANGELIST.

—Contracts for the new Central Christian church at Jacksonville, Ill., have been let. The plans indicate a handsome building, with a total capacity of 1,475 and costing about $50,000.

—We are requested to say that any evangelist needing the assistance of an efficient singer, can be placed in communication with a young woman of Christian character and of marked ability as a singer, by addressing Bro. Chas. S. Medbury, 1120 Twenty-sixth street, Des Moines, Ia.

—We call attention to the article on "The Necessity of the Native Missionary Force." Dr. Judson Smith is one of the greatest authorities to-day on missions. In view of the fact that our Foreign Board is seeking to plant colleges in India and Japan for the training of native preachers, we are glad to present this endorsement of such an expert as Dr. Judson.

—The annual meeting of the Hammett Place Christian church, of St. Louis, was held Thursday evening, January 5. Reports from the various departments testified to the healthy condition of the work. Unanimity and enthusiasm were manifested in the election of the church officers for the year 1905, and in the other proceedings of the meeting. The following is a summary of the finances for the year 1904:

Balance on hand, Dec. 31, 1903	$ 112.80
Receipts during 1904:	
General Fund	2,166.56
Mission Fund.	379.85
Building	561.24
Total receipts	$3,220.45
Disbursements during 1904:	
General Expenses	$2,153.94
Missions	243.01
Building Improvements and Repairs	332.22
Total disbursements	$2,729.17
On hand, Dec. 31, 1904:	
General Fund	$ 125.42
Mission Fund.	136.84
Building Fund	$ 229.02
Total	491.28

The Hammett Place church has a membership of about 250. Samuel B. Moore is the minister.

—The first anniversary of its organization was celebrated on new year's day by the Thirty-fourth street Christian church, Washington City. The congregation, which is located in a new suburban section, quadrupled its membership during the past year, and its existence has had an important influence upon the religious life of the community. The morning hour was largely devoted to receiving reports from the various auxiliary organizations of the church and the selection of officers for the ensuing year, the evening meeting being one of praise, at which time the pastor, Claude C. Jones, spoke upon "A Great Movement," setting forth the distinctive features of the Christian church. Three were added by confession during the day, and the new year is full of promise for this people.

—As announced in advance, Bro. J. C. Reynolds recently celebrated his 79th birthday. He writes that in response to the notice in the CHRISTIAN-EVANGELIST he received letters from the states of Illinois, Missouri, Iowa, Nebraska, South Dakota, Washington and Oklahoma. "Several of these letters," he writes, "enclosed valuable gifts in the way of check, draft, postal money order, and Uncle Sam's promises to pay, which you know are good anywhere. In addition to the letters, my friends of Macomb, both in the church and out of it, presented me two splendid books, splendidly bound—The Standard Bible, American Revised, published by Nelsons, and their Dictionary of the Bible and Concordance that goes with it." In addition to these tokens of regard, the church, at its annual election of officers, elected Brother Reynolds an elder for life. It is beautiful thus to grow old with the love of one's friends, and with the blessed hope of the life beyond.

Good News.

It rejoices us very much to announce that one who wishes to be unknown has just sent $1,000 for the permanent fund on the annuity plan in our state work. We are happy beyond expression; this is that for which we have prayed so long. We believe this is the forerunner of many like gifts that shall come from our generous hearted people. Missouri ought to have a permanent fund of $50,000 in a very few years. If you want to know more about it write to T. A. Abbott, 311 Century Bldg., Kansas City, Mo. T. A. ABBOTT, Cor. Sec.

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Reports of Additions.

You will notice under the head of "Enlargement of the Kingdom," in another column of this issue of the CHRISTIAN-EVANGELIST the report of additions as given by Brother Samuel Gregg. He has taken great pains to compile these reports as taken from six of our leading religious journals. When we add the three months together by classifying them we have 21,436 baptisms, 1,560 from denominations and 3,383 by letter. Now adding the

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 COTTAGE ST., MELROSE, MASS.
DEAR SIRS: JAN 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

"I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

"I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am."

Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

COPYRIGHT 1898 DR. KILMER & CO.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. The genuineness of this offer is guaranteed.

two former, which alone increase the membership, we have 22,996. In order to reach an approximately accurate number we must add at least ten per cent to these reported in periodicals not reported in the six consulted, which brings up the number to 25,292. To this we must add 15 per cent not reported at all. We then have 29,185 added by baptism and from the denominations in three months. This is a splendid showing for the first three months in the new missionary year.

G. A. Hoffmann, State Sec.

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Free Baptist Greetings.

The Christian-Evangelist is being sent to a number of the leading brethren among the Free Baptists. We have just received the follow notes from two of their prominent educators. Dr. Davis is the president of Rio Grande college, and Dr. McDonald is the president of Storer college.

"I believe that the union of Disciples and Free Baptists would be for the good of the cause of Christ. This union can not be accomplished until the two bodies of people thoroughly know each other, and that knowledge is now being gained as never before. I may find occasion to take advantage of your kind statement that your paper is open to any news or communication that I may wish to send you.

"With heartfelt wishes for the prosperity of your work during the coming years, I remain,

"Fraternally yours,
"John Merrill Davis."

"Please accept my thanks for your generosity in sending me the Christian-Evangelist. I read each number with keen interest. And besides finding the discussion relative to the proposed union between Disciples and Free Baptists very interesting, I find the general subject matter and editorial comments from week to week, clean, fearless and satisfying. I thank you for the courtesy in offering me the use of its columns.

"Sincerely yours,
"Henry T. McDonald."

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A Tribute to Our People.

The new mission building of the Christian Woman's Board of Missions in Monterey, Mexico, was dedicated Dec. 28-Jan. 1. President W. E. Garrison, of Butler college, Indianapolis, Indiana, was in charge of the dedication as the representative of the National Board. In introducing him to the audience assembled to hear him, Consul-General Hanna, the representative of our government in Monterey, said: "I am thoroughly familiar with the founding of this institute and with the people who are back of it. I came from the land where they grew. There was a cause which produced the effect—this splendid building was not a matter of chance. I am well acquainted with the people in the United States who are the cause of what we behold—the Christian church. Though not a member of this church, I can say that I regard them as one of the most progressive and enterprising religious bodies in existence.

"When I was in Porto Rico I met the first missionary who reached the island after the war with Spain. Indeed, he was on the ground before the evacuation of the capital by the Spanish. He was a representative of the Christian church. They seem filled with the righteous ambition to serve God and to help their fellow man.

"The people of Mexico are awake to the fact that the strength of this republic is not in great armies and navies. With our people north of the Rio Grande they see that the strongest fortifications a nation can have are school houses on every hillside. I have known some of the good men connected with the work of this school—heroes who were ready to lay down their lives for the good of their fellow men. One of them did become a martyr to the cause. This school represents not only the money and brains put into it, but this life, which was laid down for it.

"I am fully in sympathy with this grand work. The church and the people who are back of this school are reliable, and where best known they are the best respected. You can depend on them wherever you find them. They always accomplish what they set out to do."

President Garrison made many friends for the work in Monterey, and the National Board is grateful to him for his fine service to its mission.

The actual receipts of the Christian Woman's Board of Missions for December, 1904, were $24,428.97, a gain over December, 1903, of $8,245.89.—*Reported from the C. W. B. M. Headquarters.*

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Mrs. Levi Marshall's Death.

Brother Levi Marshall, pastor of our church at Hannibal, Mo., and the church, and the whole city have suffered a great bereavement in the death of Sister Marshall. We have seldom witnessed so profound and universal grief in a whole community, among all classes of people and in all the churches, as was manifested in the death of our lamented sister. She was the daughter of G. W. Kramer, one of the officers of the Lenox avenue church in New York City, and had returned from the funeral of her mother, only a week before. She brought back with her the germs of the typhoid fever with which her mother had died, reaching home on Christmas evening and attending church on Lord's day morning following. She was taken ill that evening, was sent to the hospital, and on new year's evening her pure, noble spirit left the earthly tabernacle of clay to be with the Lord.

Sister Marshall, whose maiden name was Ella Estelle Kramer, was born in Ashland, O., Oct. 7, 1870. She graduated from the Akron, (O.) hghs chool, and subsequently took a graduation course in the Oberlin (O.) conservatory of music. She was married to Levi Marshall, in August, 1888, while he was pastor of the Akron church. Since leaving Akron she has labored in connection with her husband, with the churches at Cedar Rapids, Ia., and Hannibal, Mo., and has endeared herself to these churches and to the people of these communities in a most remarkable manner.

What was the secret of this power and popularity? First of all, she was a devoted Christian, consecrating her gifts and graces to Christ's service. She possessed a most winning personality—beautiful in face and form, but more beautiful still in spirit and disposition. Kindness distilled from her speech and presence. She visited the homes of the poor and needy as well as those of the rich and cultured, and was equally welcome in both. She was a singer of rare power. In some remarks at the funeral the Baptist minister said her voice seemed more like an overflow of the soul than any voice he had ever heard. She had that priceless gift for a pastor's wife, of being a leader among the sisters in every good work, without offensive obtrusiveness or the semblance of self-assertion or self-seeking. Indeed it was her utter self-forgetfulness, and her desire to serve others and thereby serve her Lord, that made her the idol of the church and of the community, and the strength and comfort of her husband.

The editor of The Christian-Evangelist was present, by request, at the funeral services, as was also President J. B. Jones, of William Woods college, Fulton, Mo. There was a great outpouring of people which the large Christian church could not hold. The church was most tastefully decorated with flowers and plants. The music by the choir was beautiful and appropriate. After scripture reading and prayer by Brother Jones, the writer spoke first, seeking to comfort the people, who seemed wrought up to a high tension of feeling, by quoting and commenting on Christ's utterances concerning death and the life beyond. Brother Jones spoke most tenderly and fittingly, from a personal acquaintance with the deceased. The pastor of the Baptist church spoke in behalf of the other churches, and paid a glowing and eloquent eulogy to the life and character of Sister Marshall. The long procession then followed the remains to the cemetery, and there on one of the beautiful hills overlooking the Mississippi, in a flower-lined grave, the body was deposited, with the last rites of Christian service. This place of sepulture was of her choosing. She leaves a husband, deeply and sorely bereft, a lovely daughter of fifteen years of age, a sister younger than herself, a father whose heart is bowed with a double bereavement, and a whole church in mourning. May the hope of the gospel and the fellowship of Christ, comfort and sustain them!

MARCH OFFERING
FOR
FOREIGN MISSIONS.
First Sunday in March

The Foreign Society does work in twelve countries, supports 143 American and English missionaries, 295 native Evangelists and helpers, thirty-eight schools and colleges and seventeen hospitals.

The following March Offering supplies are furnished the churches, free of charge:

1. March Offering Envelopes.
2. Pastoral Letters. (For Preachers only.)
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5. "Great Facts" from the last Annual Report.

Order to-day, giving the number of members in your church. Be careful to give the local name of the church, as Bethel, Mt. Pleasant, Sixth Street, etc., when different from the post-office.

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FITS or **EPILEPSY.** A positive and permanent cure. We can back this up with the **facts.** Send for pamphlet. **HERBETTA MEDICINE CO., Indianapolis, Ind.**

◆ ◆

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticitv and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183, Notre Dame, Ind.

NEWS FROM MANY FIELDS

Dedication of the C. W. B. M. School at Monterey, Mexico.

The writer had the privilege of spending part of Christmas week and New Year's day with our mission workers at Monterey, and participating in the dedicatory exercises of the handsome new building of the Christian institute.

On a prominent corner, across the street from the residence of General Trevenis, which is one of the show places of Monterey, stands the large new building of yellow pressed brick. It has two entrances, one on each street. Over one is the sign, "The Christian Institute." Over the other, "El Instituto Cristiano." The fact is, there are two distinct schools conducted under one roof and under one general management, but with separate corps of teachers. In the American school there is an enrollment of 110 children from the American colony, ranging from the kindergarten to the seventh grade. The instruction is in English, and the teachers are Jasper T. Moses, Mrs. McDaniel, Mrs. Alderman and Mrs. Bushnell, all of whom are well-trained teachers, the efficiency of whose work has given the school a very high standing among the Americans in the city. The Mexican school has an enrollment of 480, taught by about ten native Mexican teachers, nearly all of whom are graduates of the government normal school at Monterey. The Mexican teachers are all Protestant Christians and most of them are members of our local Mexican congregation. The daughters of our Bro. T. M. Westrup are among the Mexican teachers, and one of them, Miss Bertha Westrup, is principal of the Mexican school. In the Mexican school, all instruction is in Spanish, and most of the teachers do not speak English. The American pupils are expected to pay a tuition fee, and most of them do so. There is a nominal tuition fee in the Mexican school, but four-fifths of the pupils pay nothing.

So the institute has, in its two schools, about 600 pupils, making it by far the largest school in the city, except the Civil college which is maintained by the government.

The new building was projected when the school had about one hundred pupils. It was planned and its erection was begun when the attendance was far less than it is now. The growth has been so rapid that the building was outgrown before it was dedicated. Its fourteen school rooms are already crowded to their full capacity. The chapel—a beautiful room which seats 300 when the adjoining reading room is thrown into it—will not hold more than half of the school, so when entertainments are given, it is necessary to have dress rehearsals for the school in sections, and then exclude the pupils from the final performance to make room for the public. The attendance could be doubled while you wait if the building was large enough.

The exercises of dedication week lasted from Wednesday until Sunday. Wednesday evening there was an entertainment by the Mexican school. How they sang! And how they marched! And with what fervor they recited their patriotic poems—in Spanish, of course, so I did not catch much but the fervor! And with what outbursts of unpremeditated dramatic art did those small Mexicanos give their little dialogues. Thursday evening the American school gave a similar entertainment in English, which was equally good. The house was packed to its full capacity on both occasions, though an admission fee was charged at the latter. The first audience was Mexican, the second American.

On Friday the school itself was on exhibition, and parents and friends were filing through all day to see the rooms beautifully decorated with flags and flowers (flowers at Christmas time are cheaper in Mexico than in Missouri) and to see the children put through their academic paces. Friday night the writer delivered to an intelligent American audience, composed largely of members of other churches and of no church, a lecture on "American Christianity," in which he attempted to show: (1) That the characteristics of American civilization demand a certain type of religion; (2) that awakening Mexico needs the same type of religion; (3) that these demands are met by the simple religion of Jesus; and (4) that the plea of the Disciples of Christ presents what is needed. General Hanna, the United States consul at Monterey, introduced the speaker and the subject with a very admirable and stirring talk.

School Building at Monterey, Mexico.

Saturday morning there was a symposium of brief addresses in Spanish by visiting friends and missionaries, and Saturday afternoon a similar group of talks in English by Judge J. J. Jarvis, of Ft. Worth, Tex., Miss Bertha Mason, Rev. A. T. Graybill, a veteran Presbyterian missionary of Linares, Rev. W. S. Wallace, a Presbyterian missionary at Saltillo, and the writer; in the evening, an address in Spanish by Brother Wallace.

Sunday, New Year's Day, was the day of the dedication proper. In the morning there was a large audience of American people and the writer preached the dedication sermon. In the afternoon there were three baptisms. The evening services were in Spanish.

To all of these services, which I have tediously recounted, the Monterey News, which circulates throughout Mexico, and especially in the northern part, gave generous space. From one to two columns every morning in prominent position was devoted to the doings of the Christian institute.

The situation at Monterey is full of promise. It always is where children are being reached. It must be remembered that everything has to be done in two parts—Spanish and English. Americans will not go to Spanish service or send their children to Spanish school. Mexicans cannot, of course, profit by services or teaching in English. So we must have two congregations as well as two schools. The Mexican congregation numbers about fifty. During the past year it has had 16 additions, mostly from the Baptists. Very few, if any, real Catholics are being reached. Some who have lost interest in Catholicism are being interested. Some who are children of Mexican Protestant parents, but have never joined any church, are being won. But a majority of the pupils in the Mexican school are from Catholic families. They hear a scripture lesson and a prayer every morning in the school.

Bro. T. M. Westrup, an Englishman by birth but in most other respects a Mexican, is the official translator for the mission. He was a Baptist until about two years ago. He is a man of no small culture, reads his Greek New Testament and his Hebrew Old Testament and is indispensable in the literary work of the mission. His son Enrique preaches to the Mexican congregation.

The American congregation is a mere handful—chiefly the missionaries and their families. Bro. J. E. McDaniel preaches to them, as well as serving as principal of the school. This part of the field is a very hard one. The American population of Monterey consists chiefly of two classes: *First*, ardent and absorbed money-getters who have deliberately left their God in the states, and *second*, fugitives from justice. There are besides, of course, some thoroughly good people who might and ought to be reached. The others ought to be, but it will be very slow.

One thing has been fairly demonstrated by the Monterey mission, and that is the importance of the educational work as the basis for all mission work in the Spanish American countries. The building up of churches ought not to be neglected, and there should be constant preaching and visitation. But the school does two things: it serves as an entering wedge, for almost any community will gratefully accept a school if the approach be tactful; and it gets hold of the children and paves the way for a work in the next generation which cannot possibly be done in this.

The problem of expansion is the pressing one now in Monterey. There must be more ground and more buildings. But this must be viewed in the light of the larger problem of the expansion of this work throughout Mexico. There is scarcely a limit to the number of cities in which such work might be carried on just as profitably as in Monterey. There should be primary grade schools in the various parts of cities like Monterey, for the little tots can not come clear across a large city, and most of the Mexican pupils come from the immediate neighborhood. There must be a training school for teachers and for native preachers at some central point. The questions of industrial training and of a boarding school are to be considered—but cautiously. In fact, the whole problem needs the consideration of an educational expert on the ground, and a comprehensive policy ought to be worked out and adopted before there is much more building in Monterey or anywhere else.

Mexico is a land well worth working and fighting for. Our next-door neighbor, our greatest sister-republic, a land to which we are bound by commercial and industrial ties, a country given over to what is not much less gross than the better forms of paganism, a people whose political liberties are a farce and a fiction because they have not yet risen to the stature of citizenship—it is our nearest and, in some respects, our most urgent mission field. W. E. Garrison.

* * *

North Iowa.

Over one-half of our great state is contained in what we call our northwest and northeast missionary districts. Mason City is on the western border of the northeast district, which includes twenty-five fertile, populous, and very wealthy counties. In these counties there are only about fifty congregations of Disciples of Christ—most of them numerically weak. The congregation to which I try to minister is the largest in all this vast territory—while the First church of Cedar Rapids has the greatest financial ability and stands at the head in its missionary and benevolent work.

The churches of northern Iowa have shown very little if any increase in the last three years. This is due, no doubt, to the inactivity and discouragement resulting from crop failures, reaction from land speculations, and especially from the flood of emigration to the Dakotas and Canada.

Most of us feel, however, quite sure that affairs are settling down to the normal again, and that a brighter day is dawning for the cause we love.

With the faithful men and women who have stood by the work so heroically in the crisis through which we have been passing, it cannot be otherwise than that the day of phenomenal growth shall again come to the princely plea made for the Christianity of Christ.

Brother Stinson, of Cedar Rapids, is to take up the life of a business man, and the First church there is on the lookout for a pastor. Rumor says some "courting" has been going on between this church and one of our ablest men. I cannot give names, however, we would be delighted to see this "Dr." again giving his princely leadership to one of our churches.

G. A. Hess is one of the bravest souls in Iowa. He is battling against great odds at Charles City in a herculean effort to re-establish the cause there. Leaving a good church last October, he went into this field without the promise of a cent of remuneration and is doing a telling work. No man in the missionary work at home or abroad is sacrificing more and no one is more possessed of the missionary life of the gospel.

Our problem here in Mason City is a crushing debt. We have a magnificent plant and some as loyal and devout souls as ever enlisted in the King's army. The worry, anxiety and many discouragements that such a condition brings, are all borne in patience. Last year we gave over $400 for missions and benevolences. At the same time we were paying in interest more than enough to make us a living link church. Our people are poor, but good and true.

The Protestant churches are to engage in a great union meeting here, beginning Jan. 10; with Evangelists Sunday and Fisher. We have built a tabernacle that will seat 3,500 people, and are hoping to stir the town and surrounding country.

The temperance forces have again defeated the effort of the liquor men to introduce saloons into our city. Mason City is the largest city in Iowa without the saloon and is in the midst of a large "saloonless" district. The liquor forces are anxious to have this "district" opened to their abominable traffic, but such a thing is impossible so long as we can keep them out of this place. We are organized and determined that they shall not enter here without a struggle to the very "trenches." Dr. McCash, of Des Moines, rendered us invaluable service in this contest through which we have just passed. W. W. Burks.

Mason City, Iowa.

* * *

Eastern Illinois Notes—Vermilion Co.

Bro. L. I. Mercer is to hold a meeting at Antioch, about six miles southeast of Hoopeston, early in January. We predict a good meeting as Antioch is one of the strongest and most up-to-date country churches among us, and Brother Mercer is an evangelist able to lead the forces to the realization of the church being built up and the salvation of many souls.

S. S. Jones, of Danville, Ill., has secured Brother Stevenson, of Chicago, to hold a Bible institute in the Third Christian church during the second week in January.

L. P. Kapp is doing a splendid work at the Second church in Danville, Ill. He is a man of good abilities, noble spirit and a worker that seems to know how to succeed. Brother Kapp, assisted by the other congregations of the city and vicinity, has started a mission at Oak Lawn, has purchased a good lot and expects to have a nice house of worship erected there before many months. Brother Kapp while doing this work is making a considerable sacrifice of his time and means and certainly is deserving of the highest commendation.

The First church in Danville is fostering a splendid mission in that city known as Vermilion Heights. Eldon Norton has been helping them in a series of meetings and there were about 75 added to that mission. Danville is beginning to be leavened by the primitive plea as but few of our cities of its size have been.

Vermilion county, Ill., has 31 Christian churches and yet there is much territory unoccupied and undeveloped.

H. C. Gaumer, of Alvin, Ill., who preaches for Alvin, Bismarck and Prairie chapel—congregations all in this county—was elected from this district to the legislature of the state on the Prohibition ticket. Mr. McKinley, of Edgar county, is talking of contesting the election. Brother Gaumer showed his popularity by the majorities he overcame. Brother Gaumer is a good preacher and we believe he will make a representative of whom the people may be proud. He has just been holding a brief meeting at Alvin. Four candidates were brought here, six miles north, to be baptized.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all he beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for hat reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

W. H. Kerr, of Crawfordsville, Ind., has been doing splendid work at Walnut Corner in this county, where they have built and dedicated a beautiful house of worship this year. Brother Kerr held them a good meeting early in the fall.

Brother Martin, of Crawfordsville, Ind., who preaches half-time at Antioch, has been called to continue another year. In talking with one of the prominent members, I was told that Brother

Martin is both an excellent preacher and pastor and is highly esteemed for his works' sake.

I will close my work at Rossville as soon as satisfactory arrangements can be made. I prefer to locate in Indiana. C. H. TROUT.

Rossville, Ill.

* * *

Report of North Michigan Missionary Work.

In the early part of the year I took a cold which settled on my throat and lungs and caused me to return to my home. After the severe winter I found the home church at Yale without a minister and I thought it best and needful for me to help until a man could be located. This I did and the first of June I started with a hopeful heart and pure purpose for north Michigan as the first one to cross the Straits of Mackinaw as a missionary for the Disciples of Christ to the people of the north peninsula.

Previous to this I had worked in the northern counties of the lower peninsula since consecrating my life to this work four years ago. I am thankful to God that he has given me the opportunity to enter this field comprising 39 counties into which our people had never sent one to preach the gospel and a few other counties in which some preaching had been done and some souls won. I believe the north peninsula will be a fruitful field in a few years.

In some places and cities nearly every church is represented excepting the church of Christ comprised of those who want to be Christians only. The Adventists (Seventh day) entered the north peninsula three years ago (I was told by one of their workers) and have established 60 missions for Bible reading. They have now a membership of 400 on the peninsula.

It is a mistake to suppose that the settlement of the north peninsula is composed of foreigners. It is true that all nations are represented in the different cities, but is not this true of the cities of all the different states? This certainly ought not to be used as an argumeut against preaching the gospel in any territory. Go preach the gospel to every creature and all nations, is Christ's command. A place where all nations are represented may be a good place to begin. In a few years they will all be talking in our language.

While on the north peninsula I started one Sunday-school in a place with three teachers in the public school and they had been without preaching of any kind or a Sunday-school for nearly three years. At first the children came and stood in groups and asked if they would have to pay to come in to hear the preaching. This occurred three times. But because of this don't think that the people are heathen. I found on the north peninsula some of the kindest and best people I ever met with in all my life. I am glad I took up this work and sorry I did not go before. The prospect is growing brighter. One bright young man has decided to consecrate his life to the ministry of the gospel and will study with Bro. Ashley Johnson and I have reason to believe that another will take the same course.

In this first tour on the northern peninsula I baptized but three persons, but they were indeed promising persons. How glad I was to hear the first confession of faith in Christ and to baptize for the first time on this peninsula. May God bless the work with souls!

I will return to the north after being at my home for a time. I was away from my home six months this time and will certainly appreciate a visit with my family for a few days. I had the pleasure of meeting with some of the kindest and most faithful brethren at Laurium and Calumet, 275 miles northwest of Mackinaw. I have promised to return to them to labor for a short time with them in the gospel. There are 40,000 people in the city and the brethren have asked for my return for an effort of three months. At Baraga I met our loved brother, Chas. Price, and enjoyed his hospitality. He and his mother are the only Disciples in the town and he has arranged for a hall for a meeting and will take care of me. I will have missions at Allenville and Rapinville, as at both places I have the promise of places to preach the gospel in and also care while I am holding forth the truth in those places. And at Dollarville I have arranged for the use of one of the rooms in the school building to preach in. I have not been forgetful of the northern part of this penimsula. At Pellston I have secured a lot for a church building. Pellston is a new town of 1,500 people with only one church. The lot is worth about $300. We have ten Disciples in the place. I have preached two Sundays for them and will expect to help them considerably until a church is established. At Westwood I found the people without preaching of any kind for five years and I secured the use of the church building owned by the Congregationalists and had a good attendance and one confession when sickness compelled me to close the meeting for a time. At Coleman, a town of 1,800, in Midland county, I have also done some preaching. We have some true Disciples in and around Coleman, and in the near future a meeting will be held there. Brother Green, of Mt. Pleasant, and Brother Raum, of Saginaw, have both promised to render assistance in this meeting and we pray for it to be fruitful. I must not forget to say that I called on the brethren at Burt Lake and preached for them one Lord's day when two took membership—one a man who had been a minister in the Mennonite church. His name is Wm. Dudley. He is a scholarly man and has a good library at his command and is giving excellent satisfaction for the brethren at Burt Lake, Springvale and Wildwood. At Wildwood he is completing the unfinished and unused church building, he being a carpenter as well as a good preacher. On Thanksgiving day the friends helped him to the amount of $58 on this work. I had hoped to raise much means to push this work, but instead I have had a close time of it, some of the time without a dollar. Expenses are always heavy in a new country and especially is this true in north Michigan. Railroad fare and everything else is high. Some way or other, by God's help, I have passed through the year and I feel thankful to the dear friends who have sent to my assistance. With a determination to be loyal to the truth and do my best for the Master and to save souls, I am your brother in Christ, R. BRUCE BROWN.

Yale, Mich.

* * *

Ohio Letter.

P. H. Welsheimer, of Canton, reports 57 additions on decision day, Dec. 11; 44 were baptized, 42 were adults. That makes a good protracted meeting report. He also reports the new church building under roof. All this proves that it pays to magnify the Bible-school.

There were 17 additions at Galion, where Bristor and Pierce worked together. Galion is growing beautifully and will walk alone after Feb. 1, 1905. I. J. Spencer, of Lexington, Ky., will preach in a meeting at High street, Akron, this month. A. A. Doak, of Pennsylvania, has been inaugurated as pastor at Kent. We welcome him to the Buckeye fellowship.

The Cleveland simultaneous meetings begin Jan. 8. So far as now arranged the pulpit force will be as follows: Franklin Circle, A. M. Harvuot; Euclid avenue, union meeting with neighboring church one week and H. L. Willett one week; Cedar avenue, Pastor E. P. Wise; Miles avenue, Pastor T. A. Flemming; Ætna street, Pastor F. D. Butchart; Lakewood, D. H. Bartlett; Glenville, C. A. Freer. Dunham avenue and West Madison avenue and Birch street have not arranged definitely at this date. It is believed this effort will do much needed good aside from the additions that may be gained.

J. v. Liebig

A cup of Beef Tea gives vigor and warmth long before other food could be digested. LIEBIG COMPANY'S EXTRACT of Beef dissolves quickly in hot water, making a perfect beef tea, delicate in flavor and free from fat, sediment or adulteration. A bracer without reaction.

Get the genuine with blue signature of J. v. Liebig as shown above.

LIEBIG COMPANY'S EXTRACT OF BEEF

Samuel H. Forrer took to himself a wife Dec. 22. The happy bride was Miss Lulu Lloyd, of Fostoria. After a ten day trip to Strasburg, Va., the bride and groom will be "at home" at 376 W. Sixth Ave., Columbus. I extend most hearty congratulations.

Collinwood is now in the second local option fight with splendid chance of winning "dry" again. The election will be held Jan. 5.

The latest move among the politicians is to have Governor Herrick appointed to some office by President Roosevelt and thus save him from the humility of defeat for nomination or at the polls. There never was such universal feeling against a chief executive in Ohio. The next nine months will be interesting political history in Ohio. We here and now predict that Myron T. Herrick will not be nominated by the Republican convention. They are too wise to risk such a move. His certain defeat at the polls would be the greatest defeat on record.

Collinwood, Ohio, Jan. 3. C. A. F.

* * *

The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in our last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs.

The President of the Suffolk Hospital, Boston, states that Alkavis was tested in the hospital on chronic cases of Bladder and Rheumatic trouble. It cured when old and established compounds wholly failed, and our good words are at your disposal, for all should know of the good accomplished by its use. **Dr. W. H. Hawley, Physician and Surgeon, Penn Yan, N. Y.**, writes: "I have used Alkavis myself and in my practice with satisfactory results." Similar testimony to this wonderful new remedy comes from numbers of others, including many ladies suffering from disorders peculiar to womanhood.

The Church Kidney Cure Company, of New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of the CHRISTIAN-EVANGELIST who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the Company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404 Fourth Avenue, New York.

Southern California Notes.

Closing my work in Bellaire, Ohio, on Sunday, Nov. 27, I came immediately here with my family, to begin seven months of service as evangelist for southern California. I am enjoying exceedingly the hearty welcome extended, and this sunny land, "where every proapect pleases," and where "with lavish kindness the gifts of God are strewn." The multitudes appear so well satisfied with this earthly paradise that they have little concern for the heavenly.

I began a meeting here December 4 and closed on Sunday, December 25, with 40 accessions—about half by confession and baptism. The Sunday congregations were very large and on week nights fair. The people here assured me that the meeting in point of attendance, interest and results was fully equal to the best ever held in this old church. Bro. Geo. Ringo is the wise, winning, and worthy minister. He has been here three years, has seen the church grow in numbers, and in standing and influence, and into a fine new house of worship but recently dedicated. I have never known a more diligent pastor, a more congenial yoke-fellow. The church is living in peace, with a mind to work, and is composed of as noble a group of godly men and women as I have ever labored with. I have located my family here, and we are members of this church.

I begin a meeting at Monrovia next Sunday. This is a new point for our people, some 20 miles out from Los Angeles, where there are some 20 or 30 Disciples of Christ waiting for organization. We hope to add others to this nucleus, sound out the simple gospel in the community and win all the attention possible to the message of evangelization and union according to New Testament models. We are promised a professional singer for our help, and we hope to leave an organized church with a building lot purchased and a permanent work established. Watch us and pray for us, that God may give his grace and guidance.

It is cause for grief and disappointment that Frank M. Dowling, the brilliant and successful pastor in Pasadena, and one of the best-beloved and most useful men on the coast, has been ordered by his physician to give up preaching for at least a year. His health is seriously impaired and Mrs. Dowling is far from well. His friends will hope and pray that complete rest will bring complete recovery. A Presbyterian minister, who made the journey from Chicago to the coast in the same tourist sleeper with us, told me that Brother Dowling was one of the most gifted after-dinner speakers in California, and that Bob Burdette, who lived in the same city with Dowling, and often appeared on the same program, was easily outclassed by him, Burdette's friends being the witnesses. Bro. F. B. Walker, an old Bethany friend of mine and of Brother Dowling, will supply the Pasadena pulpit during Brother Dowling's leave of absence.

One of the happy surprises of my first visit to the southern California preachers' meeting in Los Angeles was to see so many I had known in other fields of labor in the east, and to receive from them every one a warm welcome and hearty God-speed in my new work. First was the big, brainy, breezy, bustling pastor at Pomona, R. P. Shepherd, who came from the sunrise to the sunset sea—from New Jersey to southern California. And there were Walker and Myers, Grieve and Sloane, of Ohio, McKnight and Walter L. Martin, whom I had known in Iowa, and other fellow laborers in Kansas or Nebraska.

The southern California missionary board is composed of a group of strong men, about equally divided between preachers and business men. C. C. Chapman, of Los Angeles, is president; Grant K. Lewis, of Long Beach, is secretary, and A. K. Crawford, of Los Angeles, is treasurer. Some of the other members are, A. C. Smither, for near 15 years the efficient pastor of the First church, Los Angeles, and easily one of the most influential men in all broad missionary movements to be found out here, F. M. Dowling, R. P. Shepherd, Geo. Ringo, of Riverside, and W. G. Conley, of Redlands.

Sumner T. Martin, evangelist.

Riverside, Cal.

Oklahoma.

J. V. Updike has recently held a short but very fine meeting at Weatherford. He has been engaged in a few days' meeting at Ponca City, the hardest field in Oklahoma. If he can only arouse the church to love and activity it will be a great revival.

E. W. Brickert, of San Antonio, Texas, is in a meeting at Lamont and can be secured for pastoral or evangelistic work.

The church at Shawnee, where Brother Granville Snell is laboring, will build a $20,000 house of worship. El Reno church, where J. E. Parker is ministering, will also build a $20,000 house.

The new $20,000 Christian church at Chickasha, is about completed. Bro. J. B. Boen is our popular pastor there. He has had something like 300 additions this year. Among the number was a Methodist preacher.

J. C. Mullins has located with the church at Mangum and is getting the work well started. M. Myers is now dividing his time between Nardin and Brahman.

The church at Hunter is to be congratulated for its wise judgment in retaining its pastor, G. W. McQuiddy. Other congregations in much larger towns tried to take him but the brethren at Hunter fully appreciated his ability and retained him at an increase in salary.

Oklahoma is a fine field but the ministers that do the work here are compelled to make a great sacrifice financially. The church here has grown rapidly and is still progressing, but it has been done at the sacrifice of the majority of the preachers who have labored in Oklahoma. A few of our churches have now begun to pay promptly and well, but they are very few. When our people fully awaken to their financial ability and obligation it will then be an easy mater for us to take Oklahoma for Christ.

Ponca City, O. T. J. A. Tabor.

Canton Letter.

The fall term of Christian University closed Dec. 22, and a large number of students hastened away to enjoy Christmas at home. Our next term opens Jan. 3. The outlook for an increased attendance is good.

Christian University is now in a position where a few thousand dollars as additional endowment would give it firm footing for development. Here is a good opportunity for some man of means to honor himself and bless posterity.

Dr. Dungan recently delivered some lectures before the Texas Christian lectureship. He reports a very profitable and pleasant visit.

A number of our student preachers are spending their holidays with their respective churches, some holding meetings and others making pastoral calls.

Dr. Dungan will spend the week between Christmas and New Year at Granville, in Monroe county, where he will deliver three lectures. His son, R. M. Dungan, preaches at Granville while pursuing a postgraduate course in Christian University.

American Christian Missionary Society.

Invest Money Now

In the greatest enterprise that ever engaged the thought and heart of men. Those who need the income from their investments during life, may,

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During life you get your interest money; in addition you receive the blessing of God promised to those who are faithful in a few things, besides that inestimable increment of all righteous investment, a consciousness of doing what you can to advance the Kingdom. Even after you die, your money goes on doing the Lord's work and laying up treasure in Heaven to your credit.

It Does What You Cannot Do.

If you cannot preach, it preaches for you, through others chosen and competent. Even after you are called home, it goes on preaching the gospel, saving sinners and establishing churches.

$5,000 will constitute a Permanent Name Memorial Fund, the interest upon which will, in your name, keep evangelists in the Home Field while time shall last.

No Other Investment Pays in Time and Eternity.

This is the best way to dispose of your estate before you die.

Any Amount Received.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY publishes two booklets which they will gladly send to you free of charge. Write

BENJAMIN L. SMITH, Cor. Sec'y.

Y. M. C. A. Bldg., CINCINNATI, OHIO

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Mention this paper.

For Over 60 Years

Mrs. Winslow's Soothing Syrup has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. **25 Cents a Bottle.**

An Old and Well-tried Remedy

"My Methods of Work."

[The following replies to our questions on evangelism we were not able to print last week. The questions were: 1. Will you state briefly your method of work? 2. Have you tried other plans, and will you state your reasons for abandoning these? 3. What value do you place upon music in your work? 4. What is the hardest thing you have to contend with? 5. Do you find that the "love of God" is, or is not, more effective for conversion than the idea of a future punishment? 6. What relative emphasis do you place upon the divine and the human side of salvation? 7. To what extent does the idea of Christian union enter into your evangelistic preaching? 8. In what ways can the pastor best help the evangelist in his work?]

By O. P. Spiegel.

In answer to your questions relative to aggressive Christian evangelism, I answer briefly your points of inquiry by number.

1. I have no set method of work. I try to take in the situation and conduct my campaign somewhat in keeping with the people I am laboring with and among. Most of my work is in destitute places, in the larger cities.

2. I rarely close a meeting without learning something about how to hold a meeting. So you see I am constantly casting off old methods for new ones. Some new ones I try and are fine; these I use when opportunity affords. Those that do not come up to my expectations I cast off.

3. Music is *the* drawing card for sinners, lukewarm Christians and the worldly minded, and for the young people. No meeting can be a great success without good music. It surely draws. And the kind that draws is congregational singing. I do not object to an occasional solo or quartette or chorus, but it must be a blessing and not a bore! I usually use a good organ and piano tuned and trained together and have plenty of books for everyone, and we usually have very good music.

4. In the beginning the hardest thing I have to contend with is making my brethren believe we are going to have a great meeting! They have no faith in themselves, and but little in anyone else. The hardest thing among the denominations is to get them to do what they believe to be right. I can easily convince such that theoretically we have the only reasonable and scriptural platform, and that they are wrong in propagating divisions, but to get them to leave that position where "pa" and "ma" belonged is very difficult. And yet many of them do so.

5. The love of God must be preached and is very effective, but to preach a full gospel for which we have both precedent and precept we must tell sinners what the result will be if they fail to accept and obey. But I find a sermon on future punishment is not as popular as it once was, perhaps for the reason that many are more wicked than they once were.

6. I place most emphasis on the human side for the very good reason that the divine side has already been emphasized and that when it needs new emphasis there is a stronger than I to emphasize it! In the commission and in the examples of the apostles it seems to me the human side was ordered emphasized more than the divine side. In other words I have to labor among a people who have been taught from time immemorial that God does it all. I *have* to tell them that God does only for men what they cannot do for themselves.

7. Very largely. Most of my sermons breathe not only the teaching but the spirit of Christian unity. This is the great problem to be solved by the contending forces of Christendom to-day, and we are in better position to lead in the solution than anyone else.

8. The pastor can help by having the church thoroughly aroused to the idea that a great meeting is both necessary and possible; by having a list of those who are to be reached; by leading the church to uphold the hands of the evangelist in all his methods of work, for if the preacher and church have not confidence enough in the evangelist to follow him in the series they should never call him to their assistance. The pastor is the evangelist's greatest friend.

Birmingham, Ala.

By Wm. F. Cowden.

In replying to your recent letter I would say that I have no *special* methods of work in the matter of holding revival meetings. My work for the most part has been that of organization and general supervision of missionary work with new and feeble churches. I have no pet methods or theories touching evangelism. I think nearly everything depends on the spirit of the preacher, his genius for the work, and especially his faithfulness and tactfulness in preaching the whole gospel, persuading men, as did Paul, by "the wrath of God revealed from heaven against all unrighteousness and ungodliness of men," and also by the love of God for sinful men, "which passeth all knowledge." The gospel which Paul preached is heaven's most powerful display of *both*, and most strongly appeals to men both "to flee from the wrath to come" and also "to lay hold on eternal life," and my observation is that men seldom do the latter unless they realize in a large measure the meaning of the former. I have no fine spun theory as to the relative potency of God's wrath and God's love to move men apart. Neither is healthfully potent, but united, as in the gospel, they become "the power of God" to save men. The preacher who preaches the word, the whole word, and nothing but the word, other things being equal, will, I think, succeed best in awakening the conscience and winning the love of the sinner.

Tacoma, Wash.

* * *

Books that Have Helped Me.

[This year the Iowa ministerial association, through its reading course committee, instead of blocking out a fixed course of books to read, will ask some of our most successful preachers to contribute, from time to time, articles for our several religious journals, stating which books have helped them. We are glad to announce that the first installment is from Bro. C. S. Medbury. In behalf of the associartion I wish to thank him for the article. Personally I wish to testify to the helpfulness of the books he suggests. By his courtesy I have just finished reading Stalker's "The Preacher and his Model." I consider it one of the most helpful books I have ever read. I do hope the suggestions given may help all preachers in the state. Very sincerely,

JOEL BROWN,
Chairman Reading Course Committee.

Drake University, Des Moines, Iova, Dec. 15, 1904.]

At the suggestion of the committee whose it is to suggest helpful literature I am glad to commend whole-heartedly the following books or groups of books that have particularly enriched my own life.

First. I believe in our ministry we should be thoroughly familiar with our own literature —the literature of our own restoration movement. In some quarters many of the books of our brethren are regarded as out of date or as inadequately dealing with present problems. My own view is entirely counter to this. For depth and richness of biblical research we as a people have large numbers of works that are eminently to our credit. The debates of Mr. Campbell will not be surpassed in their clear setting forth of the great fundamentals of faith and practice. Maintaining the poise and dignity of a master even under the fire of antagonists far inferior to himself in both ability and spirit, he has left us a heritage of honor whether viewed from the standpoint of sacred themes or from the literary style of their treatment.

Much can be said also for the splendid works of Isaac Errett, Milligan, Richardson and a host of others of our earliest workers.

Of the later books among our people I will mention three, though a dozen are entitled to a word of praise. (1) "Studies in Acts," by Lhamon. (2) "The Moral and Spiritual Aspects of Baptism," by Aylsworth. (3) "The Christ in Modern Literature," by Combs.

Second. Missionary Literature.

Under this head I wish to commend first to every preacher, "The Missionary Review of the World," published by Funk and Wagnalls. It is a monthly publication, $2.50 a year. It gives a world-wide view. Personally, I have several bound yearly volumes and consider it an invaluable reference library. Beyond this magazine I wish first to speak of our own Brother McLean's "Missionary Addresses," which I think is not equaled by any book of its kind. It is a perfect store-house of information. Mentioning only one other book, when hundreds might be named, I will refer to the "Islands of the Pacific," by James M. Alexander.

Third. Inspirational Literature.

Every good book on missions would properly come under this head but I am thinking of other kinds of works. First, let me mention Stalker's "The Preacher and his Model." I have read and reread this masterly little work and know that it has helped me in appreciating the beauty and dignity of the ministry of the word. Second, "A Man's Value to Society," by Hillis. Third, a book that lets the preacher into the optimism of Jesus as to "every creature"—"Up From Slavery," by Booker T. Washington.

Under the same and other heads I would like to mention a score of others—my friends on the shelves. Even as I write, looking at my books, some of them seem to protest against the omission of their names. What a wonderful companion a good book is! What fellowship with master spirits a well chosen library affords! "God be thanked for books. They are voices of the distance and the dead, and make us heirs of the spiritual life of the past ages. In the best books great men talk to us, give us their precious thoughts and pour their souls into ours." CHARLES S. MEDBURY.

* * *

An Asthma Cure at Last.

It gives us great pleasure to anuounce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo river, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the Gospel testify to its wonderful powers.

Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years' suffering. **Rev. D. S. Hopkins**, Wilson, Ind. Ter., writes May 25th, his wife was cured two years ago after eight years' suffering. **Rev. F. F. Wyatt, the noted Evangelist**, Abilene, Texas, writes, was cured of Hay-Fever and Asthma after eight years' suffering and had no return of the disease. **Mr. L. H. Johnson**, of Gainesville, Ga., Manager of the Gainesville Shoe Co., writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratitude to the Importers.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the CHRISTIAN-EVANGELIST who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Enlargement of the Kingdom.

The following tabulation shows the results of the evangelistic activity for the quarter ending Dec. 31, 1904:

OCTOBER.	
Baptisms	4,991
From denominations	248
All other sources	822
NOVEMBER.	
Baptisms	6,862
From denominations	721
All other sources	1,060
DECEMBER.	
Baptisms	9,583
From denominations	591
All other sources	1,501
Total for the quarter	26,379

Number of dedications, 31.

Number of denominational preachers, five.

Amount appropriated by Church Extension for new buildings, $16,150.

Number of new fields occupied by Home Missionary Society, five.

Number of conversions reported by Home Missionary Society, 2,848.

Farlin, Iowa. SAMUEL GREGG.

Special Dispatch to the CHRISTIAN-EVANGELIST.

TERRE HAUTE, IND., Jan. 8.—Meeting eight days old. Sixty-five added; 46 to day. House crowded. Great overflow service. Interest intense. Sellers great general.—WILSON AND HACKLEMAN.

CANADA.

Grand Valley, Ontario.—Received four by letter, baptized three January 1.—CLARK BRADEN.

DISTRICT OF COLUMBIA.

Washington, Jan. 5.—1905 starts out well at H St. Christian church. Largest audience during our stay at the capital. Two baptisms at the evening service, one received into fellowship who had previously been baptized. The church gave its minister a well-filled purse for a Christmas present. The Sunday-school attendance is the largest for a long time. Our prospects are very bright. My brother, J. J. Taylor, begins a meeting with us the first Lord's day in February.—J. MURRAY TAYLOR.

Washington, Jan. 2.—Yesterday was red letter day with the 34th St. church. We celebrated her first anniversary with uplifting services. Two young men and one young lady made the confession. All are happy at this beginning for the new year. A full house in the evening.—CLAUDE C. JONES.

ILLINOIS.

Williamsville, Jan. 3.—Four additions last Sunday—two by statement and two by confession.—IVAN W. AGEE, pastor.

Eureka, Jan. 3.—Two confessions at Mackinaw. The new year begins hopefully.—H. H. PETERS.

Taylorville, Jan. 2.—Three additions since our last report. Two of these yesterday, Jan. 1. We began our second year's work with fine audiences and encouraging services.—Z. MOORE.

Colfax, Dec. 29.—District Evangelist Chas. Hougham has just closed a meeting here with 37 added. Many of these are strong men and we feel that a great victory has been won in the name of Christ. Brother Hougham takes charge of the work at Streator and is certainly the right man to build a strong church in that thriving city.—CHAS. W. DEAN, pastor.

Windsor, Dec. 30.—Report of work for the year: I have traveled 2,800 miles; preached 630 sermons; had 130 additions to the church; held three short meetings in destitute places. I have accepted a call to preach the second year at Hindsboro. Will place rest of my time soon.—A. H. HARRELL.

Mt. Carmel, Jan. 5.—Our meeting conducted by S. M. Martin continues. Five accessions last night—50 up to the present time. The large building is crowded every night with eager listeners. The whole community is stirred religiously. The meeting is the topic of conversation. The church is being strengthened in many ways. We look for many more additions before the meeting closes.—LEE TINSLEY, pastor.

Clinton, Jan. 5.—Just closed a week's meeting at Mulkeytown with five additions—two reclaimed, one from M. E.'s, two by confession.—M. P. WALL.

Carterville.—Our work is moving along nicely. Attendance has been for some time on the increase. We have had over 50 additions since I came here. Most of them in country churches near here. We are to begin a series of meetings next Lord's day with J. Fred Jones, secretary of state board, at the helm. We are ready for a great meeting.—T. L. DAVIS, minister.

Sheldon, Dec. 31.—One confession on my last Sunday here. This is a good church and should have an earnest worker.—J. H. CLARKE.

INDIANA.

Bedford, Jan. 4.—The First church starts the new year with five added at the regular morning service. All departments enthused and reaching out for new lines of work. Entire congregation harmonious and faithful and attendance inspiring. It will be a happy new year with us.—E. RICHARD EDWARDS.

Mishawaka, Jan. 5.—Our coming here Jan. 1, 1904, was a work of faith and a personal loss of $400 for the year, but God has rewarded the faith, as the report will show. Work accomplished during the past year: Number of accessions, 93; funds raised in 1903, $899.57; funds raised during 1904, $2,106.62; net gain over preceding 12 months, $1,206.75. Gross missionary and expenditures $644.53. The past was the banner year in the history of the local congregation and pastor and people have great hopes for the future.—ENNIS M. BARNEY.

New Albany.—The annual report shows: Additions to Central church, by baptism 35, by letter 12, total 47, all at regular services. Additions in evangelistic work outside of Central pulpit, 31—by baptism 25, by letter six. For all purposes in 1904 the church raised over $2,400. Our building has been painted and the old roof replaced by a new one. Every department of church work is in a healthy condition and has experienced substantial growth during the year, so that we enter the new year full of encouragement and hope.—B. F. CATO.

Anderson, Jan 2.—The new year opened auspiciously. Great audience greeted the pastor, five were added—four by confession, three of them young men.—T. W GRAFTON.

Indianapolis, Jan. 2.—Yesterday was an encouraging day at Whitewater Christian church. Two hundred attended the C. E. meeting, two young men united with the same. Two added to the church—one reclaimed, and one was buried with Christ in baptism.—WILLIS M. CUNNINGHAM.

Flora, Jan. 2—Two additions yesterday from M. E's; one from Lutherans on previous Lord's day. Annual meeting was held Dec. 29, followed by a reception to the members of the church given by young ladies' guild. The reports showed a good year's work with all bills paid. We begin a meeting Jan. 8 with home forces. The outlook is hopeful.—A. B. HOUZE.

Ft. Wayne.—Annual report of West Jefferson St. church: Number of additions, 120; money collected and disbursed, $4,437; for missions and benevolence, $1,720. The church voted to increase the pastor's salary $300.—E. W. ALLEN.

Elwood, Ind. Jan. 2.—Eighteen came forward yesterday in the meeting at New Lancaster, mostly men, making a grand total to date of 108—nearly all conversions. The entire community is deeply stirred for a radius of 10 miles. Meeting continues. There is still a fruitful outlook.—L. C. HOWE, evangelist.

Shelbyville, Jan. 2.—Two additions yesterday—one confession, one reclaimed. One confession previous Sunday. Additions each Lord's day. We began our second year's work yesterday, with great audiences both morning and evening.—H. O. PRITCHARD.

INDIAN TERRITORY.

Weleetka, Jan. 5.—We held our annual meeting on new year's day. Took dinner at the church and had an all day session. The reports were very encouraging indeed, showing marked improvement in all departments. We begin the new year free from debt, and with splendid prospect for the growth of the cause in Weleetka.—F. HOOKER GROOM.

Roff, Jan. 2.—We started the new year here with four additions by statement.—E. S. ALLHANDS.

IOWA.

Davenport, Jan 5.—My first year's work in Davenport is as follows: 618 pastoral calls and 52 additions—16 by confession and baptism and 36 by letter and statement, present membership 300. The church raised $2,700 in all—$300 for missions. A. McLean will be here in a missionary rally Jan. 12, and H. A. Northcutt will assist us in a meeting in February. We are hopeful.—A. MARTIN.

Keokuk, Jan. 3.—At our annual meeting last night, about 400 responded to the roll call. Best church I ever had. Three confessions Sunday night, one baptized, four received hand of fellowship at forenoon service. All departments moving forward. About 150 additions in 1904. Outlook encouraging.—J. W. KILBORN.

De Soto.—Closed meeting Jan. 1 with 23 baptized. W. W. Williamson is pastor. The new house is fine. My next meeting is at Morenci, Mich.—E. L. FRAZIER.

Knoxville, Dec. 30.—We commence a gospel campaign here to-morrow, F. Ellsworth Day, minister, to do the preaching, John Garmong has charge of singing. The outlook is favorable for a good work.—X.

Delta.—Our meeting here closed with 41 added. For a few weeks I will be in a meeting at Keota.—N. P. COBB.

KANSAS.

Holton, Jan. 2.—We have just closed a short meeting in this town with 19 confessions. J. T. Purvis is the pastor. The singing was conducted by Prof. F. F. Dawdy and wife.—H. A. NORTHCUTT.

Douglas, Jan. 1.—One accession by statement at the first service of the new year.—C. E. F. SMITH, pastor.

Oxford, Jan. 2.—Four added yesterday at regular services, one from M. E.'s, three by statement. They came the first Lord's day they were in town, and became identified with the church here. Also one by statement not previously reported.—B. F. STALLINGS.

Humboldt, Jan. 2.—Work going well. A 12 days' rally with Brother and Sister Walter Green conducting the music, gave us 14 souls. Nearly 200 last year in all my work; two churches organized. Address Brother Green, for meetings, at Fredonia.—R. H. TANKSLEY.

Caldwell, Jan. 4.—One added by statement and one by letter not reported. The church has called me for the second year. We are working for a good meeting in February, with A. E. Wentmore as evangelist, and Miss Ruby Clark as singer. All goes well.—Lee H. Barnum.

Arcadia, Jan. 3.—Four added at regular services since last report: two at Arcadia and two at Corinth. I can hold a revival in January or February, Oklahoma or Indian Territory preferred. Write me at Liberal, Mo., for references and terms.—J. R. Crank.

LOUISIANA.

New Orleans.—Brother Lorimore has begun a meeting with the First Christian church here, and great efforts are being put forth to make it a success. Preceding the meeting the house was repainted outside, and considerable money expended in interior decorations. On new year's day, when Brother Ely began his ministry, there were two additions—one by letter, one by confession.—R. M. D.

MASSACHUSETTS.

Boston, Jan. 2.—On New Year's day, two young men made the confession. Audiences large. Offering larger than ever before.—A. L. Ward.

MICHIGAN.

Saginaw, Jan. 3.—The annual report shows that there have been added to the church membership during the year by obedience 62 and by letter and statement 40, a total of 102, leaving a net gain of 87. The pastor also reported 63 additions in meetings held elsewhere throughout the state during the year. The reports of the organizations were extremely satisfying. The ladies' aid society was especially proud of the raising of $323.91 for church work during the year. The church treasurer's report was also most satisfying and showed that he had handled and disbursed during the year over $3,000. The general fund showed receipts of $1,085.28 and the other funds, including the building fund, special fund, benevolences, etc., made up the grand total of over $3,000. All the funds showed satisfactory balances at the close of the year.

MISSISSIPPI.

Hattiesburg, Jan. 2.—At my first regular service, four prominent citizens took membership by letter. This is an important point. The brethren are enterprising and hopeful.—J. A. Holton, pastor.

MISSOURI.

DeSoto, Jan. 1.—Three confessions since last report, two additions by letter and one by statement.—J. W. Bolton.

Jasper, Jan. 3.—I closed a two weeks' meeting at Center Point with three accessions: one confession; one from Baptists, one by statement; one confession at regular service here Sunday.—O. W. Jones.

Lathrop, Jan. 2.—Yesterday was our first day with the church here. Good audiences and one addition by letter. I think the outlook is good for a pleasant and profitable work.—J. G. Creason.

Carterville, Jan. 2.—R. S. Campbell, pastor at this place, began a meeting yesterday. Six additions at the two services—five confessions, one by statement. Brother Campbell has been working hard preparing for the meeting and the success of the meeting will all be due to his labors.—Bert I. Bentley, singer.

New London.—B. G. Reavis, assisted by B. S. M. Edwards, singer, closed a two weeks' meeting at Salt River church, six miles east of here, Dec. 27, with 40 additions to the congregation—33 by baptism and confession. The evangelistic work in Ralls county since September is almost double in results what was done in the previous twelve months.—* * *

Maryville, Jan. 3.—Yesterday we held our annual meeting. It was a happy day in the history of the church. The church proper raised $3,637.09, Sunday-school and other departments, $1,271.28; giving a total of $4,908.37. Missionary offerings of the church proper were $689.57, and other organizations raised $726.26, making a total of $1,415.83. It is but fair to say that during the time of some of these offerings the church was without a pastor. I have been here seven months. During that time 96 have been added to the church—65 of this number by baptism. Of the conversions during the entire year 53 came from the Sunday-school; 29 associate members from the Y. P. S. C. E.; 29 from the Intermediate C. E.; five from the Junior C. E.; two from the young woman's mission circle. The watchword of the church for 1905 is: "1,000 members and two living links, with more members and money in every department." Our present membership is 963.—H. A. Denton, pastor.

Jefferson City, Dec. 4.—I began Sunday and had two confessions. The work starts well.—H. G. Bennett.

Bowling Green, Jan. 2.—Yesterday two were added to the church by letter (the sheriff-elect and his wife). The church begins its work for the new year with renewed courage.—E. J. Lampton.

Sedalia, Jan. 4.—Eight additions at E. Broadway church last Sunday and four additions the Sunday before.—W. F. Hamann.

MONTANA.

Missoula.—The C. W. B. M. auxiliary and the ladies' aid society tendered a new year's reception to the members of the Missoula Christian church at the parsonage, January 2. It was characterized by true western hospitality and sociability. About 100 were in attendance and all were afforded the opportunity personally to greet both Brother and Sister Sawyer. The Missoula church is on the upward trend, thanks to the able leadership of our beloved pastor, Brother Sawyer. The various branches and auxiliaries of the church are in a prosperous condition. Our choir is one of the finest in the city. We are planning for a series of revival meeetings soon, and in our present spiritual condition with the primitive plea of the Bible alone we hope for great blessings in his name.—Mrs. H. A. Wheeldon.

NEBRASKA.

Overton, Jan. 2.—We had two added yesterday, one a young man who made the good confession, and his sister who had formerly been a Baptist. We begin the new year with much joy and hope.—O. L. Adams.

Red Cloud, Jan. 3.—Three additions to the church here on new year's day—one by baptism.—E. C. Davis.

Grand Island, Jan. 4.—Evangelists Putman and Egbert have just closed the greatest meeting ever held in this city. The people were never so stirred before; 97 took their stand for Christ—69 confessions, 12 by letter and statement and 16 from the denominations who had formerly been immersed. Those added were from 10 to 74 years of age. The official board of this church immediately called Brother Putman and Sister Egbert to hold another meeting this year.—Z. O. Doward.

Overton.—The church has extended to us a call for another year from March 1. One addition recently by letter. Expect to begin a meeting about Feb. 1 with a good evangelist.—O. L. Adams, preacher.

NEW YORK.

North Tonawanda, Dec. 30.—The work is prospering nicely at the Central church. There have been 11 additions during November and December at the regular services. We expect to begin a meeting the first Sunday in February with Bro. H. H. Moninger, of Steubenville, O., as evangelist.—W. C. Bower.

Buffalo, Jan. 2.—Three more added here since last report—two of them by primary obedience.—B. S. Ferrall.

OHIO.

Dayton, Jan. 5.—At Central church 11 were added last Sunday, one last night at prayer-meeting—nine of these were by confession and baptism, three by statement.—I. J. Cahill.

Beach City, Dec. 30.—The church at Dundee had not met regularly or had not had any Sunday-school for about four years. I held a meeting of 17 days resulting in three baptisms, renewal of spiritual life of the church, the re-establishing of the regular worship and provision for preaching half time. A Sunday-school will be organized and extensive repairs made on the church building. I can hold other meetings in January or February.—Bowman Hostetler.

North Baltimore, Jan. 3.—The meeting held by Evangelists J. D. Hull and Miss Gertrude Maxwell closed Lord's day evening, Dec. 25, with 24 accessions—18 by confession and baptism and six by statement. This was a remarkable meeting in some respects, especially in the number and character of the converts and in the splendid attendance throughout. On December 4 the congregation saw the conclusion of its debt raising campaign when all the notes, mortgages, etc., which had been outstanding against it, were burned. This scene marked the beginning of a new era in the work of the church at North Baltimore. For seven years it has been a constant struggle with debt but within the last two years the last dollar of nearly $2,000 indebtedness has been raised and paid. Bro. S. H. Bartlett spent the day with us and conducted the note burning service. The 24 new members represent 16 new homes, so that a family membership of about 60 additional persons is brought in contact with the church, not to speak of the friends and neighbors who can be reached through them. To a congregation of only 70 members such a large addition to its membership means a great deal also, for all of these new members are adult persons. On Oct. 1, 1904, this church became a self-supporting work and the outlook certainly is very bright.—T. J. White.

OKLAHOMA.

Perkins, Jan. 2.—We have just closed a three weeks' meeting at Carney; 28 were added: 18 by primary obedience, and 10 otherwise.—J. W. Garner.

Cleo, Dec. 30.—A. E. Wrentmore, of Erie, Kan., just closed an 18 days' meeting here with 22 added, nine by baptism. Good interest to the close. Three added the last night. This is extraordinarily good work, considering the field.—C. J. Chastain.

PENNSYLVANIA.

Erie, Dec. 30.—I held a 23 days' meeting in Winnemeg, O., with nine additions: six baptisms, two from the denominations and one by statement. I also held a nine days' meeting in Lyons, O., with 12 additions—11 baptisms and one by statement.—F. A. Wright.

SOUTH CAROLINA.

Charleston, Dec. 31.—Three added here Dec. 18; also three Dec. 25, making 31 added during the past eight months.—Charles E. Smith.

TENNESSEE.

Johnson City, Dec. 30.—I closed a short meeting of two weeks here, where J. Lem Keevil ministers. He had everything in readiness for a good meeting. Leonard Daugherty led the singing in the meeting. He is beyond all odds the best leader I have met in the south. Brother Keevil has some fine men to help in the work at Johnson City. Among them are Adam and Edward Crouch. These young married men are among the salt of the earth. Their brother, William, preaches at Bristol, Tenn. Sam

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Bullock is another splendid man in the church. I begin a meeting Jan. 1 at Wilmington, Ohio, where E. J. Meacham preaches.—James Small.

TEXAS.

Dallas, Jan. 2.—Seventeen additions to the Central church yesterday, which we trust is the beginning of the best year's work in our history.—M. M. Davis.

Greenville, Jan. 2.—One addition yesterday. Reports made of year's work. I preached 224 sermons and made 113 pastoral visits. There were 119 additions under my ministry, 69 here and 50 in meetings at other points. This church raised, in cash, $3,282.43, $515.90 of this being for missions and benevolences.—John Wright Holsapple.

Changes.

F. V. Keaner, Wadena to Nora Springs, Ia.
J. M. Rhoades, La Monte, Mo., to Perry, Okla.
Claude C. Jones, Brentwood to Mt. Rainier, Md.
F. D. Muse, Nineveh to Daleville, Ind.
J. D. Williams, Bellflower to Lake Fork, Ill.
E. L. Allen, Friendsville, Md., to Duquesne, Pa.
F. M. McHale, Herington to Hoisington, Kan.
G. W. Moore, McPaul to Sidney, Ia.
T. S. Handsaker, Corvallis to Nashville, Ore.
A. F. Linn, Woburn, Ill., to Dexter, Mo.
J. A. McKenzie, Ft. Scott, Kan., to Tabor, Ia.
H. G. Bennett, Carbondale, Ill., to Jefferson City, Mo.
G. W. Nutter, Aberdeen to La Grange, Ky.
J. E. Wilson, Belvidere to Indianola, Neb.
C. M. Himes, Goldendale to Castle Rock, Wash.
J. H. Wright, Woodbine, Ia., to Paris, Mo.
W. R. McCrea, Winamac to Milford, Kosciusko Co., Ind.
C. E. Smootz, Llano, Tex., to Cushing, Okla.
J. H. Ivy, White Bead to Pauls Valley, I. T.

Christian Endeavor.

By H. A. Denton.

January 22, 1905.

HOW TO WIN SOULS FOR CHRIST—John 1:40-46.

For the Leader.

This is the season of the year when the churches are engaged in special evangelistic efforts. Has our church a meeting at present? Has it enjoyed such a blessing in the recent past? Are we just now preparing for a revival? These are questions we in all the societies of the land may well ask ourselves this night. One who wins souls for the Master is said to add stars to his crown in proportion to the number he wins. Is this not an opportunity for us all? There is no one who may not beautify his crown in this way. Then what joy it brings in this life. We are happiest when we are leading someone else into the light. There is nothing more productive of happiness than helping the other person. The religion of Jesus Christ is the one way of life in all lands, the one system of all systems, the one plan of all plans that sends back upon the worshiper, the servant, the doer, as great a blessing as he sends forward upon the object of his efforts. And of all gifts, what one is more to be desired than the gift of enabling one to see the light, the gift of giving the life-giving word, the gift of bearing to one who is lost in sin the glad tidings of salvation? There is none greater. Let us study, then, how we may win souls this new year, this year the most of which is yet before us.

For the Members.

1. Personal work is the one method of winning souls for Christ. We see here in the lesson how the method of personal work figured in the making up of that blessed company who journeyed all the way with the Lord in his earth life. Personal influence is the most lasting and potent influence in the world. There is nothing else half so powerful to-day. The glory of the gospel in its great triumphs over men in all lands lies in the personal Savior it brings to men. Study then to be a person of influence, for thus can one direct the most powerful incentive in the world for good.

2. Personal work means not only the method of bringing to bear upon people the personality of Jesus, and along with it in the work of bringing them to the Savior, the personality of the worker, but it means the method of emphasizing the personal over the institutional. The impersonal method of the modern world, that method that is seen in the great daily which carries the name of a company instead of, as in the olden time, the name of an editor, and as could be cited from other instances, may catch some who are susceptible to the influences of abstractions and who stand in awe of the colossal, but there is great loss every way in good work as compared with the days past and present where the personal reigns.

3. The church is important. There is no need of minimizing the place and the worth of the church. But we will succeed in proportion as we preach to men a personal Christ who died and arose again for them. And we will succeed in proportion as we send persons after those we would bring into the fold. Let there be organization, let there be plans, let there be institutions, but let all these be for the sake of enlisting, stirring up, quickening men and women to their opportunities as personal workers, going out to bring in their friends and neighbors, and the stranger of all the land from the many ways of sin. A church will never become so large that it is not still made up of persons, and that its greatest power is not its personal power. Put a thousand members to work saving every man his man. Put the largest Endeavor Society to work, member by member, each to win one for the Master.

4. Then, the prevailing form of humility that is heard from upon every field of gospel action where young people are exhorted to go out and work with the people, to go out and plead with the wayward, to go out and ask those in the audience who are almost persuaded to go forward in answer to the invitation—that form of humility that expresses itself like this: "I can not do personal work. Why, I would drive people away from the Christ rather than bring them to him"—is a most dangerous attitude to assume towards the duty that is incumbent upon every one—the duty of making a personal effort to save someone else, to bring others to the Master. It is also a mistaken estimate of one's influence. Every one has influence. There is not an Endeavorer who can not have influence with some one in the community. God has not made anything wholly void of worth, nor has he one of all his poor, weak children who is not stronger than someone else not far off. Think of it! And herein lies the ground of the responsibility to do personal work. I can, therefore I must.

Quiet Hour Thought.

Have I ever asked the Lord in prayer to help to know the one whom I should lead to him?

DAILY READINGS.

M.	Winning souls prayerfully.	Jas. 5:16-20.
T.	With strong desire.	Rom. 10:1-9, 17-21.
W.	Unselfishly.	1 Cor. 9:14-18.
T.	Tactfully.	2 Cor. 12:11-16.
F.	Consistently.	Ps. 51:7-13.
S.	Trustfully.	Mark 2:1-5.
S.	How to win souls.	John 1:40-46.

* *

Christian-Evangelist,
St. Louis, U. S. A.

Dear Sir:—I beg to call your attention to the fact that the National Lines of Mexico will put in a new time card on January 8, 1905, which will shorten the time considerably between Mexico City and points in the United States, and make the fastest time ever scheduled between the two republics. This will also be the first time that any road has given to the public three daily trains each way between St. Louis and Mexico City. Two fast express trains, one leaving St. Louis at 2:21 p. m. and one at 8:40 p. m., over the St. Louis, Iron Mountain & So., for Laredo, Texas, making direct connection there for Mexico and carrying through Pullman sleepers to Mexico City without change. A third train leaves St. Louis daily via the Missouri, Kansas and Texas, "The Katy," at 8:32 p. m., carrying through sleeper for Mexico City via San Antonio, Eagle Pass and Monterey.

We take pleasure in giving below the proposed schedule of these trains, and I trust that you will find it convenient to make mention of this important event in Mexican R. R. progress. You will note that the time between Mexico City and the United States has been very considerably shortened by this change. In the matter of mails from 12 to 20 hours will be saved in the time necessary to bring a letter from St. Louis, New York and other points in the United States to Mexico.

Lv.	Mexico.....	9:00 p. m.,	8:30 a. m.
"	Laredo.....	7:40 a. m.,	2:10 p. m.
"	S. Antonio..	1:00 p. m.,	8.30 p. m.
Ar.	St. Louis...	7:30 p. m.,	7:18 a. m. 3d d.

Lv.	St. Louis...	2:21 p. m.,	8:40 p. m.
"	S. Antonio	11:00 p. m.,	9:00 a. m.
"	Laredo.....	6:36 a. m.,	3:16 p. m.
Ar.	Mexico....	10:50 a. m.,	7:30 p. m. 3d d.

9:00 p. m.	Lv.	Mexico	Ar.	10:50 a. m. 4th day.
12:15 noon	"	Eagle Pass	Lv.	5:00 p. m.
9:00 p. m.	"	S. Antonio	"	9:00 a. m.
4th day 7:27 a. m.	Ar.	St. Louis	"	8:32 p. m.

Yours truly,
Jackson Smith, G. P. A.
City of Mexico, Dec. 21, 1904.

Sunday-School.

January 22, 1905.

THE FIRST MIRACLE IN CANA.—John 2:1-11.

Memory verse, 11.

Golden Text.—Whatsoever he saith unto you, do it.—John 2:5.

After his baptism and temptation, Jesus had, apparently without much delay, returned to his own community of Galilee where he had been reared (John 1:43). He may have remained there for a considerable time in comparative retirement. The circumstances connected with the baptism and the alternatives presented by the temptation in the wilderness (not mentioned in John's Gospel) must have given him much to think about, for they served, in a measure, to define the nature of his Messianic work and the conditions under which it was to be performed.

But however long or short this stay in Galilee may have been, the miracle at Cana occurred near the end of it (John 2:12).

Jesus went to a marriage feast. This simple fact marks out a distinction between him and many other great religious leaders and teachers. They have been aloof, remote, unintimate with the common life of men, as if their influence depended upon the maintenance of an air of mysterious separation from all secular and ordinary things. There has been an impression that ministers should be so. Happily, the idea is vanishing.

With Jesus there was no fictitious dignity or artificial elevation above the common interests of men. He was human, not professional, in his attitude toward life's joys and sorrows. So he went to the wedding feast in the village near his own town of Nazareth and doubtless he was a welcome guest—he and the little group of men who had already attached themselves to him as friends and followers.

The occasion for this miracle of the water and wine seems strangely trivial for an outpouring of divine power. But the occasion for nearly all of the miracles was comparatively trivial. It was the curing of a fever, or the increase of a draught of fishes, or the feeding of people who had wandered into the wilderness forgetting to carry their lunch. At the greatest it was the restoring of a dead man to his friends and family for a few more years. Disease and death are, to be sure, weighty matters with the individual, but the point is that the miracles of Jesus, in their immediate and direct results, had a bearing only upon the comfort or happiness of certain individual people and did not look toward the advancement of his own kingdom or the promotion of his mission or any general change in the natural and slow development of institutions and events.

There is no fact more significant in connection with the miracles of Jesus than the moderation with which he used his divine power. Not only did he refrain from using it to save himself from hunger or effort or fatigue—that comparatively gross temptation was put away when he refused the invitation to turn stones into bread for his own satisfaction—but he refrained also from using his miraculous power to bring about the sudden establishment and triumph of his own kingdom. There was no summoning of legions of angels, no overwhelming demonstrations of Messianic power in the presence of the religious leaders, no great displays of glory and authority. Instead of that, he used his power to help people who needed help. The first thought was always of the other person's need; the second, of the revelation of God's love and sympathy with men. The miracles had, to be sure, an evidential value to those who saw them, showing that the one who performed them was endowed with divine power, but their greater value was in showing the character of God as one who is ilwling to use his power for the good of men.

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Midweek Prayer-Meeting.

January 18, 1905.

PRAYER FOR THE MINISTRY.

"Remember them that had the rule over you, and that spake unto you the word of God; and, considering the issue of their lives, imitate their faith. . . Pray for us; for we are persuaded that we have a good conscience, desiring to live honorably in all things. And I exhort you the more exceedingly to do this, that I may be restored to you the sooner."—Heb. 13:7, 18, 19.

It would argue great ingratitude, and a lack of intelligent appreciation, for the members of any church to be unmindful of those to whom it is indebted for the preaching of the gospel. Such is the vital relation of the ministry to the successful ongoing of the church, that the church can not succeed without carrying its ministers on its heart, and remembering them in its prayers.

A call to remembrance. These Hebrew Christians were exhorted to remember them that had the rule over them, and that spake unto them the word of God. This refers to those who had accomplished their work in the past, and who had gone on to their reward. They are not to be forgotten because they are no longer present in the flesh, but are to be remembered for what they were and for what they did. What church can not call up a long line of noble men of God; through whose labors, directly and indirectly, it has received its inheritance of faith and spiritual privilege? They are to be remembered, and the issue of their life considered, in order that we may "imitate their faith."

A request for prayer. "Pray for us," is the cry that comes out of the heart of this inspired writer, as it has come from the heart of many a preacher of the gospel since his time. Whatever may be said of other parts of this Hebrew letter, this passage has the Pauline ring in it. It would be interesting to know what proportion of the membership of our churches make it a part of their daily devotions to pray for their ministers. Is it not likely that, if our churches prayed more for their preachers and criticised them less, they would have longer pastorates and do a much greater work? It may be recommended as a divine recipe for long and successful pastorates, that churches pray for their ministers.

Twofold reason for prayer. The first reason for praying for the preacher is that he may receive the needed wisdom and grace for his difficult and responsible duties. Every true preacher feels deeply the need of divine assistance in order to do his work acceptably. Even inspired preachers felt the need of the prayers of their brethren. A second reason is that the church that prays for its minister is not likely to find fault easily, nor to magnify his faults On the contrary, if its prayers are sincere, it will give its hearty moral and financial support to the preacher, and will speak kindly of him to others. The church that does this to the greatest extent, other things being equal, will achieve the largest success.

Basis of request for prayer. "For we ar persuaded that we have a good conscience, desiring to live honorably in all things." It ought to be easy to pray for such a preacher. No other kind of preacher is likely to desire the prayers of his brethren, or to request them. To maintain a good conscience, and to desire to live honorably in all things, is the standard of life to which all should aspire. One object of his request for prayer was, "that I may be restored to you the sooner." Separated for a time, for some reason, from those with whom he was connected by spiritual ties, he longs to be with them, and solicits their prayers to this end.

Prayer and Evangelism. In these days when we are hoping for a widespread revival among the churches, what better way is there to bring it about than by earnestly praying that our ministers may be filled with the Spirit, and burdened with the sense of their responsibility for the salvation of the lost?

Prayer. Oh, God, our Father, we thank Thee for the gift of godly and consecrated men who have preached the gospel in the past, and who are to-day preaching Thy word faithfully, both to saint and sinner. May they be richly endowed with Thy Spirit, and, under the constraining love of Christ, so preach the gospel of Thy grace, that multitudes of people may be won from the service of sin to the love and service of God. In Christ's name. Amen.

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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

The Lantern Man. By Geo. W. Hamilton, (Broadway Publishing Co., 835 Broadway, New York. Pages 381, price $1.50.)

College life is generally one of interest, and this story of "sweetheart days" will, no doubt, appeal to many young people. For ourselves we found it rather tedious in the beginning, but the interest increased as one became more familiar with the characters. The fault of the book is that it has no outstanding character. The Lantern Man, which gives the title to the book, is the author of a startling, sarcastic and mysterious sheet, "The Lantern," which throws the college into consternation, but he can hardly be called the hero of the story. The author has insight into the emotions which sway the heart and rule the events of life, but he has brought on to the canvas too many figures for a picture that will last.

◆

Connectives of English Speech. By James C. Fernald. (Funk & Wagnalls Co., 324 pages; price $1.50.)

An astonishingly large number of people of superior education have much trouble in the correct usage of prepositions, conjunctions, relative pronouns, and adverbs. It is for such that this book has been prepared. It is one of great practical helpfulness, and both in design and arrangement is admirable.

◆ ◆

MARRIAGES.

DAVIS—BERRY.—Alfred R. Davis and Miss Mary Nilsson Berry, at the home of the bride in Pond Creek, Okla., Dec. 16, 1904. The groom is well known to our brotherhood as a singing evangelist. B. D. GILLISPIE.

DOOLEY—MURPHY.—At the residence of Mr. and Mrs. T. J. Murphy, parents of the bride, Jan. 3, 1905, by J. W. Perkins, W. A. Dooley and Miss Ida L. Murphy, both of Buchanan county, Mo.

EDMUNDS—KING—Ethel Alice King, of Clarion, Iowa, to Dr. J. W. Edmunds, of Seattle, Wash., at Clarion, Dec. 28, 1904. H. F. Burns, of the University of Chicago, officiated.

FOUTZ—FRY.—Married on Dec. 21, 1904, Clarence A. Foutz and Miss Olive O. Fry, both of Vacaville, Cal., J. E. Denton officiating.

GRAY—CROWE.—Married at Herington, Kan., Mabel A. Crowe to Le Mar A. Gray, F. M. McHale officiating.

HARRIS—PETERSON.—Ellis B. Harris, of Boise, and Miss Roby Peterson, of Moscow, Idaho, Dec. 28. at the home of Bro. W. H. Harris, Princeton, Idaho, E. M. Flinn officiating.

KNIPSCHILDS—MARCH.—On Dec. 25, 1904, Buck Knipschilds and Mrs. Rachel March, both of Vacaville, Cal., J. E. Denton officiating.

MANSON—MITTERLING.—Walter J. Manson, of Chicago Heights, and Miss Ada B. Mitterling, Dec. 29, at the Christian parsonage. Both are earnest workers in the church. Harry E. Tucker officiated.

THOMPSON—HEAD.—Dec. 25, 1904, Charles F. Thompson, of San Francisco, Cal., and Miss Mabel L. Head, of Vacaville, Cal., J. E. Denton officiating.

◆ ◆

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

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OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BLAIN.

Died, at her home in Grand Junction, Col., Dec. 15, 1904, Clarissa Blain, aged 72 years, five days. She was a lover of the Lord and his people all her life, and was a patient sufferer the greater portion of her life. An aged companion, three children and eleven grandchildren survive her. Funeral services by her pastor, F. F. Walters.

Collbran, Col. N. D. UNDERHILL.

CLAYTON.

Died near Pond Creek, Okla., Dec. 19, 1904, Mrs. I. J. Clayton, aged 66 years. She lived a Christian 50 years.

ELY.

My brother, Darius Franklin Ely, was born in Carroll county, Tennessee, May 11, 1832. He died in Ames, Okla., Dec. 3, 1904, very suddenly from heart failure. He was a member of the church of Christ about 55 years. He was a good man, honest and true. His faith never failed him. When four years old his father located in De Witt county, Illinois. Here he lived about 35 years, and then spent a few years in Kansas. He located in Oklahoma 15 years ago, and remained in the territory until the time of his death. He was ripe for heaven. SIMPSON ELY.

Joplin, Mo.

HARRIS.

Elza Harris, the second oldest son of W. H. Harris, of Princeton, Idaho, was buried at Ritzville, Wash., Dec. 3. Brother and Sister Harris have the love and sympathy of their many friends.

E. M. FLINN.

KUSKI.

At her home near Atlantic, Iowa, Dec. 17, Mrs. Emma Kuski. Funeral services were conducted by the writer. W. B. CREWDSON.

WHITE.

Ulna Alva White was born in Farmington, Trumbull county, Ohio, May 18, 1860. He was baptized in Mantua, Ohio, by his father, D. J. White, when 14 years of age. He was educated at Hiram college and his first pastorate was at Wadsworth, Ohio. His second term of service in the ministry was at Lorain, Ohio, and the third at North Eaton, Ohio. He then removed to Covington, Pa., and was pastor for the church at Covington and Canoe Camp for six years. He was called to preach at Canton, Bradford county, Pa., and remained there three years. Obliged to give up his work on account of ill health, he moved to Staten Island, N. Y., and was secretary of the Y. M. C. A. one year. Thence he went to Colorado and preached two years at Canon City. Returning to Ohio, he preached at Randolph till his last sickness. He died Nov. 27, 1904, aged 44 years, 6 months, 9 days. He was twice married. His first wife was Miss Emma Alderman, of Windsor, Ashtabula county, Ohio, by whom he had one child. His second wife was Mrs. Josephine Hamilton, and to them two children were born. The funeral services were held in the Christian church at Randolph and were largely attended. Sermon by the writer from 2 Tim. 4:6-8. Buried at Newton Falls, Ohio. Brother White was a good man and an excellent preacher, and highly esteemed by all who knew him. He rests in hope of the resurrection.

JOHN H. GARDINIER.

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Family Circle

Rabbi.

What teachest thou, Rabbi,
  That man shall do and live?
Grudge none, bring thou unsparingly
  Thy choicest wine, and give.

Thy counsel is unplain—
  How give if wine be not?
Sell all thy goods, 'til knowledge stain
  The edges of the Pot.

Then when the pot is filled—
  What doth thy counsel say?
Empty it 'til the last be spilled;
  Grudge lest one drop should stay.

Oh, Rabbi, answer me—
  Poor were I as before!—
What Jar except it emptied be,
  Think you is filled with more?

—Laura Spencer Portor, in the January Atlantic.

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LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XV.

THE SITUATION BECOMES MORE COMPLEX.

Two years have elapsed since Mr. Baxendale's resignation; yet the Poplar Square church is looking for a pastor. Dozens of distinguished men have supplied the pulpit, with a call in view, but upon each candidate a division of sentiment has retarded the work of the pulpit committee.

Dr. Sullivan, the first applicant, was not even officially considered. In conversation with a few members of the church, Mr. Cunningham and two or three others urged his candidacy, but the committee did not think it worth while to place his name before the board.

The Rev. Alexander Norris, D. D., of Washington, the next prospective pastor, either thought it his duty or concluded that it would result in his own favor to publicly review Mr. Baxendale's position. It is hardly necessary to say that his sermon occasioned much unfavorable comment. All students of human nature know that such an effort would only add fuel to the flames. He left many enemies in the church, and also in the city, outside of the church. One of the daily papers quoted his sermon and criticised his lack of discretion. Mr. Steele, who accompanied him to the train, told him that while he, personally, agreed with his criticisms of Mr. Baxendale, he had made a mistake.

Others came and went, but the selection of a pastor seemed impossible. Quite a number were recommended by the committee, but the board usually failed to acquiesce in the choice. Only three were unanimously decided upon by the board, and when their names were presented to the congregation an unhealthy division was the result.

By this time, the Poplar Square church had acquired an unenviable reputation throughout the denomination. It came to be looked upon by the ministry as "a preacher killer." It was, therefore, with exceeding difficulty that an occasional representative minister could be induced to fill the pulpit. Frequently, there was no preaching for several consecutive Sundays—except by the young man who had acted as Mr. Baxendale's assistant, and had been retained indefinitely. Consequently, the audiences were gradually diminished, many of the members lost interest, and the great church seemed to be facing a new crisis—that of disintegration.

In the meantime, Mr. Baxendale was kept very busy—answering his numerous correspondents, lecturing, and writing for various periodicals. The circulation of his book, "The Scriptural Church," published about one year after his resignation, was rapidly increasing. His friends procured it because of their admiration of the author, his enemies bought it to find new material for criticism, and the general public innocently read it through mere curiosity. The heaviest sales were in Providence. Six months after its publication, it was estimated that every family in the Poplar Square church possessed a copy, and the rage naturally took fast hold upon the city. The newsdealers gave it the most prominent place in their stores, and were soon forced to lay in a tremendous supply.

Determined upon having a part in the sensation, Major Burns, without consulting the author, purchased ten thousand copies direct from the publishers, and advertised that upon the receipt of a postal card a copy would be mailed from his office, *free of charge!* Some of the local dealers protested, but he stubbornly maintained that he had the right to buy books and give them away, if he so desired.

The book, like its author, was condemned by the religious press and held up to ridicule by the pulpit. The criticisms upon it, however, instead of diminishing the sales, increased them.

One newsdealer, in the neighborhood of the Rev. Dr. Mc Giniter's church, gave out the information that on Monday after the learned divine had paid his respects to Mr. Baxendale and his book, he had disposed of his entire stock and taken more than a hundred orders besides! When Major Burns heard of this, he suggested that the publishers ought to send the preacher a liberal check with the request that he repeat his attack upon the book!

Such a wholesale dissemination of Mr. Baxendale's views naturally imbedded the new doctrine in the hearts of thousands. He planted a greater harvest than he had planned.

Mr. Baxendale and Alma met occasionally. The love each felt for the other became more intense as the weeks and months passed, but neither suspected the feelings of the other to be more than a friendship born of a long and pleasant acquaintanceship and fraught with an interest of mutual welfare. Alma imagined that Mr. Baxendale was kindly disposed toward her because he and her father were congenial to each other, while he felt that she thought of him only as her former pastor and her father's friend. When invited to the Randolphs—always by the head of the household—he visited with the entire family, as he had always done, and never sought her exclusive company. He argued with himself that this was the only honorable course to pursue. He wondered, at times, however, that he did not meet Ralph Cunningham at the Randolph home as of yore. Could he only have known the circumstances connected with that young man's last call upon Alma, his course might have been different.

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Upon Alma's return from Europe, Ralph had called and spent the evening. He upbraided her for not writing to him while away, and likewise for the chilly reception he was then receiving. She frankly informed him that she wished their former friendship discontinued. Whereupon, he took her hand in his, confessed his love for her, and entreated her to become his wife. Withdrawing her hand, rather abruptly, she assured him that she did not love him and never could. Thus rebuffed, he flew into a rage, accused her of being infatuated with the excommunicated preacher, and registered a vow that, in some way, he would have revenge. From his jealous eyes there gleamed a terrible threatening demon, which frightened her; and, without replying, she quietly withdrew, leaving him alone in the parlor. After vainly waiting a reasonable length of time for her return, he left the house, declaring in his heart that he would be avenged of his rival, if it required a lifetime.

(TO BE CONTINUED.)

❖ ❖

A CHEAP HEART CURE.
A Norwich Lady Tells You What to Use at Home, If You Would Cure Yourself at Once.
Alice A. Wetmore, Block 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will without charge direct them to the perfect cure she used.
We advise every one interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

"Oh, That Choir!"

The wail of the "convention-goer" on "that organ" has stirred up another friend to express his feelings about "that choir" which plays Mrs. Malaprop not infrequently on like occasions.

"Why should a choir," he asks, "consider itself a thing apart from the rest of the program, singing anything that fancy suggests, at its own sweet will, whether it has any bearing upon the intellectual or devotional side of the meeting or not? Let us give one or two specific instances. In a recent spirited Christian Endeavor meeting, after an enthusiastic speaker had aroused the audience to action, when the theme was life and progress, and when aggressive vigor, earnest hopefulness, was in the air, the choir sang Phœbe Cary's beautiful funeral song,

> "'One sweetly solemn thought
> Comes to me o'er and o'er—
> I'm nearer my home to-day
> Than e'er I was before.'

They might just as well have sung,

> "'Sleep on, beloved; take thy rest.'

"On another occasion, when the audience was wearied with the long service, a large part of which had been musical, and when all were waiting for one of the chief speakers, whose time had already been cut down from half an hour to twenty minutes by preceding anthems, the choir arose, shook out their skirts, adjusted their stiff collars, cleared their throats, listened to a long voluntary on the organ, and then began,

> "'A little time for patient waiting.'

"Once more, toward the close of a long session, when the spiritual forces were at their best and the congregation was about to go away with new resolves to lead a strenuous Christian life, the quartette choir, wishing to show their musical agility, began each one individually and collectively to declare that he or she was a pilgrim. The tenor declared that he was a pilgrim, and the bass hastened to add that he was a pilgrim, and the soprano volunteered the same information, while the alto, not to be outdone, asserted that she, too, was a pilgrim. Then each added that he or she was a stranger as well as a pilgrim. They followed each other over hill and dale, jumped all the musical fences, and came in on the home stretch, all declaring unanimously that they were both pilgrims and strangers—a fact which, if true, had absolutely nothing to do with the subject of the meeting or the program as outlined.

"But most exasperating of all is the mumbling choir, whom nobody can understand. Many anthems sound to the audience something like this:

> "'Um, um, am, dum, dum, sam,
> Oh, ah, se, la, la, lam.'

Why should a choir consider the words it sings of no consequence? Suppose a speaker should mount a platform and give vent to a number of connected musical sounds, without any sense or any possibility of being understood by the audience! He would be hissed off the platform. But that is just what half the professional choirs are constantly inflicting on a long-suffering public."

So much for our friend's protest. Who will say there is not much reason in it? The fact is, the anthems and special choir music should be selected to fit the occasion as carefully as the addresses or the scripture reading.

It is as unfit to have an inappropriate anthem as to have a speech on the use of farm fertilizer at a Christian Endeavor convention, or an address on the duties of the lookout committee at a meeting of the grange.

The anthem should never be chosen to show off the choir, but always to add to the spiritual power of the meeting. Usually, too, there is far too much special music. One short anthem for a convention session is quite enough. Let the congregation do the singing. It is the only audible part they can take in the service. Don't deprive them of this privilege.—*Christian Endeavor World.*

❖ ❖

What Ailed Tommy-Mule?

"But how are we all going—that's what I want to know?" And grandpa looked from one to another of the big folks and the little folks that were seated around the breakfast table.

"Going where?" asked grandma.

"Why, to church, of course."

"That's so, and we all want to go."

"Grandpa," said Jack, "I could go on my pony."

"Yes, you could—that's a fact—and that makes one out; but how about the rest of us? The two-seated wagon won't hold us all, and the three-seated wagon is too heavy for one horse, and the other horse is sick."

Here Jack was ready with another suggestion.

"Why couldn't Tommy-Mule pull the big wagon? Isn't he strong enough?"

"Why, I suppose he could—that's so," and grandpa looked very much pleased with the idea. He hadn't thought of the mule, for the mule had never gone to church.

"Well, then," he added, "there will be room for everybody, and you must all get ready early, for it's a good long drive, and we don't want to go too fast on Sunday."

And so it happened that half an hour afterward grandpa and grandma, mamma and papa, and all the children but Jack, were in the big wagon being quietly taken to church by Tommy-Mule. Jack kept beside them on the pony all the way. When they reached the queer little country church they left the mule and the wagon and the pony in the sheds that were behind it—there were so many sheds that there was plenty of room—and then they went into the church. Just as they were all seated and the service began, Tommy-Mule gave such a loud cry that everybody was startled.

"What is the matter with that animal?" grandpa whispered in a confused way to grandma.

"I don't know what can ail it," she said, looking very red and uncomfortable; and then the mule cried again, louder than before.

"Dear me! We can't stand that—I'll have to go out and see what the trouble is."

"I think I know," whispered grandma, an idea coming to her, "Jack has put the pony too far away from Tommy-Mule, and he's crying for it—he's so fond of the pony, and he's lonesome among all those strange horses," and then grandma said something in a low tone to Jack, and the boy went out and tied the pony right beside Tommy-Mule. After that the mule kept very quiet and they were all glad.—*S. Jennie Smith, in Christian Work.*

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The Real Pickaninny

Most pickaninnies are fond of the white people. The acme of many a little black girl's happiness is reached, her cup of joy runneth over, when she is allowed to play for half an hour with the dainty little white child of the "big house," as the planter's residence is invariably called by the little darkies.

The pickaninny is provided with a hat, but he seldom wears it. No matter whether the mercury in the thermometer is near the zero mark or whether the Southern sun is beating unmercifully down on his kinky head, he carries his hat in his hand.

The pickaninnies of Dixieland are probably the most neglected little mortals on the face of the globe. And they thrive on neglect. They are always fat and healthy. No one has ever heard of a delicate little negro. Occasionally one dies, to be sure, but neglect cannot be ascribed as the cause of its demise, for if neglect could kill them, there would be no pickaninnies in Dixieland to-day. It gets used to neglect early in life. Even during its babyhood, when the wee pickaninny's voice reaches out for a high C in the stilly night, its mother seldom hears it, and when she does, she seldom heeds it.

The pickaninny's mother often puts into practice that advice of Solomon's concerning the use of the rod. He is often tried, condemned, and executed without being allowed a word in his own defense. "Yo'se done hurt dat baby, 'caze hit hain't er squallin' fuh nuffin," she declares, and although the little accused one is not guilty, his jacket is severely tanned.

Strange to relate, the pickaninny seldom minds chastisement. In fact, at school, many mischievous ones endeavor to see how many whippings they can get in one day. One little fellow, who was so black that soot would have made a white mark on him, was looked upon for a whole week as a hero, because he had received fourteen separate and distinct floggings in one day.—*Blanche M. Knowlton in The Pilgrim for January.*

⁂

The Medieval Religious Wars.

On both sides of the great controversy which took such fearful shape in the middle of the seventeenth century, but especially on the Protestant side, the minds of men were devoted, not to seeking that peace which was breathed upon the world by the New Testament, but to finding warrant for war—and especially the methods of the Chosen People in waging war against unbelievers—in the Old Testament. Did any legislator or professor of law yield to feelings of humanity, he was sure to meet with protests based upon authority of Holy Scripture. Plunder and pillage were supported by reference to the divinely approved "spoiling of the Egyptians" by the Israelites. The right to massacre unresisting enemies was based upon the command of the Almighty to the Jews in the twentieth chapter of Deuteronomy. The indiscriminate slaughter of whole populations was justified by a reference to the divine command to slaughter the nations round about Israel. Torture and mutilation of enemies was sactioned by the conduct of Samuel against Agag, of King David against the Philistines, of the men of Judah against Adonibezek. Even the slaughter of babes in arms was supported by a passage from the psalms, "Happy shall he be that taketh and dasheth thy little ones against the stones." Treachery and assassination were supported by a reference to the divinely approved Phinehas, Ehud, Judith and Jael; murdering the ministers of unapproved religions, by Elijah's slaughter of the priests of Baal.—*Andrew D. White in the January Atlantic.*

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⁂

A Barnyard Curiosity.

Any one who has taught in a school whose children live on treeless streets and are miles away from woods and fields, will be inclined to doubt whether in these respects the country school has not the best of the bargain. Not long ago in a school of two thousand children on the lower east side of the city of New York one of the teachers brought a hen and chickens to school for the benefit of her own class, none of whom had ever seen either a live fowl or a brood of chicks. With the consent of the principal the hen and her family were put into a barrel in the small garden in the rear of the school. It was arranged to have the entire school of two thousand children visit the back yard in squads of fifty each day for a week, each squad spending one half hour in observation. It was found that not only had the children, with few exceptions, never seen a hen and chickens, but that many of the teachers had never seen them either. So ignorant were both teachers and children as to the proper treatment of the creatures they were observing, that the principal found it necessary to assign someone to supervise the observations in order that the chicks might not be poked to death.—*The Chautauquan for December.*

⁂

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With the Children

By J. Breckenridge Ellis.

The Coming Man.

A pair of very chubby legs
Incased in scarlet hose;
A pair of little stubby boots,
With rather doubtful toes,
A little kilt, a little coat,
Cut as a mother can—
And lo! before us stands in state
The future's "coming man."

His eyes, perchance, will read the stars
And search their unknown ways;
Perchance the human heart and soul
Will open to their gaze;
Perchance their keen and flashing glance
Will be a nation's light—
Those eyes that now are wistful bent
On some "big fellow's" kite.

Those hands—those little, busy hands—
So sticky, small and brown;
Those hands, whose only mission seems
To pull all order down—
Who knows what hidden strength may be
Concealed within their grasp?
Though now 'tis but a taffy stick
In sturdy hold they clasp.

Ah, blessings on those little hands,
Whose work is yet undone!
And blessings on those little feet,
Whose race is yet unrun!
And blessings on the little brain,
That has not learned to plan!
Whate'er the future holds in store,
God bless the "coming man"!

—*The Beacon.*

❁ ❁

The Advance Society.

Next week begins our new continued story, "A Week with the Woodneys." I hope you'll like it. Sadie Evelyn Pugsley, Cedar Crest, Woodbine, Ia.: "I have determined with the new year to try to keep the Advance Society rules. I realize how important good reading is, and while it is hard to do it without some incentive, I hope with the aid of the Av. S. to do more than the rules require. Please state just what the quarterly report should contain." (Either a brief summary of work done, or a detailed account of each week, as you have time or inclination.) Mrs. A. F. Calvin, Brunswick, Mo.: "Enclosed you will find one dollar to use for our orphan Charlie, from a collection taken at our Christmas tree entertainment. God bless the work of the children!" (What a dear old Santa Claus, to remember our orphan!) Jean Chambers, Richwood, Ky.: "I think you must have the patience of Job, or you would refuse to tell the rules of the Av. S. again. I can't find time to do more than just keep the rules. Now you needn't begin to talk, for I *don't* crochet tidies, or 'make sofa cushions' either. And one *has* to talk a little about bonnets, if she is going to wear them. I send a dollar for Charlie, or for the missionary, as you think best." (I'll divide it equally.) Harry Buckley, of Lawrenceburg, Ky., has sent me a clipping about our missionary, which he takes from the Louisville Times; it appeared some weeks ago: "There sailed to-day from San Francisco a little Louisville woman with a purpose to devote her life to missionary work among the Chinese. Drusie Malott was born at Jeffersontown, Ky., twenty-two years ago. She was the daughter of a Christian minister. Her mother and brother live in this city. Drusie, at four years, could answer 267 Bible questions. She has always been of a deeply religious nature. She is a graduate of the girls' high school and of the business department of the public schools. Last July she resolved to be a missionary. She left for Chicago having, besides her railroad ticket, only fifty-five cents. After mission work in Chicago, she left with others for Los Angeles to be trained for foreign service. Since leaving Louisville she has received from those who learned of her purpose, the $149 necessary to pay her passage across the Pacific to China. Since leaving, she has written one of her friends, associated with her in Louisville mission work: 'No one can know how hard it was to leave mother and the loved ones. I had to pray over it for hours and ask God to give me the courage to stand out against all entreaties. But I am glad I have stepped out. I never knew such peace and quietness and joy in my life.'" (This is the girl whom the Advance Society is endeavoring to support so far away from her home. We have chosen her because from her words, her acts, her purpose, she shows that religion is with her a real thing—something for which she gladly gives up the comforts and pleasures of home and finds "quietness and peace" in entering a stranger's unfriendly land. Without support except as you send it to her, she goes with joy. And I think if the Chinese can learn Christianity from anyone they will learn it from a person like Drusie Malott.)

Richard Mitchell, Apache, Okla.: "I am 11 and in the 6th grade. I have just heard of the Av. S. and want to become a member. How long do I have to keep the rules before I can be on the Honor List?" (12 weeks.) "Where can I get a badge?" (You can send me 90 cents and receive the gold pin; as for the badge each one makes his own.) This came from Miss Tena, of our Orphans' Home: "Your letter to Charlie came all right, and the money enclosed. He is improving so much in his writing. He is a nice boy in every way. It was very impressive when he was baptized. I wished his friends could be there. But none were, except our big orphan-family and three ministers. Charlie goes as fast and as reckless as any boy with two good legs. He is learning his music lessons very well and very seldom gives us a particle of trouble. He is full of fun and keeps those of his table laughing most of the time. I am so sorry I did not get to see you at our convention. My! I was busy!" Vessie Porter, Hiawatha, Kan.: "I will write you a few lines to-day for the fun of it. I am going to the same old school-house. We are going to have a box-supper on Thanksgiving night. I wish you could come." (Maybe I can.) "My papa and sister have been visiting in Illinois over three weeks and I have been doing the chores and I have a big time of it, too, sometimes! I am so glad Teddy got in for President, but maybe you are a Democrat." (Yes, maybe I am; but what has that to do with being glad about Teddy?) "Our teacher is a Democrat." (I should be pleased to meet her.) "She yelled 'Hurrah for Parker and Davis' so much that once when I went to cry 'Hurrah for Roosevelt and Fairbanks,' my tongue slipped and I *almost* said 'Parker and Davis,' and she said she had one girl converted; but it didn't last long, I'm thinking. I took music lessons all summer, but I want vocal lessons, too, when school is out. We have 48 pupils enrolled. How is the Av S.? I don't see the Evangelist till I go to the library in town. I don't think it much fun to not get an answer to my letters from you, so I send two pennies, for I can't find a stamp." (I bought a postal with one of the pennies and told Vessie that I just can't write letters to my young friends, it would take quite *all* my time. The other penny I put in our orphan fund. Speaking of pennies—the other day Ruth Thompson came over—it was on her 13th birthday, and she brought an offering of 13 pennies—a penny for each year. I think that was ever so much pleasanter and more profitable than my giving her a birthday present. I put three cents in the orphan fund and a whole dime for the missionary. In September I received 50 cents from Mrs. Carrie Johnston, of Eskin, Mo., and the same amount from a Colorado young lady who was visiting Plattsburg. Soon after a young lady living in Plattsburg gave me a dollar—all for our orphan.) Hazel Gilmore, Shenandoah, Ia.: "I inclose 90 cents for a gold Av. S. pin." (Did you get it?) "I have kept the rules several times for eight or nine weeks, but never for 12 weeks but once. I would like to see Charlie and Joe." Oklahoma City: "Enclosed find 50 cents for Charlie from another grandma who loves boys and prays God to bless them." S. John Duncan-Clark, Rushwell Manse, Throopshire, N. Y.: "My wife and I were away from home last summer when Charlie was visiting you. Had we known earlier, we should have been delighted to welcome him here. We live right out in the country, four miles from Auburn. We think Charlie could have had a good time with us. We love children, and as God has given us none of our own, we feel especially drawn to the homeless ones." (By the way, I wonder if any will invite Charlie for next summer to spend a week with them? New York, however, is too far. The trip is so much longer than our pocket-book!) Eva Williams, Delta, Col.: "I wish to join the Av. S. I am nine years old and in the fourth grade. As we have no Christian church here, I attend the Baptist church. As my sister is writing, I will close for this time." Alma Williams: "I kept the Av. S. rules for one quarter three years ago. I have started again. I am 13 and in the eighth grade. I joined the Baptist church three years ago. We live two miles from town on the banks of the Gunnison river. In summer it is very pretty here; the river in front, a grove on the left and back, and alfalfa to the right. I have taken music lessons two years. Two of my brothers have trombones, one a cornet, another a violin, my sister a

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guitar and papa a piccalo. How long does a person have to be a member before they can have an Av. S. badge?" (Membership and badges begin simultaneously.) "I send 25 cents for our orphan. God has said, 'As ye have done it to the least of these, ye have done it unto me.' My sister and I are piecing a quilt and we have 15 blocks. My brother is taking an electrical engineering course at the California University. I am very glad you are going to write another story."

New Honor List.—Manie Bayless, Mulkeytown, Ill. (7th quarter); Jean Chambers, Richwood, Ky. (10th); Ruth Sampsel, Columbus, Mo. (8th); Beulah Shortridge, Greenwood, Ind. (3rd); Bertha Beesley, Moselle, Mo. (24th); Ednah Shriver, Nebo, Ill. (6th); May Speece, Bucklin, Mo. (8th and 9th sent at same time); Mary Rice, Harrisonville, Mo. (4th); Mrs. F. A. Potts, Chattanooga, Tenn. (14th); Evelyn Hord, Grayson, Mo. (6th). On Christmas day of 1903, Mrs. Deborah Ely, of Joplin, Mo., then 87 years old, sent a dollar for our orphan, and a New Year's greeting for the Av. S. Little late getting to it, in my report. Will announce prizes presently.

Plattsburg, Mo.

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◆

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◆

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◆

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◆

The first edition of the Lesson Commentary is in the hands of the brethren, and more than half of the second edition will go out to-day, so that all those ordering should have them by the middle of the week coming.

◆

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◆

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◆

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◆

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◆

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◆

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Vol. XLII. No. 3. January 19, 1905. $1.50 A Year

BUSINESS IN RELIGION.

A WRONG idea may work infinite mischief. The idea that religion and business are two separate and distinct things and should not be mixed, is a fundamental misconception that has wrought untold harm to the kingdom of God. That a business man may be a Christian and not put his business sense, his business experience and his means at the service of the church, is a notion that needs to be extirpated. For years our local churches, and particularly our state and national conventions, have suffered because the business men of the church—the men of affairs—were not behind the enterprises of the brotherhood with their capital, zeal and brains. To remedy this, the "Business Men's Association of the Christian Church" was organized at our last National Convention. It is nothing less than the effort to mobilize the most potent forces in our churches for aggressive Christian work. It is calling into active service a mighty unused reserve force preparatory to a great forward movement. National in its scope, worldwide in its purposes, it has its feet planted in the local congregations, and its hands outstretched to help forward every good work of the church. With the blessing of God, it has in it the promise and potency of infinite possibilities.

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For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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2. Because it charges no tuitions it must rely upon the gifts of its friends and the friends of ministerial education for its support.

3. The Bible college is the only institution in Missouri devoting itself entirely and exclusively to biblical and ministerial education.

4. The Bible college is reaching many of the young men and women who are coming in increasing numbers every year to the university of Missouri and the various colleges in Columbia.

5. Our beautiful and commodious new building will be ready for occupancy in February, and the problem of furnishing it is upon us. Your gift would help mightily. Thirty rooms are to be furnished for dormitories, and from these we must have an income to meet the annuity due to Brother and Sister Lowry upon their gift of $15,000, and to care for the running expenses of the building itself. Perhaps your congregation, or some member, would undertake to furnish a room. If so, will you not kindly correspond with us?

6. Lastly. We long to be serviceable to the growing cause of Christ in Missouri and neighboring states. Can you therefore put us in correspondence with young men who are available for the ministry or for missions? Can you yourself influence any of the bright and consecrated boys of your congregation to devote themselves thus to Christ? The harvest is ripe; the laborers are few. We ask you to join us in prayers that the Lord will send forth laborers into his field. W. J. Lhamon, Dean.

Columbia, Mo.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. January 19, 1905 No. 3

Current Events.

The True Moral.

Mr. Dooley is right—as he not infrequently is—in his analysis of the Chadwick case and the moral and financial principles underlying it.

> "How d'ye suppose that there lady fr'm Cleveland fooled thim bankers?" asked Mr. Hennessy. "Ye'd think they'd be too smart to be bunkoed."
>
> "Don't ye believe it," said Mr. Dooley. "Nobody is too smart to be bunkoed. Th' on'y kind iv people that can be bunkoed are smart people. Ye can be too honest to be bunkoed, but niver too smart."

Right, Mr. Dooley. The man who is bunkoed is, nine times out of ten, *particeps criminis* with the man who works the game. The two feloniously conspire to ignore the common principles of morality and fair dealing, and to get unlawful gain. But they do not deal frankly with each other, like honest thieves, so one of them pays tribute to the other. Then the rascal who loses calls the police. That is the natural history of most confidence games, whether of the gold-brick, three-shell, turf-investment or bogus-security variety. The case of Mrs. Chadwick was of the same sort. There is little doubt but that her wonderful success in securing money from banks was due to no hypnotic influence but to the promise of large bonuses which induced the bankers to take the chances and by the impartation of "secrets" which would put the bankers in a position, as they supposed, to blackmail certain well-known and wealthy men. The resulting crash and scandal are a warning to the bankers not to be more careful in their scrutiny of securities but to be more honest.

◆

The Foolish Rich.

Perhaps we ought to be pretty well accustomed by this time to violent contrasts between poverty and wealth, but there are occasions when those who in reality can least afford to do so—namely, the rich—seem to go out of their way to make the contrast odiously conspicuous. The papers of a single day last week contained two "stories" which help to explain each other. One told of a $50,000 dinner for 36 people at the St. Regis hotel in New York, and the other gave some startling statistics of the poverty in that city. The dinner has already been a good deal commented upon, as of course it ought to be, for the advertising thus received by the host is one of the legitimate returns for his expenditure. The dinner was served in the "white marble room" of that luxurious hostelry, and the gold service was used exclusively. We are told that "no other metal was in sight" and very little porcelain. Other details are freely given by the press—whether accurately or not. But, however the details may have been, it is clear that a dinner costing nearly $1,400 per plate must have been a tolerably gorgeous affair. The comments which this episode suggests, are doubtless commonplace, but they are true. The plain fact, however commonplace, is that such a use of money is trifling with the sweat and blood of humanity. Fifty thousand dollars does not come without toil—somebody's. And when some gilded fool spends it on a night of revelry, it is as though you saw him pouring out the very life fluid of humanity for the fun of hearing it gurgle and seeing it flow. Of course it is, in principle, no worse than thousands of less conspicuous cases, but it makes one long for the pen of a Tolstoy to say again with a new fire some old familiar things about the relations of man to man.

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The Other Story.

The other story, which came into sharp contrast with that of the St. Regis dinner, because it happened to be published on the same day, told of the poverty of New York City. A careful student of society, the former head of a university settlement, says there are 70,000 children in New York who go to school hungry every morning because there is not food enough in their houses to make a meal. He says that in that city there are two-thirds of a million people who are in acute distress by reason of poverty—not merely anxiety about the future, but actual suffering in the present. There are 4,000,000 paupers in the United States, according to his estimate, and one out of every eight in our total population is in grinding poverty, either being cared for at public expense or earning a wage which is grossly inadequate for a decent support. 1,700,000 little children, who ought to be dividing their time between school and play, are in factories and mills. There are other figures of similar import, but these are enough. Is it not fortunate that the windows of the "white marble room" in the St. Regis do not afford a good view of the scenes where these manifold tragedies of poverty are being enacted? It is no crime to be comfortable and happy, even in a world which contains much of unhappiness and discomfort. But it is scarcely less than criminal to be wastefully lavish in the midst of want. And it is monumentally foolish for those who are on top to flaunt in the face of society the evidences of the need of a sweeping readjustment. And it is, moreover, stupidly vulgar to spend fortunes on the mere glitter of gold service for a few hours in a world where there are things really worth doing with money. If Miss Corelli wishes to direct against such cases her criticisms of the vulgar rich, we will give her a hearty second.

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Charges Against Senators.

The crusade against graft in the public service is getting uncomfortably close to some members of the United States Senate. Mr. Niedringhaus, who had been chosen by the Republican caucus for election to the Senate from Missouri, has been called upon to defend himself against a charge of receiving large campaign funds from the St. Louis brewers, on an agreement that he would favor legislation favorable to their business. The official investigation vindicates Mr. Niedringhaus, and he is likely, at this writing, to be elected as Senator by his full party vote. Senator Mitchell, of Oregon, has been indicted for conspiracy to defraud the government of public lands in Oregon, Idaho and California. Representative Hermann, also of Oregon, and United States District Attorney Hall, of the same state, are involved in the same charges. It is beyond question that the distribution of public lands in our western domain has been a fertile field for jobbery and graft in various forms. The enormous grants to some of the railroads in the west and northwest come properly under this head. Fraudulent claims under the homestead laws have also been common and the abuses which are now being uncovered are of this sort. Many minor offenders have been prosecuted during the past year, but the prevailing opinion has been that the greatest guilt has been higher up and that certain parties in high political circles were promoting these nefarious schemes and using their official influence to that end. The indictment of a United States Senator and other high officials is the result of an earnest effort of the department of justice to trace the fraud to its true source.

Senator Platt Attacked.

Of a different nature but not less startling is the charge which has been made against Senator Thomas C. Platt, of New York, by Mr. Post, chairman of the Postal Progress League. This league has been active in trying to secure legislation to improve the efficiency of the postal service, especially by the adoption of the post cheque currency plan and by the establishment of a parcels post similar to that in operation in several European countries. Both of these would bring the postal service into competition with the express companies far more seriously than at present. Senator Platt is president of the United States Express Company, and he opposes the proposed measures. Of course it would be wholly unfair to assume that his relation to the express business is the cause for his opposition to the postal bills. But Mr. Post claims to have evidence on this point. He says: "Senator Platt was approached by my representative to know his attitude on the question, and he clearly defined the fact that he was opposed to the measure (post cheque currency) *because* it was contrary to the interests of the express companies." On this ground Mr. Post is asking the Supreme Court to issue a restraining order to prevent Senator Platt from taking his seat because he does not fulfill his duties according to his oath of office. The mode of procedure is unusual, probably unique. Very likely the court will disclaim jurisdiction, and in any case it will manifestly be difficult to procure the kind of evidence that a court must require, since the issue has to do solely with the senator's motive in opposing the bills. But the case has the merit of bringing forcibly to mind the fact that there is in the United States Senate a coterie of men who are very closely allied with important private interests which stand to make or lose millions by the passage or defeat of pending bills. It is considered indelicate, even scandalous, for a judge to sit in trial upon a case in which he has even the remotest personal interest on either side, and of course no man is allowed to serve as juror in a case involving his own financial or personal interests. They are not asked to be impartial in spite of their private interests, but are ruled out to make room for those for whom no private interests are involved. Why should not the same principle apply to the making of laws as to their enforcement?

* * *

Cotton Twining.

He who pitches too high need not be surprised if he does not get through his song. The slump in cotton is a result of a lack of common sense. The effort last year to push the pendulum too high in a "corner" gave an unhealthy excitement to the culture of cotton, and this year there is an unprecedented crop, with diminished demand. The pendulum has swung the other way, and now there is talk of burning 2,000,000 bales of cotton to restore the equilibrium. And while foolish planters, in their disappointment at not reaping, as a result of speculation, get wild in their talk and action, England and France are seeking to extend their cotton fields in their colonies, so as to be more independent of the American. The American "has a good thing," but by the greed of some speculators, may lose very largely his foreign market, if he be not wise.

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Postal Rates.

We have often commented approvingly upon the proposed post cheque currency plan. It was approved by the department, but rejected by the last Congress. The reasons which the committee gave for its adverse report were so shallow and transparent that they ought to be circulated by those in favor of the measure. As bearing upon the further measures proposed by the Postal Progress League we quote certain facts contained in a recent statement by the secretary of that association:

LETTER AND SEALED PACKET POSTAGE.

Germany	8 oz.,	5c
England	4 oz.,	2c
American Congressmen	4 oz.,	Free
Other Americans	4 oz.,	8c

England has increased her two-cent weight limit from one ounce to four ounces with almost no increase of expenditure to the post office.

LOCAL FREE DELIVERY.

In 1690 London had a penny (two cents) free delivery post carrying letters and parcels up to a pound, insured up to $50.

FREE DELIVERY RATES TO-DAY.

LETTERS.

Imperial Berlin		Republican New York	
8 oz.	1c	8 oz.	16c

MERCHANDISE PARCELS.

GERMANY. Distances up to 46 miles.		UNITED STATES. Within local delivery.	
11 lbs.	6c	1 lb.	16c
22 lbs.	12c	4 lbs.	64c
33 lbs.	18c	11 lbs, 3 p'cels,	$1.76

DOMESTIC PARCELS SERVICE

COVERING AUSTRIA AND GERMANY.	UNITED STATES.
11 lbs. (over 46 miles)............12c.	1 lb..................16c.
	4 lbs ....64c.
Insurance to full value.	No insurance, even on registered parcels.

FOREIGN PARCELS POST.

GREAT BRITAIN. To outside world		UNITED STATES. To outside world	
3 lbs.	24c.	1 lb	12c.
7 lbs.	48c.	3 lbs	36c.
11 lbs.	72c.	4 lbs. 4 oz.	60c.
Limit of value	$600	11 lbs. service generally cut off.	
		Limit of value	$50

The Postal Progress League asks of Congress:

1. The enactment into law of H. R. 15,983, consolidating third and fourth class mail matter, at one cent per each two ounces, as recommended by the Post Office Department, thus reducing the present merchandise rate fifty per cent.

2. The enactment into law of H. R. 7,874—the Pope Parcels Post Bill—providing for the consolidation of third and fourth class matter, insuring parcels up to their full value, extending weight limit up to eleven pounds, and with rates:

3 oz. parcels	1c.
1 lb. parcels	5c.
11 lb. parcels	25c.

3. A convenient postal currency to supplement our inconvenient money-order service.

4. A local delivery parcels post, carrying large parcels at low rates, reviving the old post coach service on the rural post route.

5. The extension of the free rural service to the whole country.

* * *

College Fraternities.

It has been a question with educators for some time as to whether the Greek letter fraternities in connection with a great many institutions of learning were not an evil rather than a blessing. It has been argued by some that their tendency is to cultivate "snobbery" on the part of their members, and to unfit them, in a measure, for that free intermingling with people of all classes which is so marked a feature of our American life. Some time ago President Harper from the University of Chicago appointed a special committee to investigate conditions in these fraternities connected with the secondary schools in affiliation with the university. The committee, we understand through the daily press, has made its report, after due investigation, and such report is unfavorable to these societies, characterizing them as "an evil and a curse." The report points out the tendency in these fraternities to such evils as "smoking, drinking and card playing until a late hour," and advises President Harper to forbid all fraternities and sororities in the schools under his control. What effect this will have upon fraternities in general remains to be seen. Perhaps the agitation may result in correcting the abuses if it does not abolish the societies.

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Forest Preserves.

Closely allied with the great irrigation schemes with which our government is rightly concerning itself, is the question of the preservation of our magnificent forests. The first congress ever held in this country in the interests of such preservation has just been in session. Even the lumber companies, which have had no compunction in ringing trees, so long as profits were in sight, and the railways are getting alarmed at the rapid disappearance of our forests. The woodman's axe and saw are steadily cutting away the woods, and fires devastate, sometimes due to the carelessness of hunters and campers, and sometimes the result of deliberate effort to improve pasturage or to clear a portion of land. The government established nine additional forest reserves last year, but its plans will be of little avail unless a rising public opinion backs up its efforts to check the vandalism with which the country has been cursed.

Characteristics of the New Evangelism.

In the old evangelism, special stress was laid on the work of getting God willing to save sinners. To this end, earnest prayer was made that God would send convicting power and regenerating grace, and convict and convert men. When penitents came to the altar to be prayed for, this was the prayer that was offered in their behalf. In the new evangelism, God is presented as seeking the sinner, and as anxious and willing to save all who will come to him. Its effort is to persuade men to be reconciled to God, and not to persuade God to be reconciled to men. It lays stress on human responsibility, and points out that God cannot save man without his consent and co-operation.

In the old evangelism, the appeal was to the emotions, or the spirit of fear, and the chief reliance of the popular evangelist was upon death-bed scenes and pathetic stories. The chief motive urged for immediate repentance was to get ready for death and for the judgment. Religion was not presented as having much relation with the life that now is, but as a sort of insurance against future punishment. In the new evangelism, the gospel is preached as "the power of God unto salvation to every one that believeth." This means the preaching of Christ—his incarnation, his life of sinless perfection, his teaching, his death for man's sins, his burial, his resurrection from the dead, his ascension to the right hand of God, the descent of the Holy Spirit who was sent by him, and the proclamation of the terms of pardon through men who were guided by the Holy Spirit. Salvation is presented as fitting men for living here and now, as well as for dying. Christianity is presented as meeting the universal needs of man, and as the only means by which he can be brought into that perfection of character to which it is God's purpose to bring men.

The old evangelism was vague and indefinite in its directions to those who desired to enter upon the Christian life. It often left convicted sinners weeping and mourning because they could not find pardon and peace. Many became hardened and skeptical under such teaching. The new evangelism not only holds up Christ as the personal Savior, but points out clearly and definitely how men may accept him and his offer of salvation, and rejoice in the knowledge of sins forgiven. When men are brought to faith in Jesus Christ, and have a desire to become his followers, they are told, in the new evangelism, to put that faith and desire into the concrete acts of confessing Christ, and of being baptized in his name.

During the editor's recent visit to Denver, he heard a paper read at the ministerial alliance by a student of the new psychology, on the psychology of conversion, in which the writer urged, among other things, the value of putting the gospel into some concrete form so that men could take hold of it. Speaking to a Methodist minister on this point, after the adjournment, we called his attention to the value of the confession of Christ and baptism, as fulfilling this demand, and as having been, no doubt, provided in the gospel for this very purpose. He agreed with us at once, saying: "That is right; when men profess a willingness to be saved, close the contract with them at once!" We thanked him for the phrase—"Closing the contract"—and told him that was the greatest weakness in much of the popular evangelism of our day. When two business men agree on the terms of a trade involving large business interests, they do not separate with this vague agreement, but *close the contract* in some formal way that commits each other to the deal. Why not be as sensible in religion?

In his recent work on "Education in Religion and Morals," Prof. George Albert Coe, speaking of the value of the concrete in religious teaching, says: "Preaching, for example, is often weak, in spite of both intelligence and earnestness, because it fails to reveal a direct way for the hearers actively to apply the truth they hear" (p. 129). Again, the same author says: "As religious training has in the past erred by putting symbol in the place of reality, so there is danger in our day of not registering our moral and religious experience in any sufficient manner" (p. 169). We shall learn, after awhile, that the New Testament evangelism is based on the laws of the human mind, and that it has anticipated, by two thousand years, the findings of the new psychology.

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Comparing Views—Baptists and Disciples.

The Watchman (Baptist) of Boston contains in its issue of Jan. 5 a paper which was read before the joint conference of Baptist and Disciple ministers in Washington, D. C., October 31, 1904, by Rev. C. F. Winbigler, D. D., pastor of the First Baptist church. The paper is in good spirit and was evidently written with a desire to be fair and just to both religious peoples involved. It mentions seven points of "fundamental agreements," namely: (1) the Bible the authoritative rule of faith and practice; (2) man's sinfulness and need of regeneration; (3) believers only should be baptized; (4) immersion of believers in water in the name of the Lord Jesus, is the only Christian or New Testament baptism; (5) that churches should be composed of baptized believers only; (6) the autonomy of the local churches; (7) that the Lord's supper should be regularly celebrated.

Then follow several points of "incidental agreement," including the setting apart of ministers; what the officers of the church are; calling Bible things by Bible names; believing in educational and missionary work; separation of Church and State; in holding the generally accepted theology; in having "the short but comprehensive creed — Faith in the Lord Jesus Christ and obedience to his will and word." It is a little remarkable that this last item should be mentioned as an "incidental agreement," rather than as an "agreement in fundamentals." There is certainly nothing more fundamental in Christianity than its creed, and to agree on that is to be far along on the way to union.

In the matter of "disagreements," the writer does not always present the representative thought among the Disciples. The statement concerning our attitude toward the Old Testament is a case in point. He states the Baptist position as follows: "The Old Testament is not only the history of the Jews, but is the prophetical book of the world, containing eternal principles for individual, social and national life." Very few Disciples would dissent from that statement. Modern historical investigation of the Bible has made the Old Testament a much more living book than it once was. There is a great deal in the Old Testament Scriptures besides the old covenant, which, in the days of the apostles, was "ready to vanish away." Nor is it true that the deity of Christ is a more "cardinal and fundamental doctrine of the Baptist denomination," than it is among the Disciples. On the contrary, that truth is given a much more central and controlling place in our theology and practice than it has yet obtained among Baptists. As to the operation of the Holy Spirit, the writer says: "The Baptists believe that the Holy Spirit ordinarily operates through the truth to regenerate a soul, but, unlike the Disciples, they would not limit Him in His operation, and say that He can not and does not at times operate independently of the word." We doubt if there is a single representative teacher and preacher among the Disciples of Christ to-day who would limit the operation of the Holy Spirit to the written word. The statement that "the Holy Spirit operates through *the truth*," is very much broader than to say that He operates only through the *written word*, which is only one form of expressing truth. God's providences, the experiences of a human soul, influence of a Christian life, etc., are often used, no doubt, as means through which the Spirit conveys the truth to the mind and heart. Again, the writer does injustice, unintentionally, no doubt, when he says that "Disciples say that faith is a mere assurance and acknowledgment of facts." On the contrary, Disciples no less than Baptists, hold and teach that faith means "assent of the mind and consent of the heart, and trust of the will, in the personal Christ as a Savior."

It is no doubt true, as the writer claims, that there is a difference between the teachings of the two bodies as to the place which baptism occupies in its relation to formal pardon, and formal admission into the kingdom of God; but that the view of the Disciples verges on that of "baptismal regeneration" is not true. We would like to refer Dr. Winbigler to the little book of Dr. W. T. Moore on "The Fundamental Error of Christendom," which, the author holds, is baptismal regeneration. We must not say that to hold and teach what the New Testament says concerning baptism in its own exact words, verges on baptismal regeneration.

The whole article emphasizes the fact that Baptists and Disciples should become better acquainted with each other. They are much nearer together than they think. Each of them fails to some extent to get the point of view of the other, and hence to understand each other fully. The "plan of union" which the writer of the article emphasizes is for each of the two bodies to emphasize certain things, which, in his judgment, need more emphasis, and to modify its attitude concerning other points, which, in his judgment are made too prominent. The suggestions are, in the main, very wise, but they are not likely to be carried out except through a more free intermingling with each other, and a better understanding of each other. How can that be brought about?

Editor's Easy Chair.

At this writing, we are having what is called an "old-fashioned winter." There is snow, ice and sleet in abundance, with the mercury playing about zero. But why do we call such weather an "old-fashioned winter?" The tradition prevails that fifty years ago the winters all used to be made up of this kind of weather. You have heard your fathers and mothers tell of the deep snow that fell when they were boys and girls, and how they walked right over the tops of the fences, hunting in the fields or going to school. They have told you, too, how the rivers were all frozen over so that wagons could cross upon the ice, and what a number of people were found frozen to death. "Ah," they say, "we do not have such winters as those any more!" They may admit that this looks a little *like* the winters of those days, but after all it isn't the real thing! But the strange thing about it is that if you press these old people they will admit that when they were young their fathers talked to them the same way! Do the old people, then, consciously falsify concerning the weather? Certainly not. They report faithfully what they find registered in their memory. But it is only the unusual or extraordinary that makes deep and lasting impressions. The rest—the ordinary winters—have faded out of memory, leaving only the impressions of the extraordinary. This is one of the delusions of memory.

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Every one of us can recall some event, or circumstance, back in childhood that made a profound impression on the mind. Perhaps it was a death in the family, or of some neighbor. Perhaps it was a little journey—the longest you had made up to that time—when you saw strange scenes and met with strange people. One of the earliest scenes, standing out in our childhood memory, is that of a covered wagon standing before the gate, as some relatives called by on their way to Texas to say good bye. There were tears and sad farewells. How far away Texas seemed in those early days! We can recall, too—and who of us can not?—bright, happy days that stand out, clear and distinct above other days, because of the happiness which came to us from some little circumstance that would seem trifling to us to-day. How little it takes to make the child-heart happy, and how ineffaceable is the memory of the deed that confers the happiness! The ravages of time which destroy so many of the works of man can not obliterate from the human heart the memory of a kind word or a loving deed, that dries up tears and dispels sadness and fear. Not for the weather's sake, then, have we referred to this law of memory, but for the sake of the childhood of to day. Deep and lasting impressions for good may be made upon the plastic mind and heart of the child. These will loom up as bright spots in memory, when the hair is streaked with gray and the eyes are dimmed by age.

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Geologists tell us that deep down in the earth, on the hard surface of the rocks, formed in the remote ages of the past, are the tracks of birds, which were made in the then plastic material, and which have been perpetuated through all the intervening cycles of time. If parents and teachers could only realize that the child minds with which they are dealing are thus plastic and capable of receiving indelible impressions, how careful would they be in their actions, in their examples, and in their words, to make only such impressions as they would have perpetuated in the lives and characters of those whom they are training! How this fact emphasizes the value of early religious training, and of planting the young mind with the religious facts and truths that will abide with it forever! This is why the memorizing of selections of scripture and of noble poetry is so important a part of the education of young children. How it emphasizes, too, the law of kindness to children, both in the home and in the school! One of the saddest confessions we ever heard from the lips of a man, was the statement that he carried with him no bright recollections, no tender memories, no impressions of unselfish love, from the days of his childhood. He felt, he said, that his whole life had been impoverished by the lack of this treasure of pleasant boyhood memories. God forbid that there should go out from the homes of any of the readers of the Easy Chair, any boy or girl, to face the trials and temptations of life, unblessed by the memory of a Christian home, with its atmosphere of mutual love, and of mutual sacrifice for each other's happiness, and of the godly example of a father and mother!

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A lady reader of the Easy Chair doubts whether she comes within the class of people we recently described as readers of this department. She would like to be, she says, but she finds it hard to be content with her lot in life, and she frets against the bars of circumstance that shut her out from the larger world, into which she would like to enter. Perhaps there is a little pride at the bottom of this fretting at one's lot in life. Nothing is more delusive than the idea, which is all too common, that if we had a larger sphere, or even a different sphere from that in which we find ourselves, we could do more good and be happier. The probability is, we are just where we ought to be, and where we can accomplish most good, if we could make up our minds to make the best of our situation. God wishes every humble, circumscribed sphere of life illuminated and glorified by the radiance of Christian faith, courage and patience. "He giveth grace to the lowly." And Jesus said: "Learn of me, for I am meek and lowly of heart." In this spirit of humility, we shall find opportunity, in every condition of life, to do good and to come into touch with God, who counts the humblest act done out of love for him, or for one's fellowmen, as immortal. Abide with us, sister, and we will seek to do thee good.

Notes and Comments.

Governor Folk's inaugural address sounds very much like his campaign speeches. He strikes the same clear, strong notes of reform which he then struck, and does not yield one hair's breadth because of the new power which has come to him from his election as governor. Official dishonesty is to find no quarter; participation in political affairs by all the voters is urged as a matter of common duty; the cities should have home rule; the police should be non-partisan; honest elections must be maintained at all cost, and a high ideal of civic righteousness should be demanded and maintained. These are some of the distinctive notes in the Governor's inaugural. The fact that Speaker Hill (Republican) left the chair to propose a resolution of endorsement of the policy outlined by Governor Folk, and that this resolution passed by a practically unanimous vote, gives hope that we are to witness an era of political reform in the state of Missouri, such as the oldest inhabitant has never seen. We have always believed that Mr. Folk, if elected governor, would do his duty in that high office as faithfully as he did in the humbler office of circuit attorney. He is starting out that way.

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A great convention is being planned to be held in the city of New York next November in the interest of church federation, or a closer co-operation among the various evangelical Protestant bodies, in extending the kingdom of God on earth. We quote the following from a circular received:

> The convention of 1905 is assured. For the first time in the history of the Protestant evangelical churches in the United States, delegates representing denominations whose aggregate membership is over seventeen millions, will meet together for mutual counsel and federated action regarding matters of common interest. The letter missive that has called together the messengers from these churches that hold to Christ as the head says, "We believe that the great Christian bodies in our country should stand together and lead in the discussion of, and give an impulse to, all great movements that 'make for righteousness.' We believe that questions like that of the saloon, marriage and divorce, Sabbath desecration, the social evil, child labor, relation of labor to capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration and international arbitration—indeed all great questions in which the voice of the churches should be heard—concern Christians of every name and demand their united and concerted action if the church is to lead effectively in the conquest of the world for Christ."

It would indeed be a great thing to bring to bear the united sentiment of these seventeen millions of Christian people on the great questions mentioned above. Why should it not be done? Why not join hands to push forward these great moral reforms while we are coming to a better understanding of each other and of the truth so as to form a more perfect union? Of course such co-operation does not involve or contemplate any interference with the perfect autonomy of any religious body thus co-operating. It will be a great convention and may mark a new era in the history of Protestantism in the United States.

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The Herald and Presbyter, referring to the proposed union between the Presbyterians and Cumberland Presbyterians, speaks of it as "a union on the basis of our own doctrinal standards." That makes it a little hard for the Cumberland brethren, among whom are some of the best people we have ever known, to accept the proposed union. How much more simple and easy is the plan of union between Free Baptists and Disciples of Christ, where each body invites the other, not to its "own doctrinal standards," as the basis of union, but to the New Testament, to which both agree to conform their faith and practice.

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The young revivalist to whom Brother Durban refers, and who has so deeply stirred all Wales, is thus described by a London paper:

> A wealth of black hair surmounts a head of no unusual contour or size. His black, searching eyes flash forth a message of hope and ambition. Now to the right, anon on the left, then straight ahead he peers into the faces of his mixed congregation as if to read the condition of the soul. His face bears the pallid hue that sleepless nights and long vigils ensure. His arms are either uplifted, outstretched, or folded—not still for a moment. And listen to his remarks: you are struck with the homeliness, the simplicity of the practical truths he enforces. His theme is the love of God. "Oh, friends," he declares, in the emotional language of Wales, "do you know what the love of God is? My heart is full to overflowing. Will you not also have the love of God in your heart? Oh, that I could tell you what it is and what it means. I ——" but his voice is choked, and tears trickle down the revivalist's cheeks; nor is he alone in his weeping. Someone relieves the intensity of the strained atmosphere by striking up a favorite song. In an instant the face of the preacher is wreathed in boyish smiles, and, with hypnotic sways of the hands, he leads the vast choir in their exultant singing.

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Wherever he goes the evangelist insists on the following four essentials:

> 1. "Is there any sin in your past that you have not confessed to God? On your knees at once. Your past must be at peace."
>
> 2. "Is there anything in your life that is doubtful—anything you cannot decide whether it is good or evil? Away with it. There must not be a trace of a cloud between you and God. Have you forgiven everybody—everybody? If not, don't expect forgiveness for your own sins. You won't get it."
>
> 3 "Do what the spirit prompts you, obedience—prompt, implicit, unquestionable obedience—to the spirit."
>
> 4. "A public confession of Christ as your Savior. There is a vast difference between profession and confession."
>
> Some of the older inhabitants state that they do not remember anything like the present revival. Comparing it with the great Welsh religious revival of the years 1859 and 1860, they say that one great difference was that the revival of thirty-five years ago was largely a revival of fear, caused by the fact that the scourge of cholera was then heavy on the country, whereas the present awakening is one brought about by the manifestations of God's love.

It is in the earnestness and sincerity of the evangelist that his power lies. His utterances are reported to be crude and commonplace.

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The Standard (Baptist) of Chicago, presents reasons for the union of Baptists and Free Baptists. Among other reasons, it states the following:

> The union would help towards the fulfilment of our Lord's prayer for the unity of his disciples. It is easy to descant upon the advantages of ecclesiastical competition and assert with loud voice that the divisions of Christendom work out the glory of God and the good of the kingdom. It is well to empasize that unity of spirit which is constantly increasing. But whoever gives careful thought to the work of making this world God's world cannot fail to realize that there are grave evils arising from a divided church of Christ. No one is wise enough to devise practical ways and means for the unifying of Christendom, but it is certain that its beginnings must be found in the coming together of those bodies which have most in common. If the various Baptist bodies cannot unite or the different Methodist organizations be merged, there is little hope for the union of denominations widely separated in faith and practice.

All of which is very good, indeed. It is refreshing and reassuring to see one of our staunch Baptist journals raising its voice in behalf of Christian union. It was not ever thus. It betrays their kinship to another religious body that has been urging the duty of Christians to unite these many years. We feel grateful for this reinforcement in our advocacy of Christian union from one of the ablest of our Baptist journals.

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The different branches of the Presbyterian family—"the split P's," as one of their number has called them—are working at the problem of federation among themselves, having, it seems, despaired of effecting a complete organic union. Committees of seven of these Presbterian and Reformed churches in the United States of America, met recently in Pittsburg and adopted a plan of federation, which, we presume, will be submitted to the various Presbyteries for their approval, if it shall meet with the endorsement of the supreme judicatories of the several churches. The plan provides that each church, entering into this federation, shall retain its distinct individuality, that is, its own creed, government and worship, and all its rights and powers, except such as may be delegated to the "Federal Council," which is to be formed. The object of this council is stated to be "the prosecution of work that can be better done in union than separately." This federal council is to consist of at least four representatives from each of the constituent churches for each 100,000 communicants, or fraction thereof, up to 300,000, and where a church has more than 300,000 communicants, then four representatives for each additional 200,000 communicants, or fraction thereof. These representatives are to be selected by the general assemblies of the various bodies. This federal council is not to interfere with the autonomy of the different churches, but shall promote their co-operation in home and foreign missionary work, and in their publication and educational interests. It remains to be seen how this plan will be received by the churches. The significant fact is that it is a movement in the direction of closer union and co-operation, which is so marked a feature of the times.

The City the Goal*

By Lloyd Darsie

The quest of Abraham, the man of faith, is also our quest. The vision that filled his soul is the vision that beckons us on. The city is the goal of our ambition, "the city that hath foundations, whose builder and maker is God." When the hour of destiny was striking; when the fulness of time was come; when great world empires had come and gone; when the last universal kingdom had reached "the golden age"; when Daniel's vision was to be realized; when the God of heaven set up the everlasting kingdom, he selected a city. Jerusalem was the beginning point. Here the highways of the nations met. Here the civilizations of the world converged. Here at this focal point, here in this forum of the nations, the cross was planted, the divine love was manifested and the world's altar was erected. When Jesus made his program for world-wide conquest, he said to his disciples, "Begin at Jerusalem." "Ye shall be my witnesses in Jerusalem and in Judea and in Samaria and unto the uttermost parts of the earth." Jerusalem was a strategic point. The city, as ever, offered unbounded opportunities. Here the leaven was put in the meal. Here the mustard seed was planted. Here the handful of corn was scattered on the top of the mountains. Here the gospel was first proclaimed and the law went forth from Zion and the word of the Lord from Jerusalem. Thus Almighty God ordered his advancing and conquering kingdom. Thus great victories of faith were won; and let it be remembered that the apostles, under the immediate guidance and inspiration of the Holy Spirit, followed the world's great highways, selected the teeming centers of population and in the cities of Antioch, Ephesus, Corinth, Athens, and finally in imperial Rome, preached the gospel and founded great metropolitan churches, whose life and history was the glory and strength of the kingdom in the early days of Christianity. Then, as now, the city was the point of influence and the unit of power. What the heart is to the body, the city is to the country. It contains all that is fairest and foulest in our present civilization. It is a throbbing focus of both good and evil. Its mighty pulsations drive the currents of life to the very finger tips. When the blood is impure, the body suffers; when the heart is deranged, every function of the being is impaired. When the heart is overpowered by toxic poison, the body dies. Make the heart pure and you purify the body.

If the gospel is to take America, it must first conquer the city. If the Disciples are to dominate America, we must win our way in the great centers of population. If we are to teach and influence to any considerable degree the life of our country we must make a thorough, persistent and intelligent study of city evangelization.

This is the main issue before us. It is a subject of intense and thrilling interest. It is a subject to which we, as a people, have given little attention. The conquest of the great cities of America has excited, at the best, only a languid interest among us. There has been no hearty, generous, enthusiastic response to city evangelization. This is partly due to ignorance and partly to heredity. We have not fully appreciated the dominance of the city in American life. We have not grasped the truth that the intelligence, the wealth, the commerce, in fact, the forces of our present civilization, are fast centralizing in the cities. Our great business corporations, our federated industries, our educational institutions, our political organizations, our benevolent societies, our great daily newspapers, our gigantic treasure houses, all find in the city a common home. It is the center of influence. It is the source of power. It is the hub of the wheel. All life and enterprise radiate from this common center. We have said with complacency, "The great men come from the country." This has been true in the past. The future will tell a different tale. Profound changes are taking place. The thrift, the intelligence, the genius of the country trend irresistibly to the city. The maelstrom of city life makes its imperious demands upon the strong, the enterprising, the audacious, the original. Nor will it be denied. The country will no longer enjoy a monopoly of our great men. The Disciples will find themselves sadly out of touch with the stirring present, if we depend on the rural districts for our great men and our great forward movements.

Perhaps we have been too optimistic. Perhaps we have spent too much time counting our victories. Perhaps too much steam has been expended in blowing the whistle. Optimism has its uses. But unlimited optimism ceases to be a virtue.

Brethren, unless we get a strong grip upon St. Louis and Chicago and Kansas City and Denver and San Francisco, we are not safe. Our great plea, our splendid restoration movement, will fail of a hearing. It will never command respect or attention while we are practically unknown in the cities.

Heredity, too, has been a bar to our progress. We have inherited from the fathers a distaste for city work They seemed to avoid the cities. Their propaganda was largely confined to the towns and villages. But few of our great pioneers made the city the theater of their efforts. As a result our religious neighbors have a perfect right to style us "their country cousins." Alexander Campbell visited many cities of the middle west, but only to deliver special addresses or to engage in religious discussions, and even these sporadic excursions resulted in marked success. But how few evangelists, those pioneer heralds, those men of splendid intellect, admirably qualified in every way to represent us, found their way to the great centers of population! How many shared the ambition of Paul "to see Rome"? How many possessed his faith and sagacity to see that Rome offered unrivaled facilities to the church of Jesus Christ?

This reluctance to enter the cities is decidedly shown in those states where we have made our greatest advance. Even in the Mississippi valley we are a country people. Who will say that in Cleveland, Cincinnati, Indianapolis, Chicago, Louisville and St. Louis we have grown symmetrically? Who will be rash enough to declare that our progress in those cities, where we have been most successful, is proportionate to our progress in the several states in which they are found?

Less than fifteen per cent of our members are to be found in the great cities and this small ratio obtains in those states where the Disciples are "the people," in Kentucky and Missouri and Illinois and Iowa. We are lop-sided; we are a little moss-backed, a little hay-seeded. We ought to have at least forty per cent of our people in the great cities, if our city influence is to be proportionate to our state influence. We have suffered because of our indifference to the cities; we have lost prestige and power and people and institutions. Splendid opportunities, once within our reach, have passed away forever. And now we must work hard and pay high prices for what we get. It is the old lesson of neglected opportunity.

"Miss not the occasion. By the forelock take
That subtle power, never halting time,
Lest a mere moment's 'putting off' should make
Mischance almost as heavy as a crime."

The first city evangelization society among the Disciples was established in Cleveland in the month of June, 1888. The brethren met in the parlors of the Franklin Circle church. An organization was effected, a charter was secured and the Madison avenue building was begun.

The Cleveland society was followed by similar organizations in Chicago, St. Louis, Indianapolis, Buffalo, Pittsburg and New York. The Cleveland society pioneered the way and as secretary of that organization for more than seven years, I received letters from these cities asking for copies of our constitution and by-laws.

(TO BE CONTINUED.)

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*An address before the American Christian Missionary Society at the General Convention.

The Great Revival Wave in Britain

By William Durban

The "paradox of Christmas," as it has been called, has been startling this season. It is singular that the passage in Isaiah which predicts in glowing terms the Nativity of the Prince of Peace should be introduced by a picture of people in garments rolled in blood. How exactly that order of ideas accords with the order of history and experience. Peace does not come to sinful nations without ordeals of blood and fire. Progress is the sequel of revolution, commotion, tribulation, catastrophe. The geologists still dispute concerning the convultionist and the uniformitarian theories. But the true theologian is bound to be in relation to religious development a convulsionist. Truth and righteousness will triumph, but not by peaceful stages. Sin, superstition, error and carnality will prevent smooth and easy progression. Thus what I have alluded to as the "paradox of Christmas" once more repeated is consistent with the law of victory through conflict. This last Christmastide has been crimsoned by the blood of hosts of warriors in the far east. That is indeed a lurid commentary on the angelic canticle. Sad that Christmas carols should have for their deep bass accompaniment the booming bass notes of siege cannon. Nevertheless, the last year has been memorable in the cause of peace. For the progress of international arbitration has been marvelously expedited by the joint efforts of the British Peace Society and President Roosevelt. So the paradox is emphatically apparent once more.

The Cambrian Commotion.

The most wonderful features of 1904 in this old country were the great campaigns of General Booth in his motor-car, the immense missions of Torrey and Alexander, and the magnificent outburst in Wales with which the year closed. This latter demonstration is staggering the whole country. Once more the Spirit of God is moving the hearts of men by strangely weak and, humanly speaking, contemptible instrumentalities. There are several noted bishops, several learned and excellent deans, many fashionable cathedral canons, and other dignitaries in Wales. But though some of these favored divines have of late been upsetting Wales very miserably by promoting squabbles over the question of religious education, not one of them had any part, in any way, directly or indirectly, in bringing about this marvelous revival, which has in a few weeks from its commencement swept like a prairie fire through the principality, from the mining country in the south, up to the very gates of old Chester on the northern border. I have never heard of any bishop or dean kindling such a holy fire though I have known many who have fanned the flames of controversy. It was by the fervent impulse stirred in the heart of a young miner, Evan Roberts, that this wild and fanatical outbreak was initiated. For wild and fanatical it is. Thousands of men and women of all ages are day after day the subjects of actual frenzy. At first the cooler English people were inclined to disparage the movement because it seemed to be unlikely to do more than create a spasmodic excitement. But there is in no quarter now any such tendency to minimize or criticise the phenomenon. For the singing and praying and excitable testifying, lasting in many places all night, have been followed by the conversion of publicans, the cessation of drunkenness, and even the death of golf and football. Now, there is nothing at all reprehensible in either of these athletic games. Hockey, golf, cricket, tennis, football might well conduce to righteousness by helping to create a sound body in which to hold a sound mind, and I have witnessed many desirable results, from the Christian point of view, in the system which socially favors these forms of recreation. But the fact remains that of late years cricket, golf, and football have degenerated into stupendous and baneful crazes. They have for some time been the despair of reformers. These popular and beautiful pastimes have been made the vehicles of professionalism and also of a vast system of gambling. But the overwhelming Welsh revival has suddenly knocked the breath out of the wholesale abuse. I should say that never have there been so many spiritual conversions in connection with any religious movement. The Welsh people are inclined by temperament for such demonstration whenever a leader arises. It is singular that the germ of the revival is English. When Mr. F. B. Meyer was in Wales in 1902 he made fervent appeals to his hearers to seek a special blessing from the Holy Spirit. Some who heard him began to hold all-night prayer-meetings. One of these hearers was young Roberts, the obscure worker in the coalpits. He during last autumn suddenly found courage to begin exhorting from his pew in a little chapel in his own village. That was the actual beginning of the outburst. He is not a preacher after the order of ministers. He moves about in a congregation talking to individuals or groups. He despises all regular modes. He spurns the suggestions of certain ministerial associations that he should co-operate with some appointed committee. He may be wise. At any rate he is acute. Committees are in many ways useful and are often essential. Especially where public money is used no man ought to dispense with them. But other cases are different. And I suppose Evan Roberts feels that under present conditions he can best work as he is moved by the power on which he relies.

The Great Torrey Campaign.

I do not know Dr. Torrey personally, and I do not hold a brief for him. He does not need any apology for himself on my part, but I feel that he has been unfairly and even cruelly treated. I do not agree with his theology in many respects, any more than I might altogether endorse that of the Welsh revivalists or of General Booth. But it is to my mind very painful to find respectable and comfortably situated ministers making it part of their mission to write and publish sharp and biting criticisms in pamphlets which are especially circulated wherever Dr. Torrey goes, not because there is any possible fault to be alleged against his character, to which universal homage is paid. Most strenuous attempts are made in each place where Messrs. Torrey and Alexander have been evangelizing to minimize the results, to ascertain how many real converts have been made, and to create prejudice against these American evangelists on account of their stiff, old-fashioned Puritanism. The leading opposition comes from a little knot of Congregationalist ministers who have become known as the Broad Church section in their own denomination. But a Baptist who is identified with them in friendship and opinion has been uttering a protest which I was proud to see. Dr. F. Aked, of Liverpool, where the campaign is now going on, refused to join in an organized attempt to prevent a joint invitation to the evangelists to come to that city. Dr. Aked said he did not like Dr. Torrey's hard theologic lines, but he knew that great good had been done in other places, and he himself had known enough of bitter opposition from brethren who disagreed with him.

It may not be out of place to give in summary form a record of Dr. Torrey's work in this country. My American readers all well know that he belongs to them by nationality. They also must generally be aware that American evangelists are eagerly listened to and are warmly welcomed in England. I wish that I could have persuaded the F. C. M. S. board to try whether able Americans would not achieve mighty success in Wales, Scotland and Ireland. Torrey is a great American and Alexander is another. They are great in zeal, in ability, in the faculty of appealing to crowds and in the intensity of their earnest devotion. R. A. Torrey is a native of New Jersey. After graduating at Yale he was in 1878 ordained and assumed the pastorate in the same year. Very soon he went to study theology in Germany. Ere completing his studies he had taken two good degrees. Returning to America he carried on a great and successful work as superintendent of the Minneapolis city mission. In 1889 at the instance of the late D. L. Moody he removed to Chicago to become head of the great Moody Bible institute. Five years later he became pastor of the Chicago avenue church which had been built and equipped by Mr. Moody. Dr. Torrey is a cosmopolitan evangelist. He and Alexander have had wonderful campaigns in Australia and Japan and China. He has everywhere posed as being interdenominational and humorously styles himself an Episcopaleopresbygationalapist! New Zealand and India were visited. Most romantic histories ensued. Then in January, 1903, began the wonderful mission in Britain. Unemotional Scotland was powerfully moved. In Edinburg and Glasgow pentecostal power was overwhelmingly manifested. Cultured Aberdeen was stirred as never before since the Reformation. Then the two evangelists went to Ireland. In Belfast a splendid work was done. After a visit to America they came back to Britain and addressed magnificent audiences in Liverpool, Manchester, Dundee, Kilmarnock, Dunfermline, Greenock, Bristol, Birmingham, Bradford, Brighton and London. And now this winter, after Cardiff, they have once more taken hold of Liverpool, and are shortly coming again to London with all the prestige of their work round the world behind them. I smile when I read articles on the "Passing of the Evangelist." For it is evident that the evangelist is like the Christian Endeavorer—passing on to immeasurably greater success than has ever been dreamed of. Oh, how I often wish that our own American friends would send a great preacher and a great singer to move the masses in this wonderful historic land! They would meet everywhere with an unparalleled reception. But I am as the voice of one crying in the wilderness, for I have time and again suggested the only way of reaching the whole population in this land. To think that a few good average ministers can do what needs to be done is a fallacy. I can but point it out. Some day the plan may be adopted. It would cost money, but this nation would rise to far more than repay it.

London, England.

Letters from a Retired Minister

From the Rev. Dr. William Prentice, D. D., at Los Angeles, to his nephew, the Rev. Will Westbrook Prentice, at Belleview. The Rev. Dr. Prentice, after a long and fruitful ministry, is spending his declining years in California. His nephew, who was but recently graduated from the seminary, has accepted a call to a prominent church in Belleview and is already at work in his new field.

LOS ANGELES, July 28, 19—.

MY DEAR NEPHEW: — Your letter came yesterday and I enjoyed it hugely. It has the right ring. It *is* a great thing to be standing on the threshold of a useful career in the Christian ministry. I like your enthusiasm, for it bespeaks a vigorous service. The fact is, I don't build much on the future of a young fellow who never once slops over in talking or writing about his life work. I want you to know, too, that my enthusiasm for the same cause has never left me. Even now I count no privilege quite so dear as that of going into the pulpit occasionally and preaching the word. Last Sunday I preached for Dr. Bailey of the First church here, and more than once during the service I so far forgot my infirmities that I began to question the wisdom of my retirement from the active ministry. Of course I came to myself by and by, but I think I am pretty much like an old wornout fire department horse that pricks up his ears and dashes off with a flourish every time he hears the alarm bell.

I thank you for opening your heart to me, and if I can be of any service to you I shall feel repaid for the little difficulty I experience in writing a readable letter in these twilight years of mine. I infer from what you write that you are a bit apprehensive as to my opinion of your acceptance of the call to Belleview; and for the reason, I take it, that it is a city church. Well, I am not disposed to censure you nor criticise your decision. I am rather inclined toward the view of my old Professor Baxter, who used to say to his class in the seminary, "Young gentlemen, it makes little difference where you preach, just so you *preach*." In your letter you go on to remind me that you were reared in the city, that you were a member of a city congregation and that before you concluded your seminary course you had several years' experience as pastor at D. Yes, I recall all this, but I am building more on your good, average, common sense to carry you through, than on any of the things you mention. On the whole, I see no reason why you should have declined the call simply because Belleview happens to be a city of some fifty thousand and the church a prominent one.

Wherever you go problems will present themselves. After no little experience with country and city pastorates, I should say the handicap of the former is as marked as that of the latter. That the country or village church affords more opportunity for close study is not always the case. Frequently where it does, such opportunities are not seized and used. In both fields there will always be, I supppose a few who feel that the minister isn't quite doing his duty unless he is pulling doorbells or enjoying the conviviality of some hospitable home. After all, success in anything depends more on the man himself than on his environment. I have known more than one bright young fellow to go to seed in a pastorate where there were many opportunities for study; while on the other hand I have been acquainted with a score of very busy ministers who found or made the opportunity to become good scholars.

You are going to have problems at Belleview. I want to hint at one of them in this letter. I know the little city pretty well and it has some reputation as a society town. I want to hang out a red light right here. You are young and have an attractive personality; your piety is natural and not of the clergyman in the novel type (for which I am very thankful), and you will be in demand at social gatherings. There will be invitations galore. Have a care! This is where so many bright young fellows go down and out. Did you read what Alexander M'Laren said about some young men in the ministry who come into sudden prominence? Well, if you did, it will not be out of place for me to repeat a good thing. Your uncle knows Dr. M'Laren and puts a high value on his advice. Here is what he says: "The trouble with most of you young fellows is that you are pitchforked into prominent positions and have to spend your time attending anniversaries, even breakfasts, when you ought to be at home studying your Bible." See to it, Will, that this never becomes your "trouble."

I have usually noticed that the preacher who becomes a lion socially soon dwindles into a lamb intellectually. Of course there are exceptions. But too many pink teas will take the red blood from your sermons. Pale pulpit papers have a habit of haunting preachers. Beware of these unholy ghosts! Then besides the time conventional society takes from your studies, a portion of it could be put to better advantage by visiting among the humble and lowly of your congregation. No man can preach powerfully who is always in an atmosphere of glitter and gleam. Our blessed Master had wealthy friends whose companionship he enjoyed, yet oftener he was found in the company of the poor, but don't be a class preacher. Demagogy in politics is bad enough; in religion it is devilish. Like death Christianity is a great leveler. As a minister of the word you are to know no man after the flesh. To be all things to all men, as I understand it, is to be simply manly and straightforward with everybody.

Well, I think I have written enough for this once, but I expect to write later touching upon other phases of your work. I pray the dear Lord's blessing on your ministry. Look to him constantly for guidance!

Affectionately your uncle,
WILLIAM PRENTICE.

As Seen from the Dome

By F. D. Power

The outlook from this point of view is every way encouraging with the opening of the new year. Some important functions occur in the first month. The Temple Christian church in Baltimore, of which Peter Ainslie is pastor, was formally dedicated on Sunday, 15, George W. Muckley preaching the sermon. The Sixth church, Washington, will be set apart to the service of God on the 22nd, with Muckley as the chief speaker. This new house of worship is in the southeast section of the city, fifteen squares east of the capitol, in a needy and growing community. It cost $6,000 apart from the lot. J. E. Stuart, of Harriman, Tenn., will be the pastor of this new congregation, and we confidently expect to have a strong church added to our force in Washington. A new church will be dedicated at Plymouth, Pa., also on 22nd, where L. O. Knipp is doing such splendid service. Though not in sight of the Dome, the man who takes his bearings from this point will be with the congregation on this happy occasion. So the work moves in these parts.

A successful missionary rally was held in the Vermont avenue church on Jan. 9. F. M. Rains conducted it, and with him was Dr. Macklin of China. These two men can organize and constitute a "rally" all by themselves. They seem to be thoroughly equipped. There is no lack of missionary facts or missionary enthusiasm in either of them. Then on the program with them were such men as B. A. Abbott and O. G. White, of Baltimore, E. B. Bagby, C. C. Jones and Walter F. Smith of Washington, W. B. Taylor of Rockville, and Joseph T. Watson of Vienna, Va. It was an array of talent that would have done credit to a state convention, and Rains said, "These speeches would be great anywhere, brethren. You never heard better in a general convention!" No doubt he says this frequently, but this time it was of course justly said. We have heard speeches in general conventions, however, that were not masterpieces. The rally was all right. Such meetings are most encouraging and helpful, and the fruits will appear in the March offering. The quarter of a million by all means should be reached, and even half a million were none too much for a people great in numbers and worldly goods as ours. It shall come by 1909, but it could come sooner if we willed it.

It was my privilege recently to visit three of the churches in that region where things for us had their beginnings in 1809 and which is such a scene of activity to-day with "those disciples who would be simply Christian." The church at Beaver, Pa., where W. H. Fields is in a most successful pastorate, is doing excellent service. They have a beautiful house of worship worth $25,000 and a congregation of 300, though only eight years organized. They are growing rapidly. W. S. Kidd is one of the strong pillars, who is also such a support in our Bethany college and Bethany Beach interests.

Beaver Falls near by is the mother church. Here I had the pleasure of a visit with Z. E. Bates. He has a church of 300 and is pushing the work with vigor. Though he has been only about six months in this field the church is feeling the strong impulse of his ministry and a mission in one of the adjoining towns promises to develop into another church at an early date. 75,000 people in this valley, over which Pittsburg, but thirty miles away, makes itself felt, give ample opportunity for a splendid missionary service. Beaver was the home of the famous politician who held all Pennsylvania in the hollow of his hand and who last year went to his reward—Matthew Stanley Quay; and Beaver Falls of W. S. Shallenbarger, assistant postmaster general and superintendent of the largest Sunday-school in our city—that of Calvary Baptist church.

Steubenville, O., was my third point. Who knows Bethany to whom Steubenville, just up the river a few miles from Wellsburg, is not a familiar spot? How many young theologians from time to time have practiced on those Steubenville saints! And yet they live. In fact it is one of the liveliest congregations in the brotherhood. H. H. Moninger is here, one of the best Sunday-school men in the land. Think of a church with 1,000 members; with 1,200 in the Sunday-school, including cradle roll and home department, with 800 Sunday scholars in regular attendance, and with only about twenty-five persons coming to the church service on Sunday morning who are not in the school! The whole church in the Sunday-school and the whole Sunday-school in the church! They have a fine church property worth $30,000 and a flourishing mission with chapel worth $3,000; 400 have been added during Moninger's ministry of three years. It is a great thing to get away from this quiet resort of ours and see what the young men are doing. What a blessing to be permitted to preach a great gospel in a small town!

B. A. Abbott sends out such a beautiful new year's message to his people I must insert it here for the benefit of a larger circle.

> In his name by whom we are united in the greatest work and fellowship in the world, I send you greetings and good wishes for the New Year. If the prayer of my heart can prevail with God the passing days will bring to your home and heart and life all the spiritual graces and material joys needful to make you meet for the inheritance of the saints in light. Suffer the word of exhortation that we make this year an advance on all the past in every good thing. Let us forget the losses and hurts that may have thrust a thorn into the heart, counting them only the sharp cuts of the chisel carving us into characters of divine beauty. Those we have "loved and lost awhile," whose memories are written in unfading letters upon our hearts, are awaiting us beyond the golden gates, and the hushed voices we yearn so tenderly to hear once more are, with the voice of Jesus also, calling us to the home of light within the veil. We will tenderly throw the mantle of charity over the mistakes of friends, enemies, strangers and brethren, and give to all who have sinned and marred life's joy and beauty, the great, sweet sacrament of forgiveness. Never denying the hand of help to him who is down, nor the word of encouragement to him who has sinned and is trying to walk again in the path of rectitude, neither will we faint on account of our own sins nor give up the battle of life because there are many and great temptations, burdens and difficulties. This year shall there be no soul harmed, no heart hurt, no life made less happy by any word or deed, or faithlessness of ours. This year fill we life to its full with our best. Whatever may come, even if we shall be brought to the gates of death, we will be "loyal and loving one to another." Resolve we this year—
>
> "To love some one more dearly every day,
> To help a wandering child to find its way,
> To ponder o'er a noble thought and pray,
> And smile when evening falls.
>
> "To follow truth as blind men long for light,
> To do my best from dawn of day till night,
> To keep my heart fit for his holy sight,
> And answer when he calls!"

The many friends of J. Z. Tyler will be glad of Dr. Clark's word from him in the last C. E. World. The Doctor tells of a visit to our sick brother in his home at Cleveland, and speaks warm words of praise for his faithful labors and for his beautiful Christian spirit in this his time of weakness and suffering. He quotes Mrs. Tyler as saying: "We never had such good times before. We are having a honeymoon every month. We have time to see each other now, and get acquainted, as we could not do when parish and other duties were always crowding."

"'O, we have good times in this house!'" echoed the invalid from his couch of suffering, says Dr. Clark. "Dr. Tyler not only makes the best he can of a hard lot; he makes positive good of it. He not only suffers without complaint; he suffers with joy. He has found the silver lining to his cloud, and it is real silver, and a cloud no longer to him."

"O, we have good times in this house!" sounds like J. Z. He always was a Christian. We are glad of this news from him. He has preached his best sermon from his sick bed. "Happy new year," we all say to him with all our hearts.

W. B. Taylor has taken charge of the work at Rockville, Md. He comes to us from Georgetown, Ky., and was for a number of years pastor at Versailles. A son of old Bethany, one of the brightest students during my service on the faculty, he is a strong preacher and a splendid character.

We hope much from his labors here. J. Murray Taylor is in a meeting at Beaver Creek. His brother, J. J. Taylor, will assist him in a series of services in this city in February. Eighteen were added at Ninth street the first Sunday of the new year, eight at Vermont avenue, and four at H street. Chauncey F. Black, son of Judge Jeremiah S. Black, died recently at Brockie, near York, Pa. He was at one time lieutenant governor of the state, and was a brilliant writer. He graduated at Hiram, and for some years was a member of the Vermont avenue church. Read the Baptist Watchman of January 5 if you would see what Dr. C. F. Winbigler, of this city, has to say of Baptists and Disciples.

The Press*

You are doubtless familiar, many of you at least, with the story of the young man who, visiting his best girl at her home, tarried until a very late hour, when the father, appearing at the head of the stairs, called down, sarcastically, of course, "Mary, has the morning paper come?" "No, father," she calmly replied, "but we are about to go to press!" This, of course, is not the *press* about which I am asked to speak to-day. "The press" is a compact phrase which stands for that greatest of modern forces, the periodical and especially the daily and weekly newspaper. Perhaps I am expected to limit my remarks to the religious press, and even when thus limited the theme is altogether too large for a ten-minute address.

It would be difficult to overestimate the value, to religion and to the religious life of the people, of the real religious newspaper. I do not share in the opinion expressed recently by some of the daily papers that the religious journal has accomplished its mission and is now a spent, or rapidly waning, force. True, there is a certain type of religious newspaper that has become archaic and obsolescent, if not quite obsolete. The narrow, pugilistic, sectarian journal, that sees no good outside of the little party it represents, and is untouched by any sympathetic throb of the general life of the world, is no longer in great demand, and its death will be "unwept, unhonored and unsung." The religious journal that draws a very distinct line between what is called the secular and the religious life and does not concern itself with anything that is not technically and nominally religious, narrows the field of its usefulness, because it is based on a wrong conception of life. On the other hand, the religious newspaper that enters the arena of party politics and fills its columns with a discussion of current political issues, fails in the highest mission of the religious journal. It ought to go without saying that a religious journal should be *religious*. Not only should it present the great and eternal verities of religion, but it should treat all life and all events and movements of the time from a religious point of view. If religion is what we claim it to be—an illuminative and regulative principle of all life—the people have a right to expect from the religious journal an independent and fair treatment of every question that affects the moral life of the people.

There is an old time question as to whether a newspaper should merely reflect public sentiment or seek to mold and direct it. My own conviction on that question is that the religious editor, at least, who has no higher aim than to reflect the popular sentiment of the people, and who does not feel it his duty, in so far as he believes public sentiment to be too low, to lift it up to a higher plane and to hold up higher ideals, ought to abdicate his tripod and give place to one who has a worthier conception of his calling.

To be the medium of the discussion of living issues, to report faithfully what is being done for the extension of God's kingdom, to interpret the current events of the time in the light of Christianity, to be a messenger of cheer and hope to its care-burdened readers, to hold up before the world the highest ideals of Christian life and its best thought, and to illustrate the Christian spirit in its treatment of others—this is the high mission of the religious press. Of course it is expected to champion every good cause, to advocate the claims of all worthy enterprises in the church, and to stir up the pure minds of the membership as to their obligations to such enterprises, and in every way to be an assistant to the pastor, and to every missionary, educational and benevolent secretary in the brotherhood which it represents. In addition to all this, it must have a vision broad enough to see and report what the rest of the religious world is doing and thinking about. The law of *reciprocity*, however, is often forgotten by those who are the beneficiaries of its constant assistance.

May I add that the religious journal that approximates, to any good degree to this high ideal, deserves the sympathy, the hearty co-operation and support of all ministers of the gospel, of all Christian people and of all lovers of mankind. When it receives this recognition and support from the constituency whose interests it so faithfully serves, the religious press will be a vastly greater power than it is to-day.

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*Delivered at the rally of Missouri Disciples at the Missouri building, World's Fair ground, on Disciples of Christ day, October 20, 1904, by J. H. Garrison, T. P. Haley presiding.

A Prayer.

By Cecil Hampden Cutts Howard.

We give Thee thanks, O Lord, at this glad New Year tide
For mercies manifold. Let not our hearts forget
These blessings sent, in boundless store, Thou dost provide;
That Thou Thy erring children dost remember yet.

We, who have been so heedless, through the flying years,
So mindful of the petty, selfish aims of life,
In pity look upon us, as through blinding tears
We humbly look to Thee, and rest from endless strife.

Do Thou in mercy guide our feet that fain would stray
From righteous paths aside. Give us the strength we need
To bear life's burdens as they come, that when we pray
We feel that Thou art waiting, that Thou wilt always heed.

Teach Thy thoughtless children that we may daily know
The value of Thy wisdom, Thy wondrous love and peace,
That ever through each day Thou would'st on us bestow
To bring us daily nearer joys that never cease.

Beebe, Ark.

* * *

MIGHT HAVE SAVED IT

A Lot of Trouble from Too Much Starchy Food.

A little boy of eight years whose parents did not feed him on the right kind of food, was always nervous and suffered from a weak condition of the stomach and bowels. Finally he was taken down with appendicitis and after the operation the doctor, knowing that his intestinal digestion was very weak, put him on Grape-Nuts twice a day.

He rapidly recovered and about two months thereafter, his Father states, "He has grown to be strong, muscular, and sleeps soundly, weighs 62 pounds, and his whole system is in a fine condition of health." Name given by Postum Co., Battle Creek, Mich.

It is plain that if he had been put on Grape-Nuts at an earlier period in his life, and kept from the use of foods that he could not digest, he never would have had appendicitis. That disease is caused by undigested food decaying in the stomach and bowels, causing irritation and making for the growth of all kinds of microbes, setting up a diseased condition which is the active cause of appendicitis, and this is more marked with people who do not properly digest white bread.

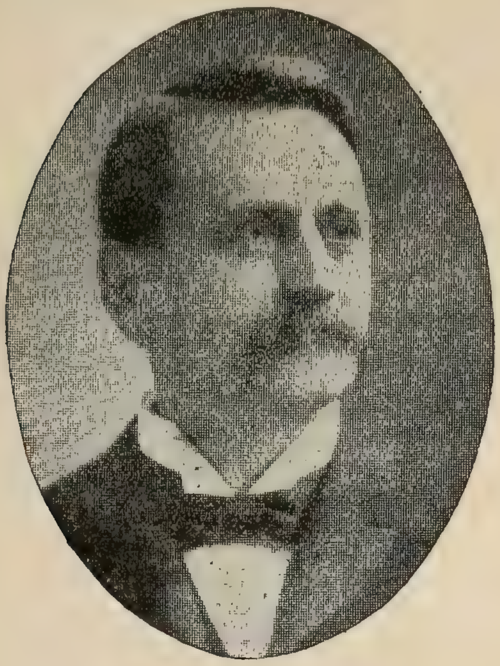
Grape-Nuts is made of the selected parts of wheat and barley and by the peculiar processes of the cooking at the factory, all of the starch is turned into sugar ready for immediate digestion and the more perfect nourishment of all parts of the body, particularly the brain and nerve centres.

Read the little book, "The Road to Wellville," found in each pkg.

The Business Men's Association of the Christian Church

The most recently organized body in our brotherhood is the "Business Men's Association of the Christian church," concerning which we wish to speak particularly.

For many years our great conventions have been attended by our faithful preachers and good women, and it was often remarked that our men, our business men, were conspicuous by their absence. Inquiry as to why they did not attend or manifest an interest in our cause in general developed the reason to be that we really had never asked our men to do anything in particular, nor made any place for them in our important deliberations.


A. R. TEACHOUT,
Vice-President.

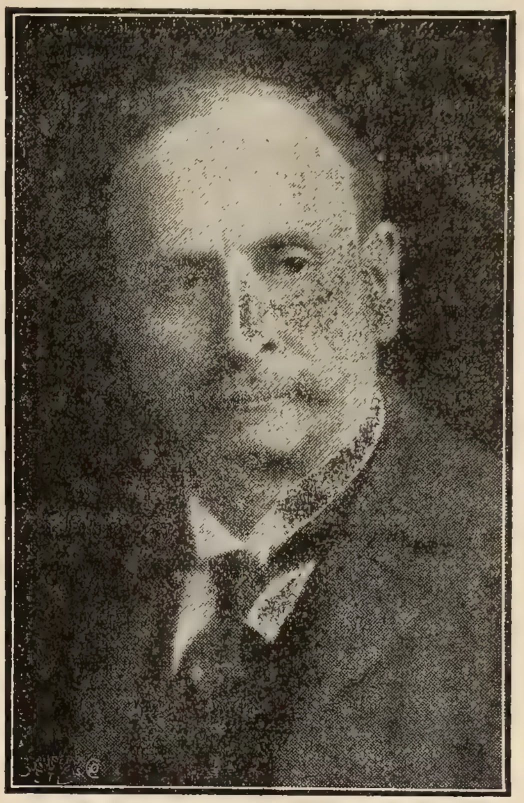
W. DAVIESS PITTMAN,
Cor. Sec'y.

Under these conditions, a few of our splendid business men who attended our conventions started a movement looking to the enlisting of our men in the Lord's work; the result of which crystallized last fall into the formation of the association above referred to, and now they are seeking to enlist every male member of our churches in this great movement.

The Business Men's Association of the Christian church is a national organization, and it is intended to embrace in its membership all the members of the local chapters and district organizations of this association as hereinafter set forth. It will endeavor to keep before our men the great opportunities for service in the Lord's work, and, better still, seek to organize them so that they will move as a solid phalanx against the forces of iniquity.

The plan of organization suggested by the association is as follows: First, let each congregation organize a local chapter of the "Business Men's Association of the Christian church." After coming together, let them elect such officers as they think best; adopt such by-laws, rules, or regulations as they may deem necessary, and hold meetings not less frequently than once a month.

As soon as the local chapter is organized, the leader or president should promptly send to this association (Business Men's Association of the Christian church, with headquarters in St Louis) the names and addresses of all the members of the local chapter, together with a free-will offering from each member. This will enroll all of the members of the local chapter as members of this association, with all the rights and privileges of members.


J. H. ALLEN,
President.

We further suggest that, in cities or towns where there are several congregations and local chapters, or in counties or groups of counties where it is customary to form district organizations in religious work, the local chapters in such districts federate and form a district organization, which should have meetings at stated times (say quarterly) or when called by the president. It may also be advisable to form state organizations along the same lines; but this may be left for after consideration.

The Work of the Association.

After organizing a local chapter of this association, the first question is, what will be the specific work for the men to do? To answer this would take more space than is at our disposal; but briefly stated, it occurs to us that the first work to be done would be that of giving to the local church a thorough and businesslike administration; for instance, to see that the obligatons of the church are paid promptly when due; that the preacher and others serving the church receive adequate compensation for their services, and having received the same, that they devote all of their time and energies to the work for which they are employed. The business methods of a great many of our churches are very lax and surely there is much room for improvement here.

SYDNEY H. THOMSON,
Treasurer.

CHAS. B. SALA,
Secretary.

In the second place, there are not enough men in attendance upon our regular services, and each local chapter could take such steps as would insure not only a full attendance of the male membership of the church, but invite to its services other men who might be interested. Surely it would be accomplishing great things if we

(*Continued on page 88.*)

Our Budget

—An "old-fashioned winter" sure enough!

—But a splendid time to get subscribers for the CHRISTIAN-EVANGELIST.

—Many agents are getting busy with the canvass, and we hope many others besides regular agents will do the same.

—We call attention this week to the Business Men's Association of the brotherhood, whose objects and methods are herein explained. It is a movement that has in it the promise of great things. It calls for action in each local church of the brotherhood in the formation of a local chapter to co-operate with the national association.

—At a recent meeting of the representatives of our St. Louis churches, a St. Louis Union was formed, comprising the members of the Business Men's League or Chapter in each of the local congregations, which holds quarterly meetings. The local chapters will meet monthly. The purpose of all this, as will be seen, is the enlistment of all the male members of the churches in active service, first, in their local church and second, in behalf of our general enterprise. The headquarters of this new organization are in St. Louis, and elsewhere we present a group of the general officers of the association.

—The editor called at the office of the association one day last week, which is room 306 in the Carleton building. He found the corresponding secretary, W. D. Pittman, at his desk, having just gotten his new office fitted up and ready for business. There were two desks in the office, the second one being occupied by the stenographer, besides a cabinet, with the latest device of the card system for keeping track of all the local chapters and of the individual members thereof throughout the United States. Brother Pittman, who is an experienced and successful business man, will devote a large part of his time, without salary, this year, to pushing forward this work.

—If your congregation did not observe education day, last Lord's day, do so yet, and enroll your church among the banner congregations in the brotherhood. What church among us can afford to be a non-contributor to the work of Christian education which our colleges are doing?

—The annual meeting of our city missionary society in St. Louis, held in the Union avenue Christian church on January 6, was, in several respects, the best meeting we have ever held. The addresses were full of earnestness and the spirit of the meeting was for aggressive Christian work in the planting of several new missions. The committee is already planning a forward movement.

—"May 1905 be the best year of your life and mine. To help in making it such will you not adopt the following seven golden rules for the Christian? 1. Know that you are a Christian; 2. Do no evil; 3. Search the Scriptures daily; 4. Pray without ceasing; 5. Be filled with the Holy Spirit; 6. Work every day for the Lord; 7. Watch daily for the coming of Christ. To follow these golden rules will make any life useful and happy.

"THOS. J. EASTERWOOD."

Oenaville, Texas.

—Many subscribers continue to send us cheques on their local banks. They do not seem to have observed our request that they will *not* do this. We have to pay fifteen cents to collect the money from these banks. At the price charged for our periodicals we cannot afford to do this. Please send us money orders or drafts on St. Louis banks.

—J. M. Mason has begun work at Plantersville, Ala.

—P. H. Mears has moved from Monroe to Winder, Ga.

—Sherman Hill has left Illinois for Kansas, where he is located at Paola.

—Mrs. Princess Long is giving a series of concerts in central Illinois this week.

—A congregation has been organized at Berea, about six and one-half miles from Ashland, Ill.

—The meeting held by C. L. Walker was at Coppack, Iowa, not Colfax, as the types indicated.

—R. H. Sawyer, pastor at Missoula, Montana, began a meeting with home forces last Lord's day.

—The Japanese school in Los Angeles, Cal., has an enrollment of 40; four were recently baptized.

—W. E. M. Hackleman will assist W. S. Priest, Columbus, O., in February in special meetings.

—J. D. Armistead, formerly of Nashville, has accepted a call to the church at Springfield, Tenn.

—G. F. Cuthrell will preach half time at Griffin, one-fourth at Hampton and one-fourth at Liberty, Ga.

—Howard T. Cree, Augusta, Ga., will represent the A. C. M. S. at the Florida state convention, which meets in Jacksonville, Mar. 1-3, 1905.

—J. W. Hagin has recently begun his work as minister of the Fourth Christian church, Covington, Ky. He begins under favorable circumstances.

—H. C. Shaw will go to the North Side church, Terre Haute. Leonard Barbre, of the Second church, has begun work at the College avenue church.

—A monument has been erected by his friends over the grave of W. H. McGinnis, so prominently identified with the ministry of northern Illinois.

—A. M. Growden has informed the church at Hamilton, Ohio, that he will relinquish the pastorate there soon. He is ready to correspond with other churches.

—A free orchestra has been added to the Sunday-school at Parkersburg, W. Va., and the Christian Endeavor society has presented to the church a new organ.

—Another bond for $500 has been issued by the Benevolent Association to Sister Philena Satterthwait, of Iowa, making a total of $2,200 this good woman has placed with the association.

—Bro. Guy Hoover, pastor of the First church, Chicago, will, at our request, keep our readers informed of the progress of the Chicago evangelistic campaign, of which he is secretary.

—Frank O. Fannon, formerly pastor of the church at North Tonawanda, N. Y., is now holding a meeting for it. The work under W. C. Hull, the present pastor, is making excellent progress.

—A. P. Cobb, evangelist, is in a meeting at Keota, Iowa. His meeting at Delta, Ia., closed with 41 additions. His time is not engaged for April and May. His regular address is Decatur, Ill.

—Churches desiring evangelists or singers, and evangelists or singers desiring meetings, should address Hackleman Music Co., Indianapolis, Ind. They have several number one singers for February meetings.

—Gerald Culberson, minister of the church at Chester, W. Va., is going to hold his own protracted meeting this year, as his church is engaged in a new building enterprise. It is a growing church in a new community.

MARCH OFFERING
FOR
FOREIGN MISSIONS.

First Sunday in March

The Foreign Society does work in twelve countries, supports 143 American and English missionaries, 295 native Evangelists and helpers, thirty-eight schools and colleges and seventeen hospitals.

The following March Offering supplies are furnished the churches, free of charge:

1. March Offering Envelopes.
2. Pastoral Letters. (For Preachers only.)
3. March Offering number of the Missionary Voice.
4. Subscription Books.
5. "Great Facts" from the last Annual Report.

Order to-day, giving the number of members in your church. Be careful to give the local name of the church, as Bethel, Mt. Pleasant, Sixth Street, etc., when different from the post-office.

Address,
F. M. RAINS, Cor. Sec.,
Box 884, Cincinnati, O.

—The churches in Cleveland, Ohio, are engaged in a union evangelistic campaign under the inspiration of the evangelistic bureau of the A. C. M. S. Meetings are already in progress, having begun January 8.

—C. E. Smith, missionary under the A. C. M. S., Charleston, S. C., reports the church as working in splendid order and full of life and vigor since they have gotten into their new building. It is their desire to hold a protracted meeting soon.

—It was only a few months ago that the church at Santa Paula, Cal., narrowly escaped being destroyed by fire. On new year's evening there was a fire in the main auditorium, which totally destroyed the entire church mortgage, amounting to nearly $1,000.

—According to the Arizona Gazette, a delightful surprise party was given to B. D. Boyd, now serving the church at Phoenix, by his congregation. The evangelistic services recently held have resulted in over 40 additions, and the regular attendance has doubled.

—Miss Mattie W. Burgess says that the church at Rome, Ga., is making a heroic struggle to plant primitive Christianity in that cultured and conservative little city. Though winning favorable recognition, the brethren there have still a hard battle before them.

—R. E. L. Prunty has been given his fifth annual call at Brookfield, Mo., where he reports the Disciples as faithful and most enthusiastic. The new church building will be pushed to completion just as soon as spring opens. This ought to help forward the work very materially.

—Robert Pegrum, who has recently come among us from the Congregational church and who has taken membership with the church at Boston, Mass., is highly recommended by Bro. A. L. Ward, minister at Boston, Mass., as a man well worthy of the most cordial reception as a minister among our churches.

—At the annual meeting of the Central church, Cincinnati, O., the reports showed that over $2,000 had been given for missions, $5,640 for current expenses of the church, with all bills paid and $19.19 in the treasury. There were 161 additions at regular services during the year. This is the best record for years.

—**W. T. Willets** has recently removed from Bristol, Tenn., to assume pastoral care of the church at Carlisle, Ky.

—The church at Canyon City, Col., of which I. H. Teet is minister, is steadily growing in point of numbers.

—The church at Plainfield, N. J., has entered upon a special series of meetings under the leadership of P. A. Parsons.

—Miss Ida Mae Hanna, 837 Kenyon ave., Cincinnati, Ohio, is winning success as a singing evangelist. She is highly recommended.

—E. S. Muckley of the First church, Portland, is making a noble effort to raise $4,000 of the $9,000 indebtedness on the church building.

—The Tibetan king has furnished Dr. Rijnhart with a language teacher. She writes that she has many Tibetan patients every day.

—Crayton Brooks resumed his meeting after his return to Colorado Springs. Up to Jan. 7 there had been 54 additions. The meeting was to close about Jan. 15.

—About 220 replies from Baptist communities in the Maritime Provinces have been received up to date, favoring union with the Free Baptists of New Brunswick.

—Mrs. Elizabeth Hunter, West Liberty, Iowa, has recently passed to her reward. She was one of the annuitants of the American Christian Missionary Society.

—The ministers of Cincinnati and vicinity have voted to begin a series of simultaneous meetings beginning October next, under the inspiration of the bureau of evangelism.

—L. E. Sellers has just begun his sixth year at the Central Christian church, Terre Haute, Ind. During the past five years there were 550 additions without any outside assistance.

—E. W. Darst, minister at Berkeley, Cal., reports the church as going forward with new life and enthusiasm since the dedication of their new house. It means a new opportunity to our cause at Berkeley.

—Aden L. Fillmore, musical director of the First church, Allegheny, Pa., is preparing a musical exercise for the May offering for home missions. It is intended to be given in the evening to supplement the morning service in the interest of this great cause.

—The church at Wilkesbarre, Pa., one of the missions of the home board, is engaged in a special series of meetings under the leadership of E. E. Cowperthwait, with the Martin family as evangelists. It is confessedly a difficult field, but they are hoping for a good hearing.

—John F. Marshall, North Waco, Texas, is holding some meetings in the north. He has just held a meeting at Pembroke, N. Y., with 13 baptisms. His next meeting is Shueyville, Kan., and from there he goes to University Place church, Champaign, Ill. He is doing good work.

—The annuity plan of our societies continues to find favor. The Board of Church Extension has just received $200 under this arrangement from a friend in Iowa. Remittances should be made to G. W. Muckley, corresponding secretary, 600 Waterworks Bldg., Kansas City, Mo.

—The American Christian Missionary Society received another offering on the annuity plan last week, from a friend residing in South Dakota. The more the anuuity plan is known the better it is liked. Write to B. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio, for a free booklet concerning this annuity plan.

—"It was a joyful day yesterday at Spartansburg when it was publicly announced that the last cent of the $1,500 improvement of the church had been paid. Truly Norman Anderson is a splendid yoke-fellow. Twenty-seven pledges to win a soul for Christ during 1905.

"WILLIS M. CUNNINGHAM."

Indianapolis, Ind.

—I crave the sympathy of my brethren. I lost to-day, by sudden death, my best earthly friend—mother. C. A. FREER.

Collinwood, Ohio, Jan. 10, 1905.

We are sure a host of our readers who read our Ohio correspondent's news letters will join us in an expression of sincere sympathy with him in his great bereavement.

—Dick T. Morgan, president of the Oklahoma state board of missions, one of the strongest members of the Christian church in the territory, has been appointed register of the United States land office, Woodward, Ind. Ter. He has already found twenty members of the Christian church, and is asking the Home Board for help to establish a congregation.

—Allen Wilson and W. E. M. Hackleman began a meeting with the Central Christian church, Terre Haute, Ind., January 1. L. E. Sellers is the pastor. Extensive and well planned preparations have been made and the outlook is exceedingly hopeful. The choir consists of 100 voices, re-inforced by the pipe organ, piano and several smaller instruments. Several additions to date.

—We continue to receive commendations on our evangelistic number. Here is one just at hand. "Never was a number of the CHRISTIAN-EVANGELIST as timely as the last number—the evangelistic one. It was a treat for a pastor trying to hold a meeting in his own congregation. I laid it aside with larger visions and greater zeal for soul winning.

"J. R. PERKINS."

—There was an error in President Bell's article, not due to the writer. The figures given referred to the year 1902-3, when the deficit in the Bible college at Drake was over $4,000. But in 1903 4 it was about $3,000 and the belief is that this year it will not exceed $2,000. We have received a letter from Professor McGarvey taking exception to a statement in President Bell's article and this will appear next week.

—W. J. Wright, superintendent of evangelism is in Kansas City, Mo., engaged in an evangelistic campaign. The Protestant churches have arranged themselves in groups of 12 to 20 each, and these unite in a two weeks' union meeting and then the meetings will be continued by the individual churches. Brother Wright preaches in the union meeting for two weeks and then will preach for the First church, of which W. F. Richardson is pastor, for two weeks following.

—We very much regret to record the death of C. W. Huffer, some particulars of whose life will be found in our obituary columns. During the twenty years of his ministry he baptized more than 1,500 persons, and saw three members from among his congregations ordained as ministers of the gospel. These are C. E. Taylor, of Sebring News, O., Casper Stanley, of Salem, and Chester Sprague, of Bethany, W. Va. In Brother Huffer's death the church has lost an able minister, and the community a good citizen.

—The January number of the American Home Missionary is devoted to the recently organized evangelistic bureau of the A. C. M. S. If any one desires information regarding the plan and methods of this bureau, he should secure a copy of this magazine. By the way the December issue of this magazine is the Year Book, giving the list of all the preachers of the Christian church and is packed with information. The subscription price is only 25 cents per year, and it is a monthly magazine. This is really less than the cost of the magazine and we earnestly recommend it to every one who wants the newest and freshest things concerning the work of the Christian church. Secure the American Home Missionary for a year.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What To Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

—There is to be a great rally of the young people's societies of the Evangelical Protestant churches of St. Louis, in the new auditorium ofthe Third Baptist church, at Grand and Delmar Aves., on the evening of Jan. 31. The Baptist Young People's Union and the Epworth League people join with the Christian Endeavor societies in this rally. Two thousand young people are expected, and several leading ministers in the city will address the meeting.

—On the first of January T. H. Capp, of Plattsburg, assumed the duties of financial agent for Missouri Christian college, formerly the Female orphan school, and during the year will devote his whole time to the furtherance of the interests of that institution. For the past two years he has devoted a part of his time to this work and has succeeded in clearing part of the indebtedness of the school. The trustees, and especially President Barham, feel greatly strengthened in this addition to their working force.

—The international committee of Young Men's Christian Associations has sent us a copy of the call for the observance of the universal day of prayer for students, recently issued by the World's Student Christian Federation. The date fixed for this purpose is Feb. 12. The idea is to have the Christian people all over the world uniting in prayer on that day for the students in our colleges. We are sure that all who are interested in the subject of Christian education—and all ought to be—will make a note of this fact.

—The annual meeting of the Christian church at Mexico, Mo., was held January 4, with reports as follows: Present located membership 697. Total money raised during 1904 exclusive of balances and building fund, $4,479.07. Of this amount $998 50 was given to benevolences and missions at home and abroad. The ladies' aid society has $4,000 in its treasury for the new building which they hope to enter in August. The pastor, A. W. Kokendoffer, is nearing the close of his fourth year, and the work prospers.

—A conscientious brother objects to the advertisement of communion wafers in the CHRISTIAN-EVANGELIST. He thinks these wafers "smack of Catholicism." Well, brother, it is just unleavened bread in cakes the size of an ordinary plate, which we are furnishing for the accommodation of the churches which have asked us for it. We do not manufacture it, but furnish it for the accommodation of the churches that prefer to use unleavened bread, and would rather buy it than bake it.

—"There is no more fruitful field than right here in conservative New England. If our people appreciated the need of workers here, and the ease with which results are achieved, they would put ten of our best men in the east, and establish churches in all the New England cities." So writes Brother Teagarden, who has just completed fifteen years of work in Danbury, Conn. His is a good example of the permanent pastorate. He has had over 800 additions to his church, and over $80,000 has been raised by it while he has been leading the work. That is a fine record.

—F. E. Udell and wife, of the Union avenue Christian church, St. Louis, left the city Jan. 14 for a long journey. They sail from San Francisco in a few days, dropping off at Honolulu for ten days, and their next stop will be at Auckland, New Zealand, whence they go to the chief cities of Australia. They will be gone four months. We wish them a prosperous journey and safe return. Brother Udell is chairman of the official board of the Union avenue church, and one of the elders. We commend him and his wife to the brethren on the opposite side of the world.

—S. C. Pierce, Lynchburg, O., writes: "Your education number is fine. It was the burden of my soul. I feel there is yet a great educational work to be done through our papers. I am learning to love the spirit of the CHRISTIAN-EVANGELIST more and more." There is, indeed, "a great educational work to be done through our papers," and how we are straitened till this be accomplished! This work is the daily burden of our hearts. We editors, however, are dependent to a large degree upon the co-operation of our ministers in getting our papers into the hands of the people who need to read them.

—"I spent four weeks at Bay Minette, Ala., and effected a temporary orgauization with 13 members. The week just before Christmas I spent with Claude E. Hill and the good church in Mobile. There were two additions. They are getting ready to begin the erection of their new house of worship this month. The church is alive and delighted with their minister. On my way home from Mobile some one "swiped" my new suit case containing dress suit; all my wearing apparel, razor, two fine India paper revised Bibles, just bought; five MSS. on which I had done much work for many years and many other valuables. But no use to cry. I am making dates for meetings during 1905 and shall hope to make them the best efforts of my life." O. P. SPIEGEL, general evangelist.
Birmingham, Ala.

—F. C. Mallory has the distinction of holding the longest pastorate in Kansas. The First Christian church at Topeka was his first charge. He is the only regular minister the church has ever had, it having been organized by J. A. L. Romig in September, 1893. Brother Mallory writes: "For more than eleven years I have labored with this people. I love them and they love me. I have proven, to my own mind at least, that long pastorates, as a rule, are desirable." Brother Mallory has had his salary raised three times during the period of his pastorate. He recently refused a call to Boone, Iowa.

—The following churches have been recently reported as being self-supporting: Spokane, Wash., J. A. Allen, pastor; Newark, N. J., Miner L. Bates, pastor; Denton, Texas, S. K. Hallam, pastor; St. Paul, Minn., A. D. Harmon, pastor; Clarkston, Wash., W. L. McCullough, pastor; Portland, Ore., E. S. Muckley, pastor; Charlottetown, P. E. I., R. W. Stevenson, pastor; Southwest Washington, D. C., J. Murray Taylor, pastor; El Paso, Texas, E. M. Waite, pastor; Newkirk, Okla., F. D. Wharton, pastor.

—The Home Board has taken on new churches, so that there may be no diminution in the work. All of these churches report themselves as grateful for the help they have received from our brotherhood and realize the obligation they are under.

—We have received, just as we go to press, a program of the dedication services of the Juliette Fowler Christian home affiliated with the National Benevolent Association of the Christian church, and located near Dallas, Texas, which are to be held on Thursday, January 26, 1905. Addresses will be delivered by Mrs. H. M. Meier, president of the National Benevolent Association; G. H. Faris, editor of the Christian Courier, and J. H. Garrison, editor of the CHRISTIAN-EVANGELIST. The dedication prayer will be offered by M. M. Davis, of Dallas.

—The Saginaw Evening News reports that the church of Christ of that city, of which Bro. J. S. Raum is pastor, launched a new financial scheme at the close of the service on Lord's day morning, Jan. 8. Bro. Andrew Scott, a former pastor of the church, but now pastor at Normal, Ill., preached the discourse, and afterwards a new plan of church finance was adopted, namely: "To support the work by free will and systematic giving on the part of the church and congregation, to the exclusion of the use of socials and entertainments as a source of revenue." If this means that the members are to give a definite per cent of their income—say not less than one-tenth—the plan is a good one. Indeed, any systematic plan which includes all the members, is better than the average plan now in use.

—R. H. Fife, pastor of the Hyde Park Christian church, Kansas City, Mo., sends us a picture of their completed church building, which was dedicated some time ago. The tower is now finished and the stone steps placed in front of each door, the sidewalks in, and front graded and sodded. Brother Fife writes: "We have just closed the best year in the history of the church. Had 63 additions, 33 being by primary obedience. The total receipts for the year for current expenses and missions were $2,591.46; for building purposes, $2,185.18; total, $4,776. 64. We have a sufficient balance on hand to pay up all outstanding bills for current expenses." The church is to be congratulated on this good record.

—An advance sheet from The Institute Tie contains a letter from R. A. Torrey, reporting a remarkable revival in progress in Liverpool, and at Cardiff, Wales. He says concerning the work in Liverpool: "There have been, up to the present, 3,841 who have definitely professed to accept Christ, but the tide is rising constantly. The last week has been by far the best." Cardiff sent down a chartered train, called "The Glory Special," 175 miles, to join in the meeting. Mr. Torrey writes: "Some of the churches of England, in their determination to get a blessing in their own church, get the men of their neighborhood together and march a long way over to the mission hall with a band." Evidently the wave of evangelism is not limited to America, but has reached even greater proportions in Great Britain.

—The First church of Augusta, Georgia, Howard T. Cree pastor, closed its year's work with annual business meeting, roll call and reception. The meeting was more largely attended than any previously held and reports read were most gratifying, especially as this congregation has had a preacher only six months in the year, Brother Cree beginning his ministry last spring, but spending three months in the universities during the summer. All bills were reported paid and a balance in the treasury. The resident membership is but two hundred, yet $3,857.57 was raised for all purposes, an average of $19.29 per member, $1,089.16 was given to missions, an average of $5.45 per member. In view of the fact that this church has the preacher's salary endowed, in part, the showing is a very creditable one. Fifty church papers are taken, two Bible classes are at work, one of fourteen members meeting once a week with the pastor, and one of eleven members studying an allotted portion of scripture at home each day. This year the church interior is to be improved at a cost of more than a thousand dollars, the individual communion service is to be installed and a memorial window is to be placed to the memory of the beloved A. B. Phillips.

—Bro. J. Murray Taylor, pastor of H street Christian church, Washington, D. C., who is now engaged in a meeting with Walter S. Hoye, pastor, in the Beaver Creek church, Md., writes: "There were five confessions last evening and one the evening before. I think we will have a good meeting. Brother Hoye has been with this congregation now for 21 years. It is one of the strongest churches in Maryland." Concerning his work in Washington for the past year, he says: "Our annual report for the year 1904 as minister of the H street Christian church, Washington, D. C., shows 208 sermons preached, or an average of four sermons per Lord's day. Besides this we made many other addresses—chiefly missionary; we represented the church at the district convention at Martinsburg, W. Va., and at the International at St. Louis, Mo. There was raised for all purposes by the H street church, $2,780.80. There were 152 accessions—92 by confession and baptism and 60 by letter and statement. We dedicated two churches, organized one, held four meetings and made calls too numerous to mention. We see evidences of the dawning of a brighter day, and 'all is quiet along the Potomac.'"

Another Valuable Tract.

We have just put into tract form a splendid series of articles by G. L. Wharton on "The Christian Use of the Tithe System." This tract of 24 pages, with a prefatory note by the editor of the CHRISTIAN-EVANGELIST, contains three chapters: (1) "The Tithe Principle," (2) "The Practice of the Tithe System," (3) "Objections Answered." It is a tract for the times. It comes just when we are girding ourselves for new and larger tasks, and when we must have additional funds to carry out our larger plans. It suggests, explains, and urges a scriptural, practical, systematic and equitable plan of financing all our enterprises. Its adoption would at once give a new impetus to our religious movement, and quicken into new life all our educational, missionary and benevolent enterprises. We hope, therefore, this tract will be bought and circulated by the thousand and tens of thousands among our churches, and that this subject will be thoroughly investigated. It may be had on application to the Christian Publishing Company, at the following rates, prepaid:

$ .03 per single copy;
.25 per dozen;
1.50 per hundred.

One brother has already written for 500 copies. Every pastor ought to see that his members are supplied with a copy, with the recommendation that they read it, think over it, and act conscientiously.

NEWS FROM MANY FIELDS

Florida Notes.

The St. Petersburg work under the efficient charge of J. F. Montgomery is pushing forward splendidly. Their children's rally day exercises were well given and about $20 realized for home missions.

Two of the teachers of music in the state school located at St. Petersburg have taken membership with the congregation, and are a great help in the music. Tourists are thronging the town, and many of them are of our own people. Some brethren of means have decided to make this their home, and it is the confident hope of the congregation that it will be self supporting in a twelve-month.

Bro. B. F. Manire will begin a meeting at Valrico on January 8, and the prospects are favorable for the organization of a congregation there. If he succeeds in organizing he will give them one Sunday in each month. Brother Manire is still hale and hearty, and one of the best Bible scholars in the brotherhood.

At Tampa, while the new church building is still "in the air(?)" they are moving on in the old tabernacle. New pews will be placed in this tabernacle and it will be made comfortable if it can not be made sightly. This congregation is being materially strengthened, too, by the coming of many families from the north, who are attracted by the genial climate, and the business prospects for all who come, and as a consequence the members of the congregation are sanguine for the future. The pastor, J. P. Rowlison, entered upon his second year December 1, having a little more than doubled the membership since coming to Tampa. We need more like him.

At Palmetto, the home of Brother Manire, there is good prospect for the organization of a congregation soon, as numbers of families have moved to the town who are of the "Christians only" type, and we may trust Brother Manire to look carefully after their interests.

Two years ago Florida had only one evangelist, and the state board was able to give him only $25 per month to help him along. During 1902 two regular evangelists were put into the field, and July, 1904, a third was added.

F. J. Longdon, Jr., with headquarters in DeLand, looks after the east coast section. T. A. Cox, McIntosh, looks after the central and southern section, while S. J. White, Lake Butler, helps with the central part and works west. These are three good men and their efforts have been telling. Their principal effort is to look after and build up weak churches, but they have organized many new ones. As a sample of the work that is being done, Brother Cox held a meeting in McIntosh and secured enough members to organize, then he stayed with them until they built a church. He continued to help them along until they got a pastor of their own.

Brother Cox is now employed by Ocoee part of the time, and gives Bartow one Sunday in the month, so this makes room for another evangelist. This is the way we are trying to increase the number of ministers in the state. Our other evangelists have shown as good results as Brother Cox, possibly a little better. Their monthly reports are exceedingly good, and show that money can be wisely spent by keeping men in the field in Florida.

Brother Rayner, a young man, went to Kissimmee and found a membership of about 20. He got Brother Nichols to assist him in a meeting, and had 71 additions, with a good many since the meeting closed. Then the Kissimmee church kept him as their pastor. What Brother Rayner did at Kissimmee can be done in almost every place in Florida.

Lamp-chimneys that break are not MACBETH'S.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

The state convention will be held in Jacksonville, March 1-3, with the First church, and a large attendance is expected.

C. W. ZARING, Cor. Sec.

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Illinois Notes.

Education day is the thing now uppermost in the minds of all who are interested in promoting Christian education. January 15 is the time, but any Sunday in January will answer. Any church in Illinois that failed to get literature for the day, should send at once to Eureka college for free supplies, and observe the day in genuine enthusiastic fashion. The college is the sure ally and cordial promoter, through its trained men, of every public enterprise among us. Education day may be made to serve a high and holy purpose in bringing this long neglected service to proper rank with other great movements among us for saving the world.

Miss Jane Jones, of Morgan county, Ill., has recently sent Eureka college $500 on the annuity plan. This is her second offering of this kind to Eureka college. We will gladly furnish information, upon inquiry, to any one who may be thinking of using money for the promotion of the kingdom of God and also get good interest during life. To educate and train men for the ministry is at the very foundation of the growth of the church.

The official board of the First Christian church, Springfield, Illinois, has just sent Eureka college $100, its personal offering of appreciation and interest in the work being done by the college. This splendid example should be followed by many church boards who appreciate a well trained and cultured ministry. Who will be next?

Mr. A. W. Jeffress, who heads our calendar fund for improvements in Eureka college, has recently sent his draft for $1,000. The calendar is nearly full and will mean, if filled, $6,000 to our improvements. It will be issued about Feb. 1. Brethren, if we would all work together and sacrifice a little, we would soon have Eureka college in good condition. This jubilee year is the time to do it, and send it off on another 50 years rejoicing in the good it can do. Let us do it.

We are sorry to lose H. G. Bennett from our state; he has gone from Carbondale to Missouri's capital, Jefferson City. What is our loss is your gain. Hope he will be as successful in his new field as in the old. We cordially commend him to the Missouri brethren.

The church at Princeton is still without a minister since the resignation of I. N. Grisso. They perhaps have about decided on a man. This is a good church, in good order, with nearly all departments in fine order. The C. W. B. M. is especially strong. How delightful to spend a day with those who have shown themselves tried and true by several years of trying acquaintance.

The Rutland church had arranged for Brother Kohl's successor before his time expired. This is most commendable, as much time and influence are often lost between pastorates. This is one of the best churches of its size in the state.

R. L. Beshers is just closing his first year with the El Paso church. It has been a very successful year's work and both pastor and people seem happy as they enter the new year.

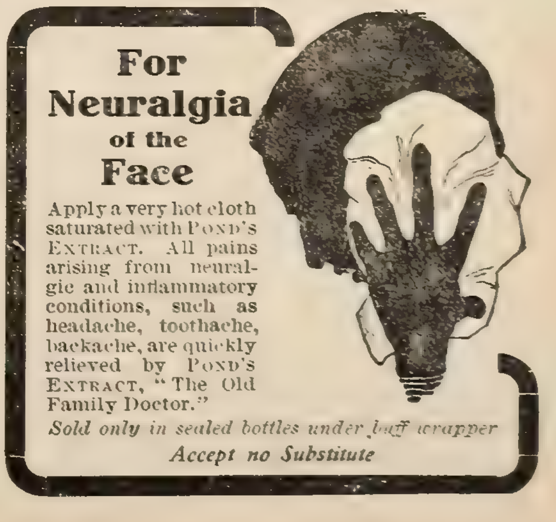
Youngstown, though almost a hundred miles away, is ministered to by Brother Nichols while attending Eureka college. This is a good combination, a live man and a live church. The church showed, as all good churches do, commendable interest in Christian education.

Short calls at Lewiston and Canton found Brother Harmon doing good work at the former, and J. C. Lappin at the latter. Where the preachers and people work there are always results.

A Sunday at Watseka found good audiences present both morning and evening. The pastor, D. J. Elsea, was absent, but his year's work seems to have been successful and appreciated by the church. It is difficult to fill a field after a long, successful pastorate. B. S. Ferrall for many years had lived and labored in this church and is greatly loved by it. This church has great power, especially in the use of means which the Lord has generously given to it.

The two churches at Bloomington are pushing their Christian work with commendable zeal. The First church, for which W. R. Lloyd ministers, has recently added about 100 to its membership in a meeting and at regular services. Its prayer-meeting is especially large, which is one of the best indications of church life. The Second church, where J. H. Gilliland ministers, already finds its auditorium too small for the splendid audiences that meet to worship in it. Brethren who feel that sensationalism and progressive nonsense are necessary for live church work, ought to attend one of the Bloomington churches once and get his spiritual strength renewed by hearing a little solid gospel.

I have had a few days at home, petting



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la grippe, preparing material for education day and seeing Eureka people about college interests. The college people will take about $200 in our semicentennial calendar and the town people something more than $1,000. Last year the people here gave some $1,500 to the college. I happened to hear the financial report of the church, showing all debts paid. During the year a debt of $1,200 on the church building had been paid off, $2,800 was raised for local expenses, $1,100 for missions besides the $1,500 for education. The various auxiliaries of the church raised about $600. So that this church of about 600 local members devoted last year to the Lord's work more than $7,000. This is not a rich church as the world calls riches, but it is rich in faith and in good works and the Lord blesses it. Bro. A. W. Taylor is our earnest minister, who lends wisdom and encouragement to every good work.

Eureka, Ill. J. G. Waggoner.

* *

Nebraska Secretary's Letter.

J. R. Teagarden will supply at Ord for a while at least.——C. F. Martin has located with the Waco church, and secured the privilege of remaining in Cotner the next semester. Will move to that field in June.——F. S. White has reconsidered his resignation at Dorchester, and will remain there. He will hold a meeting for the state board at Kingston in Custer Co., beginning Jan. 15 or 17.——J. W. Sapp has arranged to remain at Brownville half time, and continuing at Nemaha the other half. Will probably move to Nemaha in the spring. The meeting held at Nemaha by Brother Sayles was very successful.

John T. Smith, one of our young veterans, has closed his work at Reserve, Kan., and has accepted a call to the home church at Nebraska City.——H. T. Sutton preaches regularly at Cook. One confession and baptism at last appointment.——J. E. Wilson has accepted a call to Indianola and Bartley, and is now in a promising meeting at Indianola.

A. G. Smith has been complimented with a three years' call from the Clay Center church at an increase of $150 per year in salary. He has accepted, and is preparing for a meeting with Simpson Ely. Clay Center church is growing in power.

Our good and true brother, A. C. Corbin, will shortly move to Oregon. He goes out with the love of the whole Nebraska brotherhood that have had an opportunity to know him at all, and that is the large percentage of the workers. We will miss his sage counsel, and kindly presence at our annual gatherings. Such men are all too few. Let us hope, if not pray, that he will get homesick and come back next year.

The committee on program for the state convention, Aug. 1-6, will have a meeting Jan. 16, and the plans for the program laid good and deep. Some new features are being thought out.

The state evangelist, R. F. Whiston, and wife have been having a large hearing at Bennett. The meeting has grown in intensity. It is hoped that the church will be on a much better footing when he finishes this week. The next meeting is to be at Kearney. Preparations are being pushed there for a great meeting.

The Grand Island meeting, Putman and Egbert evangelists, closed with a total of 97: 69 confessions, 12 by letter and statement, and 16 from denominations who had been baptized. This is the greatest meeting Grand Island has had in years. Brother Doward, the pastor, will have his hands full caring for this newly enlisted army. The ages of the additions run from 10 to 74 years.

The Aurora church will hold its annual meeting on Jan. 12. The new furnace is a success. All accounts paid up, and the church in good working order. E. Von Forell is the preacher.

Alma will hold an annual meeting Jan. 11, Oscar Sweeney preacher.

Bixby, of the state journal (Lincoln), says that Austin and McVey are stirring the town of Ulysses to the depths with their evangelistic campaign. He further hazards the opinion that they need it up there on account of their increase of property these late years.

Bro. Thos. Rawlings and Geo. Childs met recently with the Magnet church in business session. W. A. Baldwin.

* *

Another Death on the Jamaica Field.

In Jamaica, on Dec. 5, there passed from labor to reward, our aged Bro. Charles McHardy, father of A. C. and Miss M. Isabel McHardy, two of our missionaries on that island. For over a quarter of a century Brother McHardy has devotedly labored with our Kingston church, where he was affectionately called "Elder" or "Father" McHardy. Thirty-five years ago he named his son Alexander Campbell. In the recent years in which I met him, he was never more happy than when telling of the goodness of God, the greatness of our plea, and the loveliness of the Christian Woman's Board of Missions. When in my bereavement, I left Jamaica, Father McHardy's commending me to the Lord was precious. The King in his beauty will indeed be a glorious sight to this saint who had grown blind in the earthly journey, but could not be kept from the house of the Lord until completely overcome with physical weakness.

Besides Sister Maddox, of whose going I wrote you recently, and Brother McHardy, the Kingston church has suffered the loss by death of three others, including Mrs. Silvera, their efficient infant class teacher. Although disappointed for two years as to having any missionary from the states, "Mr. John," son of our senior missionary, C. E. Randall, breaks to these people the bread of life as best he can, while doing the demanding work that is his in government employ in city courts, and Bro. G. D. Purdy, of Oberlin district, assists. Mr. John's clean, enthusiastic young life is a perpetual sermon, so that there is no break between that and his Lord's day public ministration. Good seed sown by him, his father and other members of the family and their co-laborers, is bearing fruit. C. W. B. M. day was observed on Dec. 4 with an offering of $39.63. On the same day there were seven confessions, among them three Harris lads, grandnephews of the lamented Miss Maddox. In six weeks there were five deaths, but in about three weeks 13 additions, and there were others inquiring.

At the Christian Endeavor convention, that of the Jamaica union held in November at Montego Bay, our own Brother Purdy was selected as vice-president. This is equal to choosing him for president of the union next year. Bro. C. E. Randall organized the first Christian Endeavor society on the island, and was first president of the Jamaica union. His son John has been secretary by hearty choice year after year, as is also his daughter, Mrs. Herbert Clark, superintendent of Junior work for Jamaica in the same way.

Mrs. Neil McLeod.

PUTTING IT STRONG.

But Doesn't It Look Reasonable?

This may read as though we were putting it a little strong, because it is generally thought by the majority of people that Dyspepsia in its chronic form is incurable or practically so. But we have long since shown that Dyspepsia is curable, nor is it such a difficult matter as at first appears.

The trouble with Dyspeptics is that they are continually dieting, starving themselves or going to the opposite extreme or else deluging the already overburdened stomach with "bitters" "after dinner pills," etc., which invariably increase the difficulty even if in some cases they do give a slight temporary relief. Such treatment of the stomach simply makes matters worse. What the stomach wants is a rest. Now how can the stomach become rested, recuperated and at the same time the body nourished and sustained?

This is a great secret and this is also the secret of the uniform success of Stuart's Dyspepsia Tablets. This is a comparatively new remedy but its success and popularity leave no doubt as to its merit.

The Tablets will digest the food anyway, regardless of condition of stomach. The sufferer from Dyspepsia, according to directions, is to eat an abundance of good, wholesome food and use the tablets before and after each meal and the result will be that the food will be digested no matter how bad your Dyspepsia may be, because, as before stated, the tablets will digest the food even if the stomach is wholly inactive. To illustrate our meaning plainly, if you take 1,800 grains of meat, eggs or ordinary food and place it in a temperature of 98 degrees, and put with it one of Stuart's Dyspepsia Tablets it will digest the meat or eggs almost as perfectly as if the meat was enclosed within the stomach.

The stomach may be ever so weak yet these tablets will perform the work of digestion and the body and brain will be properly nourished and at the same time a radical, lasting cure of Dyspepsia will be made because the much abused stomach will be given, to some extent, a much needed rest. Your druggist will tell you that of all the many remedies advertised to cure Dyspepsia none of them have given so complete and general satisfaction as Stuart's Dyspepsia Tablets, and not least in importance in these hard times is the fact that they are also the cheapest and give the most good for the least money.

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USONA REALTY COMPANY,

Rialto Building, St. Louis, Missouri.

The Chicago Evangelistic Campaign.

The campaign was inaugurated on Sunday, Jan. 8, and, we consider, in a most promising way. Fifteen churches are enlisted in the simultaneous meetings, and our entire force is co-operating in the noonday meetings in the down town district. Dr. Herbert L. Willett is addressing the noonday meeting this week. The audiences are growing steadily, and we hope that they will develop into a great campaign. Thirty-five additions are reported to the churches on the first day of the meeting. In the individual meetings, J. H. O. Smith, of Valparaiso, Ind., is preaching at the First church; H. A. Northcutt, of Kirksville, Mo., at the Austin church; Geo. T. Smith, of Chicago, at Jackson boulevard; P. J. Rice, of South Bend, Ind., at the Irving park church; J. J. Taylor, of Connersville, Ind., at the Ashland church; Geo. B. Stewart, Dayton, Ohio, at the South Chicago church; W. A. A. Harris, of Kentucky, at the south side colored church; I. W. Lowman, of De Land, Ill., at the Garfield boulevard church. The other meetings are being held by local pastors. I shall be glad to send you notices of these meetings from week to week. GUY HOOVER.

Jan. 11, 1905.

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CONSUMPTION

Ministerial Exchange.

Ira C. Smith, 871 Adams street, Chicago, Ill., has had experience in preaching and will correspond with churches in need of a young minister.

Charles H. Altheide, singing evangelist, is open for engagements. Address, Bloomfield, Iowa.

C. H. DeVoe, Rochester, Ind., has some open dates.

I. N. Jett, New Douglas, Ill., can be had for a meeting May 1. He can lead the singing service if necessary and will go for free will offering.

The Martin family are open to engagements, and may be addressed General Delivery, New York City.

E. L. Frazier, 1404 Cornell avenue, Indianapolis, Ind., is ready to make dates for 1905. He prefers the free will offering plan, and asks a place to preach in, and entertainment.

Any church desiring the services of H. S. Saxton and wife for February, should address them at Redwood Falls, Minn., where they are now in charge of the music at the big meeting.

C. O. McFarland, King City, Mo., would like to locate several consecrated pastors in the Nodaway valley district. Those wishing good churches may correspond with him, stating experience, salary expected, etc.

On account of changing dates, C. E. Millard of Springfield, Ill., can engage in leading the singing in a meeting until the middle of February.

L. A. Chapman, Mechanicsburg, Ill., would like to hold a meeting for some struggling church in that state.

E. G. Manley, Columbus, Kan., can, by arrangement with his church, give time to weak churches, or new points within 40 or 50 miles of his location for revival services during the week. He will go for free will offerings. This does not apply to churches able to hire an evangelist.

The First Christian church of Muncie, Ind., desires to employ a competent Christian musician to direct choruses in prayer-meetings, Christian Endeavor society, Sunday-school and the regular Lord's day services. He will have the use of the church with a good new pipe organ to give private lessons. Address, Horace G. Murphy, 106½ East Main street, Muncie, Indiana.

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Louisiana Notes.

The churches of Louisiana are in a flourishing condition and practically all of them have regular preaching. J. N. Darnell, of Waco, Texas, has accepted the pastorate of the church at Crowley, and is getting his work well in hand. Marcellus Ely, of Joplin, Mo., assumed charge of the young Soniat avenue Christian church in New Orleans Jan. 1. The brotherhood of the state is interested in the success of his work there, and he will have our encouragement and our prayers. Frank Lanehart has resigned at Leesville and will preach at two or three weak points in east Louisiana for awhile. Brother Lanehart is a godly and a fearless minister, and he delights to labor in the hard places and strengthen and encourage the weak brethren. T. B. Larrimore, known and beloved by all Disciples, is holding a meeting for the First church at New Orleans. We had roll call and reports of the work that had been done here at Baton Rouge, on the First Sunday. There is a membership of 55; the building committee has expended approximately $4,500, the ladies have made over $600, the Endeavor, over $300, the Sunday school, $250, making a grand total of $6,000, and that through the efforts of only half a hundred members. It is but fair to state that this magnificent showing was made possible by our various boards which have stood back of us with their funds and their words of encouragement. Without them we could have done nothing. W. O. STEPHENS.

California Notes.

Yes, "December is pleasant as May," so we used to sing, but it's not all poetry and song in California, but a true, realistic thing. And I imagine that, if that great convention could drop in to the golden state and camp by the Golden Gate, thousands of the good people would feel like they were on the mount of transfiguration, and would want to build their "booths" at once, and send for their loved ones.

We do not know why 1905 should not be a very prosperous year, even more so than the year we have just laid to rest. In fact the indications are all pointing to a general enlargement in the spiritual as well as in the commercial outlook of California in the coming year. Heavy early rains have pushed to the front every department of business, and the seed time of the year is "on" in all its earnestness. The churches have their watchers on the towers, and it is seed time and harvest in the church work, which is intensifying in every direction.

We no longer say there is an "open door" in California for aggressive work, for the "whole side of the house is open." True and faithful men must step in and give the message. The reflex influence of the great St. Louis convention has bounded over the Rockies, and the Pacific churches have felt its influence. And when you gather by thousands by the Golden Gate we expect to reach the "top of the mountain of the Lord's house," and every hill and valley shall echo as never before with the tidings of salvation.

We shall expect to meet many of the old friends of bygone days, and even our own brothers who have been longing to gather by the seaside. We are pleased to know that a number of Christian people are casting their lot in our happy land. As our own editor has said, "The Pacific coast, when all things are considered, is the greatest country in the world, and if all of the eastern people would learn its worth, it would become densely populated in a few years." They are learning gradually. A good many have come to California, and felt that they were so near heaven that they either forgot to bring their church letters or they keep them in their trunks, and hence thought they could go the rest of the way without the church. J. DURHAM.

⁂

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well-known Kava-Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria.

Among the many testimonials received, the **Hon. R. C. Wood, of Lowell, Ind.**, writes that in four weeks Alkavis cured him of Rheumatism and Kidney and bladder disease of ten years' standing, and **Prof. Edward S. Fogg**, the noted Evangelist, of **Covington, Ky.**, gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood.

The only importers of Alkavis so far are the Church Kidney Cure Company, of New York, and they are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of the CHRISTIAN-EVANGELIST who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis entirely free. Address Church Kidney Cure Company, No. 404 Fourth Avenue, New York

Churches.	Church Enrollment	Offerings per Member.	Sunday-School Enrollment.	City Missions.	State Missions.	Benevolent Association.	Home Missions.		Foreign Missions.		Church Extension.	Total Mission and Benevolence.	Money Raised for Self-Support.				Church Value.	Property Mortgages.
							Church.	Sunday-School.	Church.	Sunday-School.			Church.	Sunday-School.	Building.	Total.		
First	807	$ 7 45	384		$ 19 28	$ 106 20	$ 20 00		$ 187 95	*$41 51		$ 514 94	$4,769	$410	$ 520	$6,000	$40,000	$3 000
Second	420	4 06	325			43 71		*3 50		17 50		64 71	1,475	165		1,705	14,000	
Union Avenue	950	23 00	440	$183 36	100 00	599 23	436 49	†111 74	419 19	*77 00	$294 30	2,221 01	9,420	950	9,052	21,643	75,000	40,000
Fourth	465	9 10	365	25 00	40 00	69 75	40 00		150 00	*69 50	30 00	424 25	1,888	402		4,370	10,000	500
Compton Heights	460	16 60	425			157 83	237 77	*4 00	281 41	*64 00	225 30	970 31	2,000	475	2,000	7,638	20,000	5,000
Hammett Place	265	11 73	235		28 27	77 15	17 38		17 39		6 42	149 61	2,197	200	561	3,108	10,000	2,900
Tuxedo	145	10 30	125		40 00	118 23	30 00		54 00			242 23	860	115	275	1,492	6,000	1,000
Hamilton Avenue	175	17 30	140	49 24	24 00	81 75	15 60		48 20		118 00	336 79	1,696	165	826	3,124	10,000	7,000
Maplewood	125	16 20	117	11 60	10 00	3 50	16 90	3 00	15 00	3 23	10 00	70 23	506	122	1,160	2,021	5,500	1,000
Carondelet	88	16 50	110		15 00	13 29	15 00		15 00	6 25		64 54	409	75	1,000	1,589	3,500	2,000
Old Orchard	63		65		1 10							1 10					1,000	400
Seventh Street Mission			150											150				
Pestalozzi Mission			212							15 07		15 07		150				
Arlington Mission			85															
Central Mission			125											68			25,000	
Miscellaneous						$2,246 81	50		2 00		5 00	2,253 31						
Totals	3960		3293	$269 00	$277 65	$3,517 45	$929 64	$122 24	$1,190 10	$294 06	$789 02	$7,328 10	$25,220	$3,447	$15,394	$55,690	$220,000	$62,800

*Y. P. S. C. E. and S. S. offering combined.
†Ladies' Aid and S. S. offering combined.

The above presents a report of our work in the churches of the city of St. Louis as presented by G. A. Hoffmann, secretary of the City Mission Board, for last year. It might be well for our churches to carefully study this report. It has some very strong points. One we mention is the amount of $7,328 10 given to missions and benevolence, being $1.85 per member. This does not include the amount given to Education or Ministerial Relief. A half dozen parties are known to have given as much as the above. Neither does it include the offerings to our C. W. B. M. One of our apparent weak points is the amount given to State and City Missions. When we consider the fact, however, that $2,400 was raised in our churches to take care of our National Convention, and about as much more for the pavilion and its support in connection with the World's Fair, we may be somewhat excused. Other features might be pointed out which are of sufficient importance for consideration, but the reader can easily discern them.

The Business Men's Association of the Christian Church.

(*Continued from page 81.*)

materially increased the attendance at our regular services.

In the third place, where churches are laboring under heavy debts or unusually large expenses, this association of its male members could be of very great benefit in a financial way; that is, by helping the church to meet its heavy obligations and to plan for paying off the debts gradually or as soon as possible.

In the fourth place, we feel assured that each and all of our churches in which these local chapters are formed could and would do larger things for our cause in general; that is, that home missions, foreign missions, church extension, the benevolences, and our educational institutions would receive larger receipts from the churches having their men banded together for active, energetic, enthusiastic and consecrated work along these lines.

There are many other avenues of usefulness which anyone can discover with very little reflection; but the foregoing will suffice for the present. In the meantime, while this work is being pushed vigorously, we hope to hear reports from the churches throughout our brotherhood that they are enlisting their men in accordance with the plans set forth above.

St. Louis has led off in this matter by organizing local chapters in all of its churches, also a St. Louis district organization, which is to meet quarterly. We hope soon to hear that other large cities are doing likewise, and that in all places where we have churches they will speedily form a local chapter of the Business Men's Association of the Christian church, sending their names, addresses, and a free-will offering to the national organization in St. Louis to help prosecute the work it has undertaken.

The office of the association in St. Louis is 306 Carleton Building, where W. Daviess Pittman, as corresponding secretary, is in charge. If you are interested, and want more information concerning this matter, write to him and he will gladly give you all the information and assistance you need.

This is a great movement, brethren, and we admonish you to lose no time in joining its ranks!

A number of the St. Louis churches formed local chapters during the first week in the new year. At the annual missionary rally, the city union was inaugurated, with the following officers: W. H. McClain, president; J. A. Gardner, vice-president; W. D. Cree, secretary, and H. H. Hodgdon, treasurer. The name decided upon was, the St. Louis Union of the Business Men's Association of the Christian Churches, and the constitution was adopted. Compton Heights reported the first organization and the most numerous. John L. Brandt outlined some features of work which he thought the Association of Business Men could undertake. The great benefit, he said, of the organization, is that we can use *all* the men. He advocated having them divided up into working committees to look after (1) membership, (2) social duties, (3) finance, (4) publicity, (5) public worship. In addition to these, F. N. Calvin suggested that there might be a committee on the sick and one on the unemployed.

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Annual Missionary Rally in the City of St. Louis.

"Let's go into partnership with God." This sentence of Dr. J. H. Garrison was the keynote of the annual meeting of the St. Louis city mission. Though not very largely attended the spirit of the meeting was admirable, and those present were fired with a determination to enter more vigorously than ever before into aggressive Christian work in the city. A tabulated statement of some of the work of the churches will be found at the top of this page. Oreon E. Scott, the retiring president, gave an address, and W. H. McClain discussed St. Louis as a mission field, the central thought of his argument being that churches and not mere missions should be established. One of the most interesting discussions was upon the theme: "How shall we raise the funds for city and state missions?" J. M. Philputt laid emphasis upon the preacher's part in that work, insisting that he must not be afraid to talk strongly and frequently, if necessary. But after all, the essential fact was to get to the hearts of the people, and the secret was to get them into fellowship with God. G. A. Hoffmann, in speaking upon new fields and methods, advocated getting property early and never surrendering a point once taken hold of. John L. Brandt suggested that they should work to establish four more churches, emphasizing particularly the value, at this juncture, of one near the corner of Vandeventer and Olive, and one for the two thousand Chinese who are resident in St. Louis. The committee on future work recommended appropriations to Carondelet and Maplewood, and the following officers were then elected to serve this year: G. A. Hoffmann, president; J. H. Allen, vice-president; Paul Moore, secretary; W. H. McClain, treasurer; Lee Grant, auditor. Following the business men's session there was an adjournment for supper, after which the subject of church mortgages was given some discussion, and Dr. J. H. Garrison made a brief address.

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Foreign Missionary Rally.

This rally begins at 10 A. M., Jan. 30, with afternoon and night sessions, at the First Christian church, St. Louis, Mo. Brethren from the city who will address the gathering are J. M. Philputt, E. T. McFarland, J. L. Brandt and W. W. Dowling. Those from a distance are E. J. Lampton, Bowling Green, Mo.; David Millard, Jonesburg, Mo.; R. M. Talbot, Farmington, Mo.; J. H. Hill, Festus, Mo.; G. L. Bohannon, Granite City, Ill.; Stephen J. Corey, New York City, and President McLean, Cincinnati. These addresses will be short and interesting and full of instruction. Do not miss this golden opportunity to hear the things that will strengthen thy heart and fatten thy soul for the Master's work. Lunch and dinner will be served in the church.

W. H. McClain, Chairman Local Com.

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CURE YOUR OWN KIDNEY

And Bladder Disease at Home at Small Cost—One Who Did Gladly Tells You How.

Mr. A. S. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer, for Mr. Hitchcock is positive it will result in their permanent cure.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Point Clear.—I have been to assist at a meeting conducted by Brother Speigh, state evangelist. I expect to return after filling two appointments here.—J. H. Callahan.

CALIFORNIA.

Palo Alto, Jan. 9.—Six additions to Palo Alto church since last report—five by letter, one by statement. All departments of the work prospering.—Chas. L. Beal.

CONNECTICUT.

Danbury, Jan. 9.—The fifteenth year of my work here in Danbury has just closed. It has been the very best year of the fifteen in results. We have had 106 additions to the church. Extensive repairs that cost $1,500 have been made and funds provided to cover every dollar of the amount. The church has given $500 to missions. The Sunday-school had an average attendance of 164 and an average offering of $7.03. Of the $365.43 contributed by the Sunday-school, $85 was given to missions. There were 45 conversions from the Sunday-school during the year. Since Jan. 1 we have had seven additions to the church, with a good prospect of increased interest. The "Each one win one" plan is being worked here with good success. We aim to have at least 100 members sign the soul winner's pledge. During the 15 years of the present pastorate 806 have been added to the church; the membership has increased from 280 to over 800; the missionary offerings have been multiplied by five; the church has raised over $81,000 for all purposes, $6,500 of which was for missionary work.—E. Jay Teagarden.

FLORIDA.

Jacksonville, Jan. 10.—First Christian church, two confessions last Sunday and four additions by letter, five additions by letter and one from the Baptists the first Sunday in January, and five additions by letter and one confession the last Sunday in December.—J. T. Boone.

IDAHO.

Nez Perce, Jan. 6.—I began the work as pastor of the church here last October, and it has been very pleasant. They had been without a preacher for a year, and the work had run down, but we have all the departments revived, and now have a prosperous outlook. We have had five additions. We are now in a meeting with Evangelist J. P. Condon, and the meeting begins with fine interest.—Morton H. Wood.

ILLINOIS.

Stanford, Jan. 11.—Fourteen confessions here last night. Will continue some time.—J. Bennett, evangelist, W. H. Porter, pastor.

Paris, Jan. 8.—Fifteen additions during the last three weeks at regular services. We will have Brother Scoville in February.—Finis Idleman.

Mechanicsburg, Jan. 11.—We closed a short meeting here recently with eight baptisms. We have just installed an acetylene plant in the church. I begin a meeting at Buffalo to-night.—L. A. Chapman.

Flanagan, Jan. 10.—Just beginning a meeting here with O. L. Smith, pastor, doing the preaching. This is a good church, good preacher, and a good field and prospect for a good meeting. We intend to push the soul winner's pledge. One young man made the good confession last night.—Guy B. Williamson and wife, song evangelists.

Flanagan, Jan. 6.—The church observed its annual meeting on Jan. 1. Reports of the past year's work were received, and election of deacons and clerk, treasurer, chorister, organist, and ushers was carried out. The reports showed a present membership of 155. There were 19 additions during the year. About $1,100 was raised for local work, and $759.87 was raised for all forms of missionary work. The new year opens with fine prospects.—O. L. Smith, pastor.

INDIANA.

Fort Wayne, Dec. 19.—Meeting closed Sunday night temporarily at west Creighton avenue with 55 additions, 45 by confession. Interest unabated till the last. All lines of work growing rapidly; about 50 per cent on an average; 72 additions in all since beginning the work here June 1. There have been in all about 175 additions to the cause here in this great Catholic center. Besides the two churches, the Jefferson St. has two mission points. One of the local papers credits our people with 900 communicants and rapidly increasing.—M. F. Rickoff.

Elwood, Jan. 10.—One hundred seventy-five to date (in the meeting I am holding at New Lancaster, near Elwood), nearly all baptisms. Meeting continues with a promising outlook for 200 soon. Six came last evening. Meeting has produced a profound impression for a radius of many miles.—L. C. Howe, evangelist.

Indianapolis, Jan. 12.—A short meeting at the Hillside Christian church resulted in 30 additions—22 of this number by obedience.—O. E. Tomes.

Danville, Jan. 7.—In connection with our C. W. B. M. work, a young ladies' mission circle has been organized under the efficient leadership of Mrs. A. J. Kinnaman. It now numbers 22, with more prospective. Other lines of church work are in good shape. The Sunday-school is especially prosperous. Prof. G. W. Dunlavy of the Central normal college, our recently elected superintendent, is proving himself a master organizer. There were three confessions last Sunday and one the Sunday before. A large delegation from here will attend the missionary rally at Indianapolis, Feb. 6.—E. E. Moorman.

Warsaw, Jan. 9.—The work is prospering. It is joyful to note the increased spiritual interest; the attendance at "breaking of bread" is larger than in years; finances are also increasing—a great improvement along this line. The people have a willing mind. Since Oct. 2, when I resumed my ministry here after an interim of seven years, many needed improvements have been made: new lights for the auditorium; the vestibule repaired and redecorated; new chairs for the primary department of the Bible-school. The C. E. Society paid for the decorating; the Sunday-school and Junior Endeavor for the chairs. We are preparing to re-decorate the entire interior. We began a meeting last night with home forces. We are fortunate in having a singing evangelist among us, and the pastor has had considerable evangelistic experience. We were blessed with six accessions yesterday; five by letter, one from the Methodists. On the first day of the year we received a sister from the church of God. We have received 12 all told since Oct. 2; nine by letter, three from the denominations.—Edward O. Tilburn, pastor.

Brazil, Jan. 10.—Entered upon our fourth year here Dec. 1, under very favorable conditions. The year's reports, read Jan. 1, showed $4,490.80 raised for all purposes. The principal of our debt was lowered $1,200 and all interest and local obligations paid up to date, and 123 more added to the church membership. Chas. B. Newman was with us the first week of the new year and delivered fine lectures on Bible study and two others of interest to personal workers and Sunday-school teachers. An institute of this kind is a splendid way to develop the latent talent of a church. We shall probably have one a year in the future.—E. L. Day.

IOWA.

Batavia, Jan. 9.—A meeting, begun Dec. 31, has yielded four additions. The audiences and the interest are growing. We were obliged to turn some away last night for lack of room.—T. F. Paris, pastor, America M. Sea, evangelist.

Atlantic, Jan. 5.—The year's report is a very gratifying one. To the membership there were 69 additions, of which 42 were by obedience. All debts have been paid. Within less than one year, the congregation has erected a beautiful new building, which is a monument to the excellent endeavors of our faithful minister and his wife, and the church's devotion to service. The ladies' aid society applied over $380, largely to the building fund and preacher's salary. The C. W. B. M. reported a small but live working society. Both the Junior and Senior Endeavor are in line with the other working forces of the church, and doing excellent work. The following resolution was signed by every member of the congregation present at the annual meeting: "This is an opportune time for us to express our thorough appreciation of Brother and Sister Crewdson, for whose coming and living among us, we praise God this day."—Anna E. Riggs, clerk.

Ames, Jan. 9.—One by letter. Our annual meeting showed marked progress in all departments of church work. I began my fourth year as pastor with bright prospects for a larger and better work. Our Sunday-school cantata netted enough to help place our Sunday-school financially, with a neat balance in the treasury.—F. D. Ferrall.

Osceola, Jan. 6.—Our meeting starts off with a full house and additions at every service. One of the prominent men connected with Drake university says, "Vanhorn is the best pastor in the state." B. F. Hall, pastor at Hamburg, leads the chorus of 75 voices.—R. A. Omer.

KANSAS.

Lincoln.—Two additions—one from the M. E. church, one by statement. A Junior society has been organized; a cradle roll is being arranged for in the Bible-school. At our annual business meeting the church board was reorganized and strengthened by adding several new members. The brethren here are preparing for a forward movement in all departments.—N. Ferd Engle.

Eureka, Jan. 10.—We have the largest congregations ever known at regular services here. The house is not large enough for Sunday evening congregations. Two additions since last report.—G. F. Bradford.

Clearwater, Jan. 10.—I am in a meeting here. Two adults came last night. Very large audiences and deep interest. Brother Blakeslee is the hustling pastor. I go to Beaver City, Neb., Feb. 13.—W. L. Harris, evangelist.

Caldwell, Jan. 9.—One added by confession yesterday morning.—Lee H. Barnum.

Moline, Jan. 11.—Closed a meeting of nine days' duration at Elk Falls, Kansas, with three confessions. One was baptized Jan. 8, and two are yet to be. The meeting was well attended and the interest good. Newton Hill, notwithstanding he is the manager of the Elk Falls lumber yard, is the active preacher for the church and is doing a good work. The church is growing under his ministry. Brother and sister Spellman, whom I baptized last spring, are active workers in the church, and are desirous of seeing the Master's cause built up. I go to Ponca City, Okla., Jan 12.—E. L. Poston.

Holton, Jan. 9.—Brother Northcutt began a meeting for the church here on Dec. 10, 1904, with Brother Dawdy as singer. The meeting lasted three weeks, with 20 additions. J. T. Purvis, our beloved pastor, continued the meeting one week, closing last night with 23 additions for the one week, making a total of 43. The work here moves grandly on.—J. B. Gardiner.

LOUISIANA.

New Orleans.—At Soniat Ave. church Bro. M. L. Ely, pastor, at regular Sunday services, one addition, a young married lady, from the Baptists. At the First church Brother Lorimore's meeting is now in the second week, with two additions by statement.—R. M. Denholme.

MICHIGAN.

Paw Paw, Jan. 9.—Our meeting began here yesterday. C. M. Keene, the pastor, is doing the preaching.—Charles E. McVay, singing evangelist.

Traverse City, Jan. 7.—There is progress in all departments of the church. Brother Parker, of Eureka college, addressed us new year's evening, and on Thursday evening he was ordained to the ministry by L. P. Ullom, our pastor. Mr. Parker will remain here to assist in the revival for a short time. The church was never in so active a condition. We are enjoying our new house and expect great things from God and are willing to undertake great things in his name. Sunday evening three united with the church by letter, one made the good confession, and Thursday evening four were baptized.—F. A. Clapp, church clerk.

MINNESOTA.

Redwood Falls, Jan 12.—We have just begun the meeting here. Bro. C. R. Neel, of St. Paul, is preaching. It will be remembered that we are following the big Sunday union meeting. Lots of sectarian strife, but with all, we have 24 added by confession in three nights.—H. S. Saxton and wife.

MISSISSIPPI.

Hattiesburg, Jan. 10.—Two took membership with the church here last Sunday by letter and a considerable number were added to the Sunday-school. All are encouraged with the outlook.—J. A. Holton.

MISSOURI.

Carterville, Jan. 9.—Meeting one week old with 24 additions: 17 confessions, two from the Baptists and five by statement. Nine of the confessions are young men, one of whom will enter the ministry. The house is crowded every service.—R. S. Campbell, evangelist; Bentley, singer

Marceline, Jan. 9.—Our meeting at Lentner closed with 34 additions. There were 16 confessions and 18 otherwise. Lentner now has a membership of 60 and will have one-fourth time preaching this year.—A. Munyon, state evangelist.

Monett, Jan. 6.—All departments of church work doing finely. We drove over to Verona new year's afternoon and baptized a young man in Spring river. Verona is nine miles from here. At night we had two more additions. We had four additions two weeks ago. Expect others next Lord's day. God is blessing his people here. About 40 at prayer-meeting last night.—J P. Haner.

Butler, Jan. 11.—Our meeting beginning Jan. 1 has given 15 to date—13 baptized. Brother Ogle, of Paris, Tex., is assisting us. Better things to follow.—H. Jas. Crockett.

Triplett, Jan. 6.—I closed a two weeks' meeting at Mike, Chariton county, with five confessions. Organized a congregation with 16 members and raised $900 for a new church, which will be built this spring.—H. Eubank.

Purcell.—The meeting had to close on account of bad weather, as the house was incomplete. We organized with 15 members. The dedication was postponed until the first Lord's day in February.

Sedalia, Jan. 10.—Four additions this year—two at Fayettville first Sunday by confession and baptism, and two last Sunday at Deepwater.—J. I. Orrison.

OHIO.

McArthur, Jan. 4.—Owen Livengood has begun a meeting with the church here of which Homer C. Boblitt is pastor. Good audiences are in attendance, although the weather has not been the most favorable. Three additions last Lord's day at the regular services.

Canton, Jan. 6.—Eighty-four were added to the church at regular Sunday and Thursday night services; 57 came on Decision day, December 11. The Bible-school had an average attendance of 630 per Sunday the last six months of the year. A contest is now being carried on between Canton and Portsmouth Christian Bible-schools.—P. H. Welshimer.

Columbus.—At the annual meeting our treasurer, Orwell C. Riddle, was able to report the Central church out of debt. Most admirable reports were presented from all departments of the work, showing that $5,136 85 had been raised during 1904. Of this amount a little more than $1,300 had been paid to liquidate debts, including the mortgage of $700, which was burned last September, and $839.21 to our various missionary and benevolent enterprises. This splendid showing was made possible only by the unity, devotion and liberality of the congregation. The pastor reported 74 persons baptized (the largest number baptized in any one other year of his ministry), 115 added to the church, with a net gain of 78. Of the 74 baptized, 25 united to form our fifth congregation, in Linden Heights, and two united with other churches in the city. The annual meeting was largely attended, refreshments were served and the church presented the pastor with a handsome traveling bag, disclaiming, however, that it was a hint to him to travel from the church! We face the new year with increased zeal, hoping to accomplish yet greater things for the Master.—Walter Scott Priest.

Akron, Jan. 12.—The Third church of Christ has made great advance in the past eight months. When I came here, May 1, the church had trouble within and a bad name without. Now the trouble has been settled and there has been progress in every department. In all 46 have been added to the membership—23 by baptism. All current expenses, including $160 for repairs, have been paid, and $316 is now on hand to apply on the $1,300 debt. I can hold one meeting away from here, and will agree to raise the money to pay for same when on the ground.—A. F. Stahl.

OKLAHOMA.

Kingfisher.—The outlook is very promising. Our ladies' aid is one of the best in the territory.—Isom Roberts.

Ames.—The meeting led by Simpson Ely closed with 21 additions—14 by confession, four by commendation, one reclaimed, one from the Baptists and two from the Methodists.

OREGON.

Eugene, Jan. 2.—Just closed a one week's meeting with the church at Dallas, with three additions—two by primary obedience, one by letter. This makes a total of five added to the Dallas church since last report.—G. L. Lobdell.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

PENNSYLVANIA.

Wilkesbarre.—First church of Christ meetings are beginning with an earnest spirit. The minister, E. E. Cowperthwait, and the "Martin family" are friends of long standing and all are rejoicing over the good start of seven additions in the first week, four last Lord's day. The minister has carefully distributed 4,000 of "Our Position," and other helpful literature at each service. Brothers Nipp, Clymer, and Frick are each in attendance on the meetings.

TEXAS.

McKinney, Jan. 10.—The report of the First church here is as follows: Additions, 148; raised for local work, $2,237.15; for misssons, $619.15; for benevolences, $382.70; ladies' aid, $401.25; C. W. B. M., $257.52; Sunday-school, $193; present membership, 619. —C. L. Bush, minister.

WASHINGTON.

Everett, Jan. 7.—We spent the greater part of the month of December, 1904, in a meeting with the church here. The immediate results were four additions: two by confession, two by statement. Since my coming in April, 1904, the church has met all of her current expenses and has paid $300 on her debt. The present indebtedness is $500 on property valued at $5,000. The present membership is 155, twenty having been added since April. The work is extremely difficult. Everett is a city of 25,000 population and has not yet celebrated her thirteenth birthday. We have the wide open saloon and Sunday theatre to contend with. There is not another organization Christian only in the county.—O. W. McGaughey.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

"Education in Religion and Morals." By George Albert Coe, Ph. D., Professor of moral and intellectual philosophy in Northwestern university. (Fleming H. Revell Co., Chicago, New York, Toronto. Pages 430. Price $1.50.)

Those who have read the author's previous works, "The Spiritual Life" and "The Religion of a Mature Mind," will be glad to read this third volume from his pen. There is no more vital subject for consideration to-day than that of moral and religious education, nor is there a more luminous writer on this topic than Professor Coe. There is a clearness of analysis, a directness and a perspicuity of style, which make it a delight to read his pages. The book is pre-eminently timely. It falls into line with the great aim of the Religious Education Association, and is, indeed, a reflection of the spirit and purpose of that movement. Every parent, every teacher of children, every preacher of the gospel, would be profited by the careful study of this volume. We have hitherto gone too much on the assumption that it is sufficient to proclaim the truth as we understand it, supposing that others hearing us would receive the same impressions from what we state as we ourselves have. We are coming to understand that we must know the minds of those we would teach, and their character and surroundings. We are coming to a better knowledge of child-nature, and our methods of teaching are being revolutionized. We believe that this better understanding of child, of youth, and of the mature mind, and the better methods of teaching religion and morals growing out of that knowledge, are to profoundly affect the religious life and methods of the churches in the future. We heartily commend this work as a most timely and able contribution to one of the most vital problems of our day.

◆

The Apostles of Our Lord. By the Rev. J. G. Greenhough, M. A. (278 pages. $1.50. Armstrong & Son. New York.)

Mr. Greenhough is a cultured Baptist minister and a graduate of the University of London. But for this book he lays no claim to originality and makes no pretense to scholarship or research. Though not a collection of sermons the various chapters dealing with the individual apostles—which follow three chapters which show what typical men of the time the apostles were as well as the originality and uniqueness of their calling—partake more of the sermon in style than the essay. Part Four deals with "after studies," among other subjects presented being "the primacy of Peter." The book can hardly be expected to be a permanent contribution to the literature of its theme.

◆

Pseudo-Criticism or the Higher Criticism and Its Counterfeit. By Sir Robert Anderson K. C. B., LL.D. (120 pages. 75c. net. Fleming H. Revell Co.)

The author is a London layman who has given much thought to Christian "word and work." He is best known among the followers of Mr. Moody and the readers of The Christian. He claims in this book that the average man is fully as competent to draw conclusions as the investigating scholar. Many will doubt such a proposition.

◆

John Knox: His Ideas and Ideals. By James Stalker, D. D. (Pages 250. $1 00 net. A. & C. Armstrong & Son, New York.)

This year there will be celebrated the quatercentenary of the greatest of Scotsmen. It is as a contribution to this event that the preacher and historian of the United Free Church College, Aberdeen, has produced this volume. There are, of course, some admirable books on the great reformer already in circulation, Mr. Innes' perhaps being the best for popular use. But the scope of Dr. Stalker's work is different. He has sought to make Knox's own sentiments better known and he quotes many of his good things in the quaint phraseology in which they are expressed. But there is an adequate outline of the chief events in Knox's life preceding the account of his writings, religious convictions and political principles.

◆

The Footsteps of the Flock. By G. H. Morrison, M. A. (Pages 382. Price $1.50. A. C. Armstrong & Son, New York.)

These sermonettes or scripture studies for every Sunday of the year, though orthodox in divisional treatment, are fresh in suggestion and always readable. Dr. Morrison is an expositor of keen discernment and possesses that happy gift of adapting his knowledge and his sympathy to the average home circle.

◆

The Bonanza Bible Class. By Henry F. Cope, six illustrations. (261 pages, $1.00 net. Winona Publishing Co., Chicago)

Here we have the miner's "grub shack" and life in the remote mining camp. Mr. Cope has lived there. He knows his west and he pictures it in a breezy, delightful fashion and from the standpoint of a man interested in things spiritual.

◆

An Introduction to the Bible for Teachers of Children. By Georgia Louisa Chamberlin. (208 pages. Price $1.00. University of Chicago Press.)

One of the "Constructive Bible Studies" series edited by Drs. Harper and Burton. The book will be a very useful one to those who adopt the well-known viewpoint of the editors.

◆

Cruising for the Cross. By Rev. G. A. Dwight. (200 pages. Price 50c. American Tract Society. New York.)

An account of the cruise of the "Glad Tidings," narrating not only the journeys but telling how its owner, a rich young pleasure-seeker, came to devote his energies to cruising for the gospel's sake. The story is full of interest.

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Sunday-School.

January 29, 1905.

JESUS AND NICODEMUS.—John 3:1-15.

Memory verses 14, 15.

Golden Text.—For God so loved the world, that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life.—John 3:16.

The events from the first public appearance of Jesus at the time of his baptism until after the first miracle at Cana may be called the prelude to the public ministry. It began with the events connected with John's preaching and included the baptism and temptation, the call of the first group of disciples, then a return to his own neighborhood in Galilee and a sojourn of some time there in comparative retirement, toward the end of which occurred the miracle at Cana. Then after a brief stay at Capernaum with his family and friends he returns to Judea for the real beginning of his public ministry. Only the gospel of John tells this early Judean ministry which included the first cleansing of the temple, the interview with Nicodemus and a somewhat extended preaching tour through the country districts of Judea.

The meeting with Nicodemus was notable because it furnished an occasion for a declaration of Jesus's principles in relation to a concrete case. Here was a man, prominent, brilliant, earnest, seeking the way of life. We may safely presume that Nicodemus, like the rich young man who later came asking the conditions of salvation, had performed punctiliously the requirements of the Jewish law. He did not begin by asking how he might have eternal life, but Jesus either read some such question in his countenance, or else recognized him as one of those who, from the pinnacle of their legalistic self-righteousness, were disposed to give patronizing approval to the new teacher. It is not at all improbable that Nicodemus may even have submitted to John's baptism, but this, of course, is mere conjecture.

The first recorded words of Jesus in this interview, stating the necessity for a new birth, contain the leading idea of which the subsequent verses are the development. What this new birth is, why it is necessary, how it is obtained, and what relation he himself has to it —these were all treated in the course of the interview. But the great fact is that man needs some change so radical that it can be called a new birth before he can see the kingdom of God.

The Hebrew notion was, of course, that birth in the line of Abraham made one an heir of the promise, so nothing further was needed than to live a decent life under the law. As a high-caste Hebrew, Nicodemus doubtless shared this sense of the importance and sufficiency of Jewish birth. The prophets preached repentance and righteousness as essential to blessedness, and John not only repeated this common prophetic message but employed the rite of baptism as a sign of purification through repentance in preparation for the imminent coming of the kingdom in which righteousness should be the only criterion for entrance. But even John's baptism of repentance involved no new birth. It introduced no new motives, it gave us no new insights, it awakened no new enthusiasms, it did not transfigure the life with any new inspirations or fill it with any new power or grace. It stood for an improvement in morals—a much needed element, but not the whole of religion.

Jesus says now to Nicodemus: Whatever you have been putting your trust in is insufficient, whether it be your Abrahamic descent or your newly confirmed faith in the need of righteousness. The old life cannot be patched up. It does not need repair but renewal. Furthermore, to be born of water, to be baptized unto repentance, is not enough; you must also be born of the Spirit, so that there shall be a spiritual as well as an ethical renewing.

And that message of the new birth is something which is always timely. It has been abused and distorted, but let us not be afraid of it. Religion is something more than a moral life. The plucking out and casting away of sins, one by one, is a heroic task but it may leave a very empty and barren life when all is done—and death always comes before that task could be completed. In a straight fight between us and sin, our sins kill us before we can kill them. We need the fresh start, the new outlook on life, the new sense of the meaning of life and the nearness of God, and these, coming to us with that forgiveness of sins which comes through Christ, constitute a new birth.

Midweek Prayer-Meeting.

January 25, 1905.

THE KEY THAT UNLOCKS.

"When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away, therefore, and washed, and came seeing."—John 9:6, 7.

The story of the healing of this blind man, and the discussion which followed, is one of the most interesting episodes in the life of Jesus. The simple, unsophisticated faith of the blind man is in striking contrast with the sectarian bias and skepticism of the Pharisees.

The Means Used. The clay made of spittle has never been recognized by oculists as a remedy for blindness. But Jesus used it in this instance as a means of accomplishing the end which he had in view. It would be a help to the man's faith to give him something to do, as an expression of his confidence in the Divine Healer. It was not a hardship imposed by Jesus to make it more difficult for the man to be healed, but it was an expedient intended to help the man put his faith into some concrete act of obedience. It was not the clay, of course, nor yet the water of Siloam, that opened the blind man's eyes. This the blind man knew very well. Jesus opened the blind eyes, but he chose to do it through the blind man's obedience to his simple command.

A Vital Distinction. It would have been fatal to the future welfare of the man whose eyes were opened, if he had attributed any efficacy either to the clay with which his eyes were anointed or to the water in which he washed them. But he distinguished clearly between the real Healer and the simple means which he employed.

Saved by Faith. "He went away, therefore, and washed, and came seeing." This was faith manifesting itself in obedience. His sight came to him *through his obedience.* This is the key that unlocks the door into larger spiritual vision. Obey and see. Do and understand. Every one, who in faith obeys any command of Jesus Christ, will come seeing. "He that doeth the will of my Father shall know of the doctrine."

Applying the Key. If anyone would be healed of sin and moral blindness, let him hear what Christ directs him to do, in order to salvation, and let him follow the directions as faithfully as did the blind man, and he will come seeing and rejoicing in the knowledge of sins forgiven.

Prayer: O, Thou, who openedst the eyes of the blind, and who had power on earth to forgive sins, incline the hearts of all who would have their spiritual vision restored and their sins forgiven to come unto Thee and submit themselves to Thy will, that they may receive their sight and be able to rejoice in the knowledge of Thy salvation! For Thy name's sake. Amen.

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In the 1905 calendar of N. W. Ayer & Son, the Philadelphia Advertising Agents, is worked out a color scheme in grays and whites so harmonious as to merit the above title.

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The calendar is a large one, fourteen by twenty-eight inches, and designed for office or library. The figures are large and, being printed in white, stand out clearly across a large room.

Whether the popularity of Ayer & Son's calendars is due to the uniformly tasteful design, to their utility, or to the epigrams on advertising and business-building which fills the blanks left on the flaps, it is hard to say, but they have enjoyed a steady sale for years at twenty-five cents each; for this sum, which barely covers cost and postage, the 1905 edition may be had as long as it lasts.

Christian Endeavor.

By H. A. Denton.

January 29, 1905.

HEROES OF FOREIGN MISSIONS: WHAT THEY TEACH US.—2 Cor. 11:21-28.

For the Leader.

The subject, "Heroes of Foreign Missions," brings up a study of those qualities of mind and heart that make men and women the most sacrificing, daring, and yet the most humble. Foreign missions is the designation for the work of carrying the gospel to the outlying parts of the earth; to the most benighted and sinful parts of the world; against the opposition of intellectual sloth, religious self-satisfaction, pride of past achievements; to there labor for years amid the unbelief and slowness of heart of those who would but for the law slay one, and who have, in far distant times, delighted in the shedding of the blood of the Lord's own missionaries. Foreign missionaries are the most heroic because foreign mission work calls for the fullest measure of all the gifts we may bring to God: in giving, in work, in privation, in anxiety for the cause of the King, in endangering of life for his sake. It is true that there are as brave men and women on the home field as ever went to the foreign field, but it is not true that the home work makes the demands upon one that the foreign work does. Those who went out like Paul burnt the bridges behind them, and we can but ever think that his march into Macedonia was the boldest and fartherest step he ever took. May the Lord raise him up of the young men and women of this society many who will say, "Send me."

For the Members.

1. Adoniram Judson is one of the heroes of the cross who has forever associated his name with those who are to wear white robes and royal diadems for the deeds they have done and the things they have suffered. His field was Burmah. Slow at first was his work. Indeed, it seemed as if he would never get the first fruits of the gospel, but at last, through prayer and labor and waiting, the word took hold of the Burman heart. Who will not agree that the heroism of heart and faith that waited with expectancy through years of seed sowing was equally heroic with the courage that braved the dangers of physical violence?

2. David Livingstone can not be mentioned without thinking of the great suffering he endured for Africa, of the faith he had in the power of the word to save, of the privations of a great soul, lost, as it were, in the heart of the darkest continent of the earth, and refusing to be rescued from its wilds. As we think of him dying at the place of prayer, his bedside, can we ever get away from the feeling that wells up within us and the something that fills us too full for utterance? And do we ever want to get away from this feeling? No, never! His work-worn and storm-beaten body, carried from the heart of Africa by two native sons of heathen darkness to the seacoast, and accompanied from there to England, dead—dead for Africa's sake—preaches to us more eloquently than ever a Greek orator pleaded with his auditors—preaches of heroism that never dies.

3. Our own Dr. Rijnhart lost his life in Tibet. His heroism and faith were unshaken to the last. Many of us have heard his heroic wife who escaped the knife and returned to this country to awaken the churches to the need of Tibet. Mrs. Dr. Rijnhart is now back upon the field in Tibet. The dangers of life do not, it would seem to the writer, require much greater heroism than many of the disagreeable features of life in some of the foreign fields. Especially is this true of Tibet. I think the following taken from the January number of The Missionary Intelligencer will illustrate this—it is from the pen of Mrs. Rijnhart:

"I wish I could present to you my Tibetan teacher, with whom my Chinese girl and I study every day. He is over sixty and is from the king's yamen. The first time Manyen, my girl's name, saw him catch and eat a louse, she was on the verge of hysterics almost. She has become accustomed to it now. But he cleans his handkerchief with a knife, a table knife. He uses snuff all the time and it is awfully hard to get used to. However, he is a Tibetan and that makes up for almost anything in my eyes."

4. Time and space would fail us to undertake to mention all the heroes and to relate the tale of their sufferings. Does not the writer of the Hebrew letter call the roll for a time, and then despair of mentioning the number of those who had wrought worthily for the Lord through the faith that was in them? Foreign missions calls for the greatest sacrifices and brings out in us the finest strain of character possible to humanity.

Quiet Hour Thought.

Should I give my life to the foreign work?

DAILY READINGS.

M.	Stoned for Christ.	Acts 14:8-20.
T.	Toiling for bread.	Acts 18:1-11.
W.	Smitten unjustly.	Acts 23:1-11.
T.	Persecuted.	2 Cor. 4:8-14.
F.	The model missionary.	Matt. 20:17-23.
S.	Forewarned.	Matt. 10:16-20.
S.	Topic—Heroes of foreign missions: what they teach us.	2 Cor. 11:21-28.

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Mr. Thos. Phillips, No. 267 Middle St., **Pawtucket, R. I.,** writes May 9th, I thank God and the Kola Importing Co., for my cure of Asthma after I had given up hopes of getting cured. **Mrs. Maggie Gardner,** of Ackworth, Iowa, writes May 6th, suffered for several years with Asthma and could get no relief, but the Kola Compound permanently cured me. **Mr. C. J. Case,** Johnsonville, N. Y., writes May 5th, the Kola Compound proved a Godsend to me, as it cured me of Asthma in the worst form, and I had suffered with it from childhood. **Mr. E. Aldrich**, 391 Mill St., **Poughkeepsie, N. Y.,** a prominent citizen, writes, my son suffered with Asthma for seven years. Doctors could do nothing for him, and to save his life advised me to take him to Denver, Colo. A friend advised me to try Himalya and it completely cured him. Hundreds of similar letters have been received by the Importers, copies of which they will be glad to send you.

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The truth writ plain in sky and sea and sod.
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To be confessed in human speech.
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And every wave on every beach,
The truth proclaim:
God lives!

God loves!
That life is love;
The living force perceived in every flower
Works for our good. Beneath, about, above,
Moves ceaselessly the living, loving power
As safeguard of the soul of man.
With myriad voices nature shows the plan
And loving thought of God,
The needless glories of earth's star-gemmed roof
And flower-strewn carpet-sod,
Are not chance-formed, but purposed proof
That love is the supreme intent
Of force creative, and the pact
'Tween creature and Creator meant
The simple fact:
God loves!

God leads!
The love-laid plan
Whereby a bud attains its perfect bloom,
Includes as well the destiny of man,
Amid the thickest tangle and the gloom
God leads his child. By devious ways
He guides us out the soul-misleading maze
Of selfishness and sin.
All life is providential, though the way
Be rough, and hard the goal to win.
God leads, not only in the deed and day
Of ancient men, but now and here,
When clouds hang low and storms impend,
And skies seem never more to clear,
Or wrong to have an end—
God leads! —*Charles Wesley Casson.*

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LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XVI.

DEATH INTRUDES ITSELF — AN ATTEMPTED ASSASSINATION.

"Doctor, do you think mother will recover?"

The faithful family physician knew that it would be only a few hours until the Randolph home would be wrapped in the sable curtains of death, and had so advised Mr. Randolph, but to tell Alma the worst was a task to which he did not feel adequate.

Evading her question, he said: "My dear child, your good mother is very ill; but we are doing all we can to reduce the fever, and if this can be accomplished, her recovery may be possible."

An hour later, Alma was summoned to the sick-chamber. She found her father on his knees by the bed, holding the hot hand of the one who had shared his joys and sorrows for twenty-eight years, and weeping. Going to the other side, she knelt and earnestly prayed that her precious mother might be spared, adding, as she felt she ought, "Thy will be done."

Arousing from the stupor in which she had lain for hours, the patient looked first into the anxious, love-lit face of her husband and then upon her weeping daughter, and whispered: "My precious ones, I am now ready to depart. The blessed Master waits to accompany me. Have my funeral in the church, and ask Mr. Baxendale to make a few remarks. God bless and keep you." Having said this, she fell asleep.

Saturday afternoon, at two o'clock, the capacity of the Poplar Square church was again taxed. Numerous relatives of the bereaved family, both in and out of the city, were there. The great church was well represented and, with the public, vied to gain admittance; some came to pay a tribute of respect to the deceased, some to sympathize with Mr. Randolph, others to hear Mr. Baxendale in his old pulpit again, and still others out of idle curiosity.

When Mr. Baxendale entered the pulpit, there was breathless silence. It had been predicted that he would be embarrassed, and a few had gone so far as to intimate that he would probably be broken up to such an extent that a failure might ensue. But the preacher was master of the occasion, as he had always been in the Poplar Square church.

Upon the text: "Her sun is gone down while it was yet day," he delivered a brief, impromptu discourse, his heart beating perceptibly in every word. Dwelling upon the simple, beautiful life of the deceased—that of a devoted wife, a loving mother, and a consistent Christian—he exhorted his hearers to emulate her many virtues, and then pronounced a tender benediction upon the sorrowing family and friends, and dismissed the audience.

At the close of the service, he stood in the aisle for a few moments, speaking words of comfort to Alma, while Ralph Cunningham, near by, looked on with jealous rage.

Returning from the cemetery at dusk, Mr. Baxendale discharged the driver at the door of a drug store, two squares from his home. After taking the medicine, which the druggist had prescribed for a nervous headache, and chatting a few moments with a friend, he walked slowly up the street, thinking of Alma and sharing her sorrow. While passing an alley, his heart went up in a silent prayer that she might be supported by "the everlasting arms"; and, at the same time, at the report of a revolver, he fell, clumsily, upon the ice-covered pavement. A crowd soon gathered about

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The Editor of the CHRISTIAN-EVANGELIST knows of his personal knowledge a number of persons who were severely afflicted with rectal troubles whom Dr. Smith has cured. He is personally acquainted with the Doctor, and has no hesitation in commending any sufferer thus afflicted to him.

him, and an officer telephoned for the patrol. As the multitude increased, Ralph Cunningham appeared upon the outskirts, anxiously inquiring the nature of the trouble.

When it was found that the unfortunate man was Mr. Baxendale and that he lived only a few steps away, he was gently borne to his own room and physicians were hastily summoned.

The preliminary examination revealed that the ball, entering the left side, had grazed and been deflected by the spine—slighty injuring the vertebræ—and was imbedded at some remote spot from the point of penetration. Upon the application of restoratives, the patient returned to consciousness and asked a few questions concerning his condition. The physicians encouraged him by saying they did not consider the wound fatal, and ordered absolute quiet and rest.

The next morning the wound was reopened and the ball probed for without success. Nevertheless, normal conditions continued and speedy recovery seemed probable. However, on the following Friday the preacher was taken with a violent chill, which was immediately followed by a high fever and intense pain in the back, near the seat of the wound, and Saturday, at six o'clock, he again sank into unconsciousness. A consultation was speedily called, and it was discovered that inflammation had appeared, together with a septive condition of the wound. For a week he seemed to hover between life and death and grave anxiety prevailed among his friends. But on the following Sunday the inflammatory conditions subsided and the delirium passed off. With this, a localized inflammation appeared about six inches below the wound and resulted in an abscess, which, when opened, gave forth the ball.

In four or five weeks the wounds healed nicely, but owing to temporary paralysis, due to the shock received by the spine, Mr. Baxendale was confined to his apartments until the latter part of March, and he had to depend upon crutches and canes until about the middle of May.

(TO BE CONTINUED.)

❀ ❀

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How Their Sin Found Them Out.

By Alice Curtice Moyer.

"As miserable a period as I ever passed," said our venerable Elder Jones, "was two days once when I was a boy. It was this way: My father was one evening suddenly called to the city sixty miles away. Mother was absent on a visit. It was in the midst of the crop-making, and father said to my brother and me, aged respectively twelve and fourteen years, 'This sudden journey will delay our crop work somewhat, boys, but you can clean out the hill patch during my two days' absence, and if you are through in time, you may go fishing with the Green boys Wednesday afternoon. You are now quite old enough to assume some responsibility, and I can trust you, even though both your mother and I will be absent.'

"The next morning we boys were up 'bright and early,' and whistled and hallooed on the way to our work. The 'hill patch' was a piece of ground in the far field, where the corn had not grown well during the dry weather, but where the weeds had flourished. We had rather neglected it in our concern for the more favored tracts, waiting for an 'off time,' as father said, to cultivate this spot which was always doubtful as to productiveness. These two days he considered an 'off time,' 'And,' said we that morning upon reaching the place, 'if we do our very best, the corn will, with another rain, come out all right after all. By hard work we can finish it up in good shape in a day and a half, and that will give us a half day on the river.'

"We had scarcely begun when John Green came up and said: 'We've decided to go to the Big Springs instead of the river, and will start to-day at noon. Can't you come along?'

"To the Big Springs! Why we had dreamed of going there for more than a year. All the other neighborhood boys had been there, but we had always been too busy to spare the time it required, and now here was a chance. Father and mother were away and—but there was the weedy corn! The hill patch had never appeared so large as we looked it over, and then into the eyes of each other. We knew we ought to say at once that we could not go, but there was the longing in my brother's eyes, and I knew he could see it in mine. We told John we would see about it. If he heard the conch shell blow three blasts at noon, he could come by for us. Well, it blew three times, and we went. To outside appearances the 'hill patch' was left in fine condition, but—well—we weren't going to let the thought of it spoil our good time at the Big Springs, and we really thought but little about it, for the trip was full of fun and excitement. But there came a time when we did think about it; there always does.

"When we returned we found father already at home. We came by way of the river road, and he did not seem to suspect that we had been farther. 'The hill patch looks well,' he said. 'Its outward appearance is all one could ask. I am pleased with it, and hope you had a pleasant half day on the river.'

"And then for the first time we boys realized what cheats we were. We scarcely dared look at each other or at father. We retired early that evening, but hadn't a word to say, though we lay awake for some time. The next day we were miserable, and the following night was as bad as the first. The

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day following we felt even worse. Father seemed to suspect nothing, but that did not ease the conscience of either, and we resolved to tell him about it, and take the consequences whatever they might be. We felt we would perfer the most severe punishment to the daily living of a lie. It was torture.

"We were much surprised to find that father had known of our deception all the time and was simply waiting for us to find the courage to confess.

"'My boys,' he said, 'while it was bitterness to me to be deceived by my own sons, yet it might be well for you to learn now that *there is no pleasure in deception.* I have never known a man or woman who eventually gained anything by it. I have known people to flourish for a while upon fraudulent representations—outside appearances—but sooner or later they are found out. Many times they fail to deceive those whom they most desire to mislead and are simply despised for their pains. Almost always the deceiver makes misery for himself. I am sure you boys have been anything but happy since you hoed around the edges of the hillside patch and left the center full of weeds.'

"It was a lesson," said the elder, "that I never forgot, and when I see people living beyond their means in order to shine as, or a little beyond, their neighbors; when I see people living sham lives and sailing under false colors, I say to myself, those people are only hoeing around the edges. I believe three-fourths of the misery in this world is caused by the deception that people practice upon one another, and yet we keep right on. The wife deceives the husband, the husband deceives the wife and the home is wrecked. Children deceive the parents and parents deceive the children and misery is brought to all concerned. Pupils deceive teachers and teachers deceive their pupils. Business men deceive one another and the world at large in the competition that is cut-throat in its keenness. The servant deceives his master, the employe his employer and vice versa. The social life is full of shams. But appearances must be kept up. No matter what the care may be, the outside must be hoed around. Why have we not the courage to be ourselves?"

Perhaps the elder is right in his description of what is, but that does not mean that such a state must needs be. "Do unto others as you would have others do to you," is a doctrine contrary to deception.

❁ ❁

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What the Government Gives Away.

QUEER IDEAS SOME PEOPLE HAVE OF WHAT CONGRESSMEN CAN DO FOR THEM.

The original intent of the law which authorized the introduction of new and valuable varieties of plants, has been perverted, says Henry A. Castle, former auditor for the post office department. This year, 45,000,000 packets of garden and flower seeds will be sent out, few of them differing in any respect from those sold at retail stores, but public opinion seems to sustain the policy.

Representative Stevens of Minnesota forwarded, not long since, to one of his people at home a package of garden seeds. In a few days, a letter profuse with thanks was received, with this concluding paragraph: "Please send me a sack of oats, a sack of corn, and as many trees as you can get at the agricultural department."

A congressman from Boston, although representing a city district, declares that he has some constituents who thoroughly appreciate the benefits of the seed distribution.

"Some time ago, I thought I would send a few of my people some flower seeds to find out whether they cared anything for these perquisites. I received an answer from one of them. He thanked me for the flower seeds, which, he declared, it was his intention to plant in his back yard. Then he went on to request that I secure from the government for him a lawn-mower, a set of garden tools, and 100 feet of black hose."

Representative Cooper, of Wisconsin, had been sending very fine grass seed to one of his constituents for several years. At last, he received this letter: "Dear Mr. Cooper, I want to thank you very much for the seed you have been sending me. Please do not send me any more, as our canary died ten days ago. The bird did not seem to thrive on the seed you have been sending."

An application received by one of the representatives from a northwestern state read thus: "Please send to me, and to a number of relatives, names herein given, some garden seeds. I also want a gasoline engine of 18 horse-power, a wood-saw, and a barrel of gasoline. Please send them right away."

During the debate of the garden seed appropriation, one congressman read a letter from an intelligent voter applying for a "union suit of clothes, a coat, 38 size, pants, 33-34."

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worth of plating in two weeks, writes M. L. Smith of Pa. (used small outfit). Rev. Geo. P. Crawford writes, made $7.00 first day. J. J. S. Mills, a farmer, writes, can easily make $5.00 day plating. Thos. Parker, school teacher 21 years, writes, "I made $9.80 profit one day, $9.35 another." Plating Business easily learned. We teach you **Free—No Experience Required.** Everybody has tableware, watches, jewelry and metal goods to be plated with Gold, Silver, Nickel and Metal plating. **Heavy Plate**—latest process. No toy or humbug. Outfits all sizes. Everything guaranteed. LET US START YOU. Write today for Catlog, Agency and Offer. Address **F. Gray & Co. Plating Works, Cincinnati, O.**

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Children's Spending Money.

By Lily Rice Foxcroft.

Most thoughtful parents agree, nowadays, that it is best for children, even very young children, to have their spending money come to them regularly in the form of an "allowance." Papa or mamma may make a gift now and then, but the child is not encouraged to expect it, much less hint or ask for it. He must meet his own financial crises independently, by his own forethought and prudence, or one of the chief benefits of the system is lost. Even supplementing his little income by "earning" money of his own is not always so desirable as it sounds. To pay a child for small services about house and farm which are only his proper contribution to the general helpfulness, is absurd and unnatural—it would be far better to increase his allowance outright. To turn him loose on his neighbors, ding-donging at their bells with subscriptions and soap, is worse yet. If in the playtime that is fairly his own he can find real work that really needs to be done, and will do it on a real business basis—no fancy prices—that, of course, is legitimate enterprise. But opportunities of this sort are not so common in real life as they are in juvenile fiction.

Questions of income settled, there remain the more perplexing problems of outgo. It seems clear, as a first principle, that the child must be allowed to spend his nickels and dimes with the least possible parental interference, if experience, that excellent teacher, is to have her fair chance with him. A few restrictions in certain lines—eatables and explosives, for instance—may be made at the outset. But if the boy wants to put a week's money into a balloon that will burst in a day, he must be left to find out the folly of it himself, if it is a folly.

But though father and mother may not constrain, even by too obvious approval or disapproval, they may advise, and in the normal, sympathetic household their advice will be often asked and taken. Here, as at so many other points in the training of children, time for talk and discussion and the comparison of ideas, is of the greatest possible value. Not only lessons of practical utility, of wise discrimination in quality and durability, such as will stand the little shopper in good stead when he—she—is the head of a house, but lessons in the higher regions of art and ethics can be taught while the total in the tiny pocketbook is being matched against the bewildering possibilities of the store window.

Mrs. Frederic Harrison, writing in a recent number of The Cornhill Magazine on the household expenses of our grandmothers, comments on "the apparent ease and luxury of their family life with their small general expenditure," and ascribes it to "the general restraint in the small personal items which count for so much in the family budget of to-day." Her suggestion is one for parents to bear in mind in their guidance of their children. A day at the beach can be enjoyed even if the contents of the child's purse are not all emptied at the lemonade counter and the merry-go-round, and a sensible child will soon learn to understand that it is neither pleasant nor creditable to come home penniless. Account books play the same part with children as with older people in promoting this "restraint in small items," and the sooner the child can be taught to use one, the better. A small premium on accounts that balance, by the way, gives papa an excellent pretext for adding to the childish resources.

Children, like the rest of us, are helped to habits of prudence and self-denial by having some object in view for their savings. But the object must not be too large, or its remoteness may discourage the child. With children of the doggedly persevering type, on the other hand, there is the danger that the habit of hoarding may crowd out others more desirable. And it is not wise, either, to stimulate the childish ambition toward prizes too far beyond its natural reach—contentment is a better lesson for these strenuous days. Perhaps the ideal object for a child's savings is one that can be bought a little at a time, or added to from time to time, as a stamp collection, or an outfit of tools, or a set of books.

The delight of spending for others is one that most children appreciate early, and to teach them to save with that in view is not hard. Birthdays and Christmases should be planned for far enough in advance to get the benefit of the stimulus which they afford. It is easy to interest children in charities, too, if father or mother will take a little pains in presenting them. Work for other children, like that carried on by the Fresh Air funds, or the children's hospitals, appeals to them at once, and the literature sent out by such organizations, with its attractive illustrations, is often admirably adapted for reading aloud to them. If the child can have a glimpse of their practical working, or be allowed to take his own little subscription to the office and come home with his receipt in hand, it will be all the more real.

But if he is to have a fair idea of the claims of these charities upon him, he must understand that much larger sums than come out of his small bank are given from the parental purse in his behalf, just as food and clothing are provided for him, and that when he is old enough to assume the larger responsibility for himself, the larger obligation toward others will be waiting for him, too. Too many young people, it is to be feared, carry on into the period of independent self-support, the habit of giving by the old childish scale.—*The Congregationalist.*

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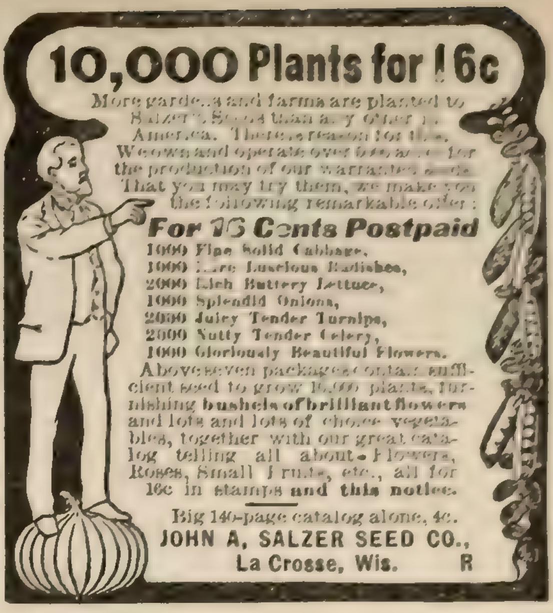
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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE FIRST DAY.

One afternoon in August, three wagons heavily loaded with household furniture drew near a small village in northwest Missouri. The first two were driven by boys of seventeen and thirteen respectively, and the last by a man of middle age, the three drivers bearing a strong family likeness. Their hair was shocky, resembling, both in color and in absence of cultivation, tufts of dead prairie-grass; their noses were hooked and sheepish; their eyes, small and keen, roved continually; while their garments, which were few in number, presented the same general aspect of neglected age. In the last wagon, besides the uncouth driver, were to be seen the family to whom the furniture belonged. This consisted of a man, his wife and mother, and his daughter.

"That there is it," said the driver, pointing to the village which a turn in the road had disclosed. "But *you* can't see it—I forgot that," he added with a sudden glance at the head of the family, who sat beside him. For the man to whom the furniture belonged, was blind, and black spectacles concealed his eyes. "It must be mighty binding on a man to be blind," the driver continued sympathetically. "A man naturally likes to see where he is going. How long have you been that a-way, Mr. Woodney?"

Mr. Woodney's daughter, a girl of about sixteen, sat upon a pile of bedding beside her mother. The latter lay upon one elbow reading from a book—a pleasure which the continual jolting and jarring considerably modified. The daughter, who rested just behind her father, now said to him, "It is a real pretty little town, papa. There seems to be just one street to it, and there is a farm all around it. I mean a farm on both sides. We are on a hill and can look right down upon the houses. I think there must be about fifteen houses, altogether. It is quite a little town!"

"You're making yore pa see it," said the driver admiringly. "Well, if you have to be blind, it's nice to be told of things, anyway, Mr. Woodney. It ain't like being plumb out on a desert island."

The girl's eyes flashed impatiently. They were very dark eyes, darker than her hair, and they flashed pretty often. It was one object of her young life to be eyes to her father and to make him forget, as far as possible, his affliction; but it seemed to her that everybody was always reminding him—reminding him—that they would not for a moment let him forget. Why must they always be talking about what could not be helped? Angry words rose to her tongue, but at that moment she heard her grandmother say, "Mace!"

She looked over the reclining form of her mother at the gray haired lady who sat in a cane seat chair, as erect and stiff as the jolting would allow.

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a

Lady of Notre Dame, Indiana.

I send **free of charge** to every sufferer this grea **Woman Remedy**, with full instructions, descrip tion of my past sufferings and how I permanentl cured myself

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and i you desire to continue its use, it will cost you onl **twelve cents a week.** It does not interfere with your work or occupation. **I have nothing to sell** Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to **Mrs. M. Summers**, Notre Dame, Ind., for her **free treatment** and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves **worry** and **expense** and the **unpleasantness** of having to reveal your condition to others Vigor, health and happiness result from its use

Wherever you live I can refer you to well-known ladies in your neigaborhood, who **know** and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes **healthy** and **strong women.** Write to-day, as this offer may not be made again

MRS. M. SUMMERS, BOX 183, NOTRE DAME, IND., U. S. A.

"What is it, grandmother?" she asked, though she knew the voice had come as a warning. Old Mrs. Woodney beckoned, and Mace climbed over the bedding to the rear of the wagon.

"I wouldn't say anything to that driver," said the grandmother as she gave Mace's hair a stately pressure, such as a queen might bestow upon a favored subject. "He means well, and we must keep up the family dignity, my child."

"Now, Mr. Woodney," the driver was persistent, "how long have it been that you went blind?"

"Three years," said Mr. Woodney with the utmost cheerfulness. "I was having a well blasted on my farm, and my eyes were put out."

"If I was blind," remarked the other, shaking his head, "I wouldn't want to live, I suppose."

"Well, it has been this way with me," said Mr. Woodney with a smile. "All my life I have been one of the busiest fellows you ever saw—I love to work—I just love it!"

"Hear that now!" murmured the other.

"Yes, I delight in work, in business. When I was a merchant, and when I ran the lumber yard, and when I farmed—in fact, when I was in any pursuit, my life was filled with activity and, indeed, we have always been very happy. But somehow or other, nothing ever paid that I was in. I had to sell out my stock of goods below cost, and I couldn't make anything on lumber, I don't know why, and my neighbors used to say they couldn't understand it, either. The last thing I tried was farming. I put all my money in 160 acres, but it didn't do any good. Nobody made anything out of it except the man who held the mortgage. Just to show you, now, how curious my luck has been: we needed a well on the farm, and we bored all around for it till I thought the ground would be too perforated to hold together. So at last I said, 'We'll stick to this spot till we strike water if it's boiling hot'—you know the center of the earth is highly heated. But my eyes were put out in the blasting and the mortgage overdue. And I say, perhaps, after all, it was a good thing, Mr. Tumbleton. I can't go into any business, so little as we have—I'm not likely to lose much more."

"Hear that now!" muttered Mr. Tumbleton.

"Mother," interposed Mace, "here we come to the town."

"Do we?" said Mrs. Woodney vaguely, looking up a moment, then resuming her book. She was interested.

"That there first building on my right is the saloon," the driver explained, "and that on the left is *my* shack. All them boys and gals you see in the road air my chillun. Next to the saloon, you see, air the blacksmith shop, and next to it the store. You foller my side of the road with yore eye. Next to me is Worth Acres, he's the blacksmith; and by him air the three Miss Days, all of 'em ole maids, pore things, and then comes the house *you've* rented."

"Then the Days are our neighbors," said Mace, intensely interested. "What kind of people are they?"

"Well, they hain't got much property," said Mr. Tumbleton. Then lifting his voice he called to the driver of the first wagon, "Drive up to the side gate, A." Then, addressing the second driver, "You git in on the left hand, D."

"Your children," observed Mr. Woodney, "are arranged alphabetical-

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ly, are they?"

"That's what they air, sir," chuckled the other, stroking his straw-colored whiskers. "A was the first child. His whole name is Adam, of course. D, he's the fourth child."

"David?" inquired Mr. Woodney.

"Not much; no sir! His name is Do-over with the hyphen."

"Do-over with the hyphen?" repeated the other.

"Yes, sir. You see if you leave out the hyphen, the letters all runs together till they don't mean nothing. And there's more meaning in Do-over's name than in any of the others, unless I may say the baby's."

But Mr. Tumbleton did not reach the baby's name, for the wagons had all stopped before the empty cottage. Mrs. Woodney closed her book and looked about in surprise at being recalled to the real world. All descended from the wagon, and Mace, taking her father's hand, led him towards the front gate. Her grandmother followed, exhausted by a ten-mile ride from the nearest railroad station, but presenting a front of unyielding dignity to any one who might be watching from door or window. Mrs. Woodney brought up the rear, book in hand.

(TO BE CONTINUED.)

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◆

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This tract appeared in the CHRISTIAN-EVANGELIST in the form of a serial, and in response to a quite general demand it has now been put in a convenient tract form for wide distribution. Those who believe in the principle it teaches should aid in giving it wide circulation. The adoption of this regulative principle of giving, among us, would solve more problems, cure more evils, and give a greater impetus to all our worthy enterprises than any other one thing of which we can think. It seems to be the next great forward step among us. Brother Wharton has rendered the cause of Christ great service in his treatment of this subject, and we heartily commend his tract to all who wish to honor God with their substance. J. H. GARRISON.

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◆

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◆

The Hoffmann Pocket Record and Memorandum, of which see advertisement, has gone to many of our ministers this week, all of whom save one compliment it highly, he wanting an encyclopedia in connection with the booklet.

◆

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◆

The Midweek Prayer-Meeting booklets, the Daily Readings and the Topical Hand-Books are finally in the hands of those ordering them, and we thank those who so patiently waited on us, though we could not help the delay. All orders can now be filled promptly.

◆

More than half of our Sunday-School Libraries have been sold, and the others will go out this week if possible. We mean to sell them, hence the reduction from $12.00 to $2.50 for library of forty cloth bound books, on the subjects interesting and helpful to Bible-school pupils.

◆

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◆

We are sending out the Normal Instructor, Part II, "The Christ," to many who are using them in connection with our lessons in the Bible school for the next six months, on the life of Jesus. The International Lessons are confined to the Gospel of John, but the Instructor takes up the life of the Christ systematically, and thus supplies for you what is lacking in John's testimony, but you will also need the part on The Land, Part IV, and the one discussing the People, Part VII. These are offered at the nominal price of 15 cents each, or $1.50 by the dozen, prepaid, or the set of seven for $1.00.

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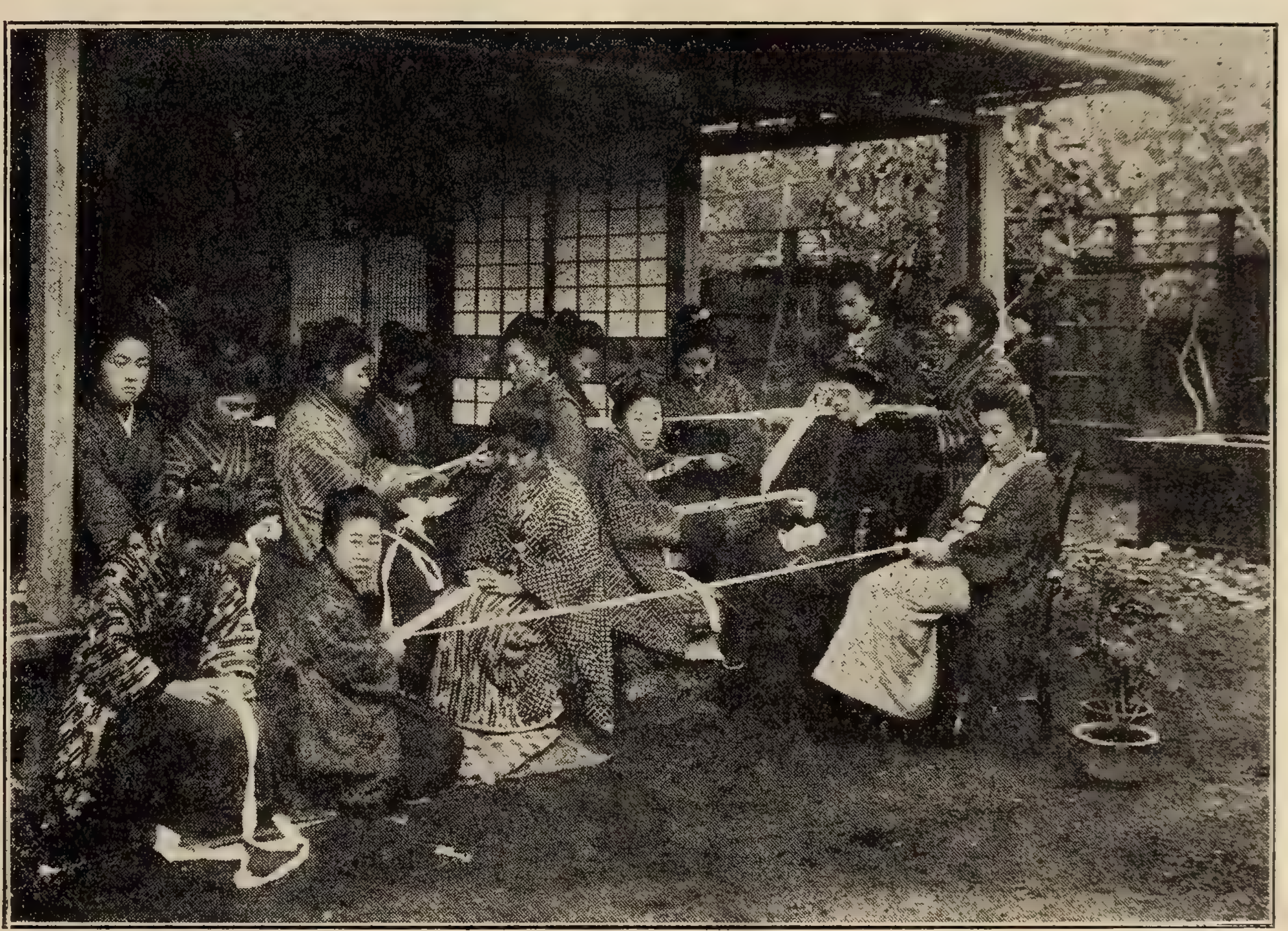

MISS HOSTETTER AND HER BIBLE CLASS.

This picture represents Miss Carme Hostetter and her Bible class of High School girls at work making lint for the wounded soldiers at Sendai. To the left of the picture, seated on the ground, and looking straight front, is General Nishi's daughter. General Nishi has command of the Sendai military forces. He is now in Manchuria with his regiment fighting for his country.

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For the love which shines in deeds,
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For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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For others, who cannot take this trip by the National Park and Portland and spend a week with their hearts and emotions reveling in these mountain scenes of nature and art, we will have a more direct trip by way of the Denver and Rio Grande Railroad and Salt Lake City. On this trip the Switzerland of America will be seen; the great Weber Canon, the Salt Lake Temple and all that nature has done for the Mountain Land of Colorado.

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Another states: "I am employed by Uncle Sam, and could only devote about three evenings a week from 6 to 8 p. m., and at prayer-meeting to the work of securing subscribers. I sent in my first list Aug. 16, and my last Sept. 20, in all 70 new subsbribers." This brother is an employe of "Uncle Sam," and did not lose an hour from his daily work. He received round trip transportation to St. Louis from an eastern city, and $30 in cash to pay his bills while attending the great convention and the World's Fair.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLII. January 26, 1905 No. 4

Current Events.

Revolution! We go to press early this and next week in view of the removal to our new building. Hence we can deal but briefly with the revolution which has broken out at the Russian capital. A few days ago, Father Gopon, a priest who had become leader and spokesman for the workmen, made it known to the officials that on Sunday his followers would march peaceably to the Winter Palace Square and expect the Czar, in person, to listen to their demands. If he did so, there would be no trouble. Sunday came and St. Petersburg became a shambles. The soldiers permitted the workmen to assemble in large numbers and then fired upon and charged them. The Czar is reported to have fled to Peterhof, on the gulf of Finland. The priest-leader was shot. The outcome of this day's work no one can tell. It is the direct result of the injustice and blindness of a group of autocrats, whose folly has been so manifest in their conduct of the war with Japan, and the leader of the Russian church is one of the blind leaders of the blind.

◆

A Humiliating Spectacle. When a political boss can interfere with the carrying out of the will of the people or of the legislature in the election of a United States Senator by carrying eight or ten members of the legislature in his vest pocket, so to speak, it is time for the people to think about a new method of electing United States senators. If there is any good reason why the people should not vote directly for their United States senators, we have not seen it. Of course this change in the method of election of senators involves a change of the constitution but we believe that such a change would be in perfect harmony with the spirit of our government and would make impossible such a humiliating spectacle as we have seen in the Missouri legislature during the past week, and as often occurs in the election of United States senators by state legislatures. Two political bosses in New York have just decided who is to be elected as United States senator and the legislature is expected to ratify their decision, and yet we think we believe in democracy and self-government!

Law Enforcement. Something of a sensation has been created in St. Louis among the saloons and gamblers and their patrons by the word which has come from Governor Folk that the law concerning these institutions is to be strictly enforced. That is something to which these men have not been accustomed. They have learned to disregard it and have little or no respect for those whose duty it has been to enforce the law. But evidently we are entering a new order of things. Governor Folk has made some first-class appointments on the police board for St. Louis and has given them to understand that he expects them to use the police for law enforcement and for preserving public order and not to serve the interest of any political party. All this is very refreshing to the good people of St. Louis, and we should not wonder if it would prove to be gratifying to the police themselves who, we imagine, would have more respect for themselves and for the law if they could serve the legitimate purpose for which they have been appointed and for which they are paid. Governor Folk will hear no word of apology from the police board and police officials to the effect that the law cannot be enforced. He purposes to see that it is enforced, not in a spasmodic effort, but continuously. This will be an object lesson, not only to the law breakers, but to all the people of the state, that will have a most wholesome effect.

◆

Louise Michel. The disturbances in Russia to-day are somewhat of the same nature as those that made the name of Louise Michel famous, viz., a revolt against the existing order of things. Thirty-four years after that woman came into prominence by the fiery zeal with which she embraced the revolutionary cause in France she has passed away at a time that recalls the fierce struggles in the streets of gay Paris. Well educated—for her mother was servant of a noble family—Louise went to Paris when about 18 years old and taught in a school. Taking an interest in the political and social conditions of the time, she was no admirer of Louis Napoleon or his methods. While her intense patriotism was manifested in the inspiration she gave to the defenders of Paris, when the Prussians had the city in their grip, it was in the terrible time of the Commune that she became known far and wide as a woman of extraordinary fervor and bravery. Leading in the work of destruction, fighting in the ranks with the insurgents, when order was restored she had to answer for her acts, was tried by court-martial and sentenced to death. The sentence was commuted to transportation for life to New Caledonia, from which penal settlement she escaped and made her way to London. In 1880 she was permitted to return to France, where she continued her revolutionary work through her writings. Joining the Boulangist movement led to some loss of her popularity, but she will always be respected for the sincerity and disinterestedness of her convictions and her readiness to face the consequences. Though hating religion, because she knew nothing but a corrupt religion, and ready to apply the torch for the destruction of society, she was kind to children and animals and self-sacrificing in behalf of the poor.

◆

What About Polygamy? Is it not a little bit out of date to use an argument of the "pot calling the kettle black" kind in such a matter as the case of Senator Smoot, who is being examined at Washington? The Senator has found a Presbyterian gentleman who was willing to certify that Mormons who have plural wives and take care of them and their families are nicer than other men who have plural families and do not take care of them. Of course. But that is not the point at issue. And we do not question that there have been and may be to-day men in our national legislature whose moral life, if known, might not be above reproach. The same excuse was urged at the time Congressman Roberts was expelled from the House. Whether one course of life may be less indecent than another may be a matter of consideration at times, for purposes of comparison. But it is not relevant to the Smoot inquiry. The case against the Mormons is that they do not call a spade a spade, but with bold effrontery put forward as a virtue what other people call a sin. The Independent thinks that while Mr. Smoot will be admitted to the Senate, Mormon polygamy is doomed. The advocacy by the Independent of Mr. Smoot will not help to doom Mormonism. It may be true that, while quite a number of the older men in the church are still living polygamously and some have taken new polygamous wives within a few years, the practice is dying out. We believe it must die out in this country. Already an "American party" has sprung up, with adherents among the younger Mormons as well as the Gentiles. Senator Cannon defines it as striving to take from one man in the Mormon church the political authority which should belong to the masses and give it back to all of them. While that is a laudable aim it touches only remotely the question of present polygamy, which is the main objection against a representative of the Mormon church sitting in the national parliament.

⁂

Railroads and Rebates.

The question of freight rates and rebates is at last in a fair way to be considered as seriously as it deserves to be. The President has declared his position that there must be legislation looking to the maintenance of uniform rates. If Congress does not solve the problem at its present session it will get a chance to do so in a special session. And it is not a problem to be solved by any sudden burst of virtue or enthusiasm, but by a carefully studied avoidance of unconstitutional measures on the one hand and of complicated procedure on the other. The attitude of the railroads is stated by the Railway World which says (as quoted by the Literary Digest):

> At present it can not be denied that the regulation attempted by the Commission is very far from being effective. The procedure of the Commission is familiar. A complaint is brought to that body, evidence on both sides is heard, the Commission makes a decision, and orders that a given rate is unreasonable and that the railroads change that rate. As a rule, the railway manager, naturally confident of his own wisdom, refuses to obey. The Commission then goes to the Circuit Court and requests an order upon the railroad to comply with these demands. The court may grant this order, but an appeal is usually taken to the Circuit Court of Appeals, and from this court the case may go to the Supreme Court. It may happen, therefore, that several years elapse between the decision of the Commission upon the reasonableness of a given rate and the final decision of the court of last resort as to the reasonableness or unreasonableness of the rate in question. By the time the case has been decided conditions may have entirely changed, and the necessity for regulation may have disappeared.
>
> Now it can not be denied that this method of procedure is ludicrously absurd. Regulation of interstate rates by a commission may not be necessary, but regulation which does not regulate is worse than unnecessary; it is ridiculous. We question if the average railroad official would uphold the present system on any other ground than because it enables him to avoid compliance with orders of a body, supposedly clothed with authority to enforce compliance with its decision. . . . .
>
> The problem is how to secure just and reasonable transportation charges—reasonable to the shipper and just to the stockholder. The railroads have been working upon it for the past fifty years or more. They admit that they have not solved the problem. We believe they would welcome with rejoicing any assured solution, even if it were governmental control.

Governmental Support for Catholic Schools.

It is a settled policy of our federal government to appropriate no public money for the maintenance of sectarian schools. In former years mission schools among the Indians were supported in large part by public money, but this policy was abandoned by the department, in spite of protests from the Catholic authorities, and an act of congress, approved June 7, 1897, declared it "the settled policy of the government to make hereafter no appropriation whatever for education in any sectarian school."

Attention is being called by the Indian Rights Association to recent operations which appear to be at variance with the spirit, if not with the letter, of this statute. The Department of the Interior has made contracts with certain mission schools (Catholic with one exception) by which the latter are to receive certain sums from the trust funds belonging to the Indians and held by the government. The following contracts are reported on the authority of the Indian Rights Association:

Name of School.	Denominations.	No. of Pupils.	Tribe.	Rate per Annum.	Total for Year.	Agency.
St. Joseph	Catholic	170	Menominee	$108	$18,360	Green Bay.
St. Louis	Catholic	75	Osage	125	9,375	Osage.
St. John's	Catholic	65	Osage	125	8,125	Osage.
Immaculate Conc.	Catholic	65	Sioux	108	7,020	Crow Creek.
Holy Rosary	Catholic	200	Sioux	108	21,600	Pine Ridge
St. Francis	Catholic	250	Sioux	108	27,000	Rosebud.
St Labre's	Catholic	60	N. Cheyenne	108	6,480	Tongue River
St Mary's	Catholic	10	Quapaw	50	500	Quapaw.
Zoas B'd'g. School	Lutheran	40	Menominee	108	4,320	Green Bay.
Totals		935			$102,780	

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A Manifest Injustice.

It is true that a contract for the payment of money out of Indian trust funds is not equivalent to making an appropriation out of the public treasury, and to that extent there is no infringement of the act of 1897. But the policy is nevertheless, in our judgment, a most unhappy one. Here are certain Indian tribes whose undivided wealth is held in trust by the government. The money is to be expended for their benefit and much discretion is left to the Secretary of the Interior as to the manner of the expenditure. A certain part of the income from these funds is available for education. The question whether part of this education fund shall be turned over to sectarian schools is the same question on an Indian reservation as it is in any one of our cities, for the sectarian schools are no longer the only ones on the reservations. Catholics generally claim that their parochial schools in the cities should receive a percentage of the public school fund, the division being made according to the ratio which the number of children in the parochial schools bears to the total school population. But no community has seen fit to make such a division of its school fund. Yet the federal government, in dealing with Indian trust funds, now goes far beyond what the Catholics usually ask, and appropriates funds to the sectarian schools without reference to the percentage of children in those schools and far in excess of the amount which such a percentage would call for. One need not stop to dispute the claim that some of the Catholic schools have done a good service in Indian education. It may be true. But the time is past, if it ever existed, when the United States government needs to go into partnership with any denomination in order to run an efficient school on an Indian reservation or anywhere else. It will save an immense amount of trouble if the department will adhere rigidly to the letter and spirit of the law and appropriate no public money to sectarian schools.

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Simultaneous Explosions.

One Sunday morning two years ago a good-sized earthquake happened in Illinois. Next Sunday a still bigger one is looked for, and it is needed. This will not be one of nature's explosions, for the mines have been laid by men. The explosion is one of temperance sentiment and the purpose is to arouse voters to the importance of the local option issue. When one thousand Illinois preachers talked on the subject two years ago there followed an avalanche of letters to the legislators. This year it is expected that from twice as many pulpits there will utter no uncertain sound on the temperance question and that the explosion will be so powerful that the men who have to be forced to enact good and righteous legislation will see the advisability of voting for a local option law.

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Special telegram to the Christian-Evangelist.

The historic First Christian church at Louisville, Ky., will not be sold. Some time ago the congregation was offered $160,000 for their building by a New York corporation. By a majority vote of eighty the congregation on Lord's day decided to retain its present property; this was made unanimous. A splendid feeling prevailed.

Special telegram to the Christian-Evangelist.

Terre Haute, Ind., Jan. 22.—Two thousand at woman's meeting this afternoon in coliseum. More at night. 138 additions to date. One hundred singers. Interest growing.—Wilson and Hackleman.

Some Additional Features of the New Evangelism.

The reader must bear in mind that in our meaning of the phrase, the New Evangelism is the New Testament evangelism, to which the church is gradually returning. As religious reformers seeking to restore the essential features of New Testament Christianity the Disciples of Christ have led the way in returning to the evangelism of the New Testament. We have mentioned in former articles some of the features they have restored. It would be too much, we think, to say that we have reached the goal for which we are striving. There are some things of vital importance which do not, in our judgment, receive sufficient emphasis, as a rule, in our evangelistic and other religious work. We beg leave to mention some of these things in this article.

1. The Use of Prayer. One has only to read carefully the Acts of the Apostles, which is our great authority in evangelistic work, to see how important a place prayer held in the early church. It will be remembered that the Acts of Apostles, after announcing the ascent of our Lord, opens with an account of a prayer-meeting held in an upper chamber in Jerusalem. The apostles were present, besides many others, and it is said of them (Acts 1:14): "These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren." It is probable that the greater part of the ten days in which they were tarrying in Jerusalem, waiting for the enduement of power, was spent in prayer. It was this preparation in prayer that made possible the wonderful events recorded in the second chapter of the Acts. When three thousand had been converted and added unto the nucleus, it is said: "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers." It was at the "Hour of Prayer" in the temple while Peter and John were on their way there, that the lame man was healed at the Beautiful Gate of the temple. In the fourth chapter, after they had been brought before the council for preaching Christ, and had been released, they gathered into a prayer-meeting. "And when they had prayed, the place was shaken wherein they were gathered together, and they were all filled with the Holy Spirit, and they spoke the word of God with boldness" (Acts 4:31).

When the apostles gave directions to appoint the first deacons to look after the material needs of the members, it was that they might "continue steadfastly in prayer, and in the ministry of the word." Stephen prayed while he was being stoned (Acts 7:59). It was while Cornelius was praying that he saw a vision and received directions to send to Joppa for Simon Peter, who was to show him the way of life. It was while Peter was praying in the city of Joppa that he saw a vision which prepared him to go with the messengers which Cornelius had sent (Acts 19:39; 11:5). When Peter was thrust into prison, "prayer was made earnestly of the church unto God for him," and Peter was released (Acts 12:5). Paul and Barnabas were sent away on their first missionary tour after the church had "fasted and prayed" (Acts 13:3).

But why continue these citations? The whole book is a record of victories won through prayer and the preaching of the word. How could it be otherwise? The strength is not within ourselves, but in God. We have free access to him for wisdom and guidance; for grace and strength. It is only as the evangelist, the pastor, the church, keep in touch with God, that they can have power with men and win them from death unto life. We doubt if there is sufficient reliance upon God, and sufficient use of prayer in all our evangelistic and other religious work. If our evangelistic services were oftener preceded by a season of prayer, and if there were daily special meetings for prayer alone, or prayer and testimony, in which all the members should join, it would add vastly to the spiritual power and fervor of many of our meetings.

This is the very time to teach young converts to pray, and many church members who have been unaccustomed to praying in public will do so under the fervor of a protracted meeting.

2. Recognition of the Holy Spirit. The lack of such recognition is a weakness in much of our evangelism. We know that sometimes in popular revivals conducted by others the Holy Spirit is preached more than Christ. We have reacted from that extreme to another. Just now this query has come to our desk: "Do you believe, from the knowledge which you have of the preaching among us, that the office of the Holy Spirit is duly recognized? Is it not a fact that the great majority of the members know almost nothing of the abiding presence of the Spirit? H. H. Hubbell, Leon, Iowa."

We are compelled to answer the first question in the negative, but we do so with the knowledge that there are many exceptions. We are glad to add, too, that there is a growing recognition among both preachers and members of the essential and vital work of the Holy Spirit in conversion and sanctification. In answer to the second question we would be willing to say that we think that a great majority of our members give insufficient recognition to the Holy Spirit, and inadequate evidence of his abiding presence. We must make a distinction, as Brother Hubbell does in an appended note, between the actual influence of the Holy Spirit upon any human life, and the *recognition* of such influence as coming from the Spirit. Many, no doubt, experience the fruit of the Spirit in their lives, while failing to recognize the Holy Spirit as its author. It would be far better, however, if there were a clear and intelligent understanding of the fact that all the spiritual life which we have is communicated to us from Christ through the agency of the Holy Spirit. This would lead us to more direct and specific prayer for the Holy Spirit to enlighten, comfort, strengthen and otherwise equip us for Christian service.

Again we have only to refer the reader to the Acts of Apostles. From the first chapter to the end it is a record of the guidance and power of the Holy Spirit operating through consecrated men who sought his aid in constant prayer, and in the strength which he gave preached the word with conquering power.

We have read the Acts of Apostles to good purpose in finding out the conditions of salvation on the human side. We need to read the book again and study it anew to learn what are the conditions on the divine side, of a great and successful evangelism. We wrong ourselves and impoverish the church by limiting the illuminating and guiding presence of the Holy Spirit to the apostles and to the early church. He is as much present in the church to-day as he was in the first century, and we have only to open our minds and hearts to his incoming, preparing the way for him by putting away all known sin and offering ourselves to his service, to be "filled with the Spirit," and fitted for the work which he has for us to do.

The church will never send forth her greatest evangelists who will shake whole states and nations with the power of a great spiritual revival movement, until she recognizes, on the one hand, the power of prayer and the agency of the Holy Spirit in the conversion of sinners and in the sanctification of Christians, and on the other, returns to the apostolic method of directing inquiring penitents into the way of salvation. The world is waiting for a type of evangelists that combines these qualifications.

* *

An agent of the Christian-Evangelist tells of a minister, of whom one of his members said: "To my knowledge, he has not said a word about religious papers, or about missionary work, during the three years he has been preaching for us." That is hard on the preacher, it is true, but what can be said of a congregation that will retain, as its pastor, for three years, a preacher who has no better understanding of his high calling than to utterly ignore the prime work of the church—spreading the gospel—and the claims of our religious journals, which are educating the churches on all these questions of general interest! It seems to be a case of "like priest, like people." Such churches need a sermon from the text: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

A Mutual Need.

Every Man Needs Christ: Christ Needs Every Man.

In the above statement are the two facts which constitute the two unanswerable reasons why every man should be a Christian. If they be facts indeed, and not mere fancies, then every man who resists the claims of Christ does so not only against his best interests but against his own highest reason, and the public good. Let us look these facts honestly in the face until we recognize them as facts and perceive their meaning and their bearing on our lives. Suffer us to speak to you, directly.

1. You need Christ. Do you ask why? Because Christ possesses, and is able and willing to communicate to you, that which you lack in order to your wholeness or completeness. "In him ye are complete."

(1) You are ignorant concerning the profoundest questions of life until Christ instructs you. You do not know God until Christ reveals him to you. You cannot understand God's attitude toward the sinner, and what his purposes concerning man are until you learn them from Christ. You do not even know what man is as God intends him to be until you come to know Christ. You do not know how to be reconciled to God and be at peace with him except as Christ shows you. Without Christ you have no perfect ideal of life and no certain knowledge of life beyond the grave. You need Christ as Teacher to illumine your darkened understanding on all these great problems.

(2) You are sinful, and need One who can save you from sin, the wages of which is death. "There is no other name given under heaven or among men whereby you can be saved," but the name of Christ. He can save you from the love, the guilt, and the practice of sin. "He is able to save to the uttermost all that will come to God through him." There is no peace for you here or hereafter without this salvation in and through Christ. Nor can you possibly fulfill your mission in this life and realize the destiny for which God has created you, without Christ.

(3) You are weak, and need the strength which Christ gives to those who commit themselves to him. You need his power to uphold you in time of temptation and peril. You need his grace to comfort you in times of sorrow and bereavement. You need his strong right arm to uphold you when you pass through the valley and shadow of death. You need his omnipotence to clothe you with an immortal body and make you victor over death. If you need these things you need Christ through whom alone you can secure them.

(4) You need life, whereof our nerves are scant. Christ came that we "might have life, and that more abundantly." He will communicate to you fulness and richness of life—a life that knows no death, being one with the life of God. If you love life, why not accept it at Christ's hands?

2. Christ needs you. He has undertaken a stupendous enterprise—the redemption of this world from sin and death. He is seeking to extend the kingdom of God, which is the kingdom of righteousness, of joy in the Holy Spirit, and of peace, all over this earth. His plan is to do this work through human agency. For this purpose he calls men into fellowship with himself, equips them with his grace and truth, fills them with his Spirit, and sends them forth to serve him in their several spheres of life. No two persons are exactly alike. He has a work for each one. He has something for you to do which you alone can do. He needs you to help him minister to the manifold needs of the world. He is calling you, even now, to this service. There are the hungry to feed, the naked to clothe, the widow and the orphan to care for, the ignorant to instruct, the erring ones to reclaim, the sorrowing ones to comfort, the sick to be ministered unto, and the discouraged and downcast to be cheered and strengthened." Inasmuch as ye did it unto one of the least of these," said Jesus, "ye did it unto me."

Since you need Christ and he needs you, why not enter into fellowship with him, that he may save you, and you may serve him? Why not?

Questions and Answers.

Where in Luther's writing can I find the quotation, "Call yourselves not Lutherans but Christians. I am but a bag of dust"? B.

We cannot give the information. Perhaps some of our readers can, and will send the same to us that we may forward it to our querist.

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What is the difference between the Missionary Baptists and the Disciples of Christ?
A Reader.

That is one of the hardest questions you could ask us, because there are Missionary Baptists and Missionary Baptists, and there are also Disciples of Christ and Disciples of Christ. We could pick out a large number from each body between whom there would be very little difference except the name. For a comparison of their positions see editorial in last week's Christian-Evangelist.

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1. What kind of music is the most biblical?
2. What kind of choir is the more evangelical—quartette or chorus?
3. Should it be made up of the same church if it has them, or from other churches? M.

1. That which makes melody in the heart to the Lord.

2. A converted choir, we should say, whether quartette or chorus depends. The whole congregation is preferable.

3. Members of the same church, other things being equal, but a devout singer of any church is preferable to an irreverent, irreligious person, though he or she have the voice of a nightingale.

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What is the meaning of the clause, "I make peace, and create evil," in Isaiah 45:7?
Saybrook, Ill. T. A. Lindenmeyer.

We take it that physical evil, and not moral evil, is referred to. The sufferings, trials, adversities and afflictions of life were called evils by the Old Testament writers. An example of this is found in Psalms 90:15:

"Make us glad according to the days wherein thou hast afflicted us,"
"And the years wherein we have seen evil."

Many similar passages might be quoted. The meaning of the passage is that we are not to attribute the good and the evil, the light and the darkness, to different creative sources, as the pagans were wont to do, but to recognize them all as coming through a system of universal law or providence, of which Jehovah is the source.

Editor's Easy Chair.

What interpretation does the average Christian give to the words of Jesus: "Seek ye first the kingdom of God"? Is it not generally regarded as a mere chronological order? But the words mean something vastly more than this. They mean that the kingdom of God is to be the controlling and dominating influence of our lives. They mean that the choice of our calling in life, and the daily choices between the less and the greater good, between our higher and lower needs, are to be made subservient to the interests of the kingdom of God. If this be the meaning of Jesus, its recognition as such by those who acknowledge him as Lord, and its practical observance, would work a revolution in our church life and in all social and moral reforms. We have given no little attention to the question of how to become citizens of the kingdom of God, but have we duly considered what is involved in such citizenship? We complain, and rightly, of the neglect of the duties of citizenship on the part of citizens of the state, who, enjoying the right of suffrage in a free government, often fail to exercise that right in the interest of such government. But is there not greater room for complaint on the part of King Jesus that those who call him Lord do not those things which he commands them, and neglect their duties and prerogatives as citizens of his kingdom? We lay this question upon the hearts of our readers. Especially would we lay it upon the hearts and consciences of preachers and teachers among us that they seek to impress upon the minds and hearts of their members the duties and obligations of citizenship in the kingdom of God.

We were reading this morning the words of Christ to the Jews, where he said: "Did not Moses give you the law, and yet none of you doeth the law." What an astounding statement this must have been to the Scribes and Pharisees! Did they not pride themselves on the fidelity with which they observed the Mosaic law? And Jesus himself bears witness to the fact that they were zealous in observing its external and ritualistic requirements. But this was not obedience to the law as Jesus viewed it. The law inculcated love to God and to one's neighbor, and required justice and mercy and humility before God. These were the weightier matters of the law which they neglected. They supposed this superficial observance of ritualistic details and external ordinances was all the righteousness that was required of them, but Jesus said to them, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of God." Their religion was too outward, too formal, too mechanical, too legalistic, to meet the demands of the kingdom of God. Is there not constant danger lest we substitute outward conformity to rules and ordinances for that vital godliness which alone can satisfy the demands of Christ? You have been baptized? That is well; but are you living then as one who has died to sin and has risen to walk in newness of life? You come weekly to the Lord's table? That is well; but do you show forth his death, and your gratitude therefor, in your daily walk and conversation? You sing and pray in the public worship? That is well; but does your heart join with your lips in these forms of public worship? If not, beloved, then all your conformity to the externals of religion is in vain, and ye are yet lacking in that which is vital to the religion of Christ.

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About this season of the year the migratory instinct begins to assert itself, if not before, and its index finger points southward to sunny glades and Italian skies where bloom the orange and the pomelo, where is seen the glint of sun-lit waters, and where is heard the song of the mocking-bird. The birds felt this instinct long ago and have taken up their winter abodes with their southern kinsmen without the slightest feeling of sectionalism, except a partiality for the sunnier clime. No doubt many of us would have gone south with the birds if we had been as care-free as they, but we have been hindered by sundry tasks and obligations which have held us to the colder zone. Even now, in the case of the Easy Chair, there are opposing influences at work, but as we long since learned the art of carrying our editorial office in our grip, the migratory impulse is likely to have its way. Winter we like, and summer we like; but when they come on alternate days, as they often do in our clime, in February and March, we enjoy neither. Fickleness in weather is no more desirable than in love, politics or religion. During the civil war the "border states," as they were called, were the scenes of many tragedies and hardships caused by the possession of the country alternately by the opposing armies. There are "border states" in weather, also, where, at certain seasons of the year, winter and summer contend for the mastery, with most unpleasant results to the people. Hence this southerly instinct.

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We shall try to take all our readers along with us on our southern trip in the only way that it is possible for us to do so. The Easy Chair cannot furnish transportation for its large circle of readers, but as far as possible it will be eyes and ears for them, and seek to describe and interpret whatever of interest may come within the range of its observation. That will save them the expense and weariness of travel, and we trust will carry some of the atmosphere of the southland into the snow and ice-bound regions where many of its readers abide. It has been our happy privilege for many years to have our readers accompany us, in this way, in our travels about the country hither and thither, and they have been kind enough to express their appreciation of these journeys with us, and their enjoyment at sharing in whatever scenes of beauty, or incidents of interest, we have witnessed in these travels. On our part, we carry with us this sense of comradeship with our readers whose welfare is seldom absent from our thoughts. For whether at home or abroad; on land or on sea; at rest or at work; in joy or in sorrow; in conflict or at peace, there is but one thing for which we have to live, and that is the advancement of the Messiah's kingdom, and especially in promoting the spiritual welfare of those with whom we have been providentially placed in the relationship of editor and reader. We have no higher ambition than to build up the kingdom of God in our readers, and assist in extending its dominion throughout the world. Every question, therefore, must be decided in the light of that supreme purpose.

Notes and Comments.

A Universalist friend writes:

> You give a glorious idea of the Supreme Being in your articles on the New Evangelism, but you leave us in doubt about his sovereignty; and as to whether he ever had any plans or purposes; and if his plan and purpose to save the race was conditional, you fail to give your readers any satisfaction that the fulfilling of his conditions might not be a failure after all.

There is no question about God's sovereignty nor about his gracious plans and purposes concerning men. Nor is there any doubt that his purpose to save men is necessarily conditioned on men's willingness to be saved. This grows out of the fact that he created man in his own image—a free, self-determining being—with the power to choose the right or the wrong. God's plans will not prove a failure. Some people prove a failure by failing to fall in with the purposes of God, but his purposes go right on to their sublime consummation.

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Our correspondent continues:

> I know you take the ground that man is a free agent, and that God has given him freedom enough to incur a doom of eternal damnation on himself after he leaves this world, but robs him of all freedom to save himself as soon as he dies.

After the manner of those who call themselves "liberal" and advanced in their thought, our friend is striking a blow at outgrown and long-abandoned ideas. Men do not have to wait until they die to suffer condemnation on account of their sins, nor to enjoy salvation from sin. The doom of punishment does not wait until the sinner "leaves this world." Nor is it a question as to a man's "freedom to save himself" after death. It is then, as now—so we believe—a question of his *willingness* to repent and turn to God. Our friend and his class of thinkers ignore the tendency in man to fixedness in moral character. It is a fearful thing, and fraught with fearful consequences, to resist God and harden one's heart in wrongdoing. We may well believe that God's gracious desire to save men would cause him, at any time and in any world, to welcome a penitent who seeks his pardon and grace; but who can affirm with any kind of confidence that one who has resisted God here, and who has formed the *habit* of resistance, will, after death, repent and turn to God? That is just where Universalism breaks down. It is far better to urge men to repent *now* than to comfort them with a hope that may never be realized.

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The Canadian Baptist quotes from The Outlook the following:

> "At present the only thing a person can be sure of in going to a Congregational church is that the order of service will be different from that of any other Congregational church he ever attended."

Commenting on this remark of The Outlook, the Canadian Baptist adds:

> "And we may add that in this regard the Congregationalists have some near relatives who are afflicted in a similar way. Perhaps the introduction of the new hymnal, which is doubtless to become the commonly used hymn book in the Baptist churches of Canada, will help us towards an order of service that may find a wide use among us."

Apropos to the above, we would remark that, when our new hymnal comes out and is adopted by the churches, with its excellent order of service, the effect, no doubt, will be to produce greater uniformity in worship among our churches, and to greatly enrich the service.

A Present Day Problem In Missions

By Edwin Munsell Bliss, D.D.,

Editor "Encyclopedia of Missions," etc.

Some years since, in conversation with a young Armenian in Constantinople, I urged upon him the advantage, the necessity, of reading, if he wished to develop a strong, well-rounded Christian character. He assented most cordially, and then said that he had read everything that came at all within his comprehension, as a clerk and not a student, that the board had published. Further investigation showed that the supply of such reading as would help such a man was miserably meagre. There were commentaries, Bible dictionaries, hymn books, Sunday-school lesson helps, all invaluable and essential, but of that type of book which has done so much for Americans, there was practically nothing. That the situation has not materially changed is evidenced by a recent most earnest appeal from a missionary in Asia Minor for just the kind of a book that this Constantinople clerk wanted.

Since that time I have become convinced that the trouble is not surface or accidental but fundamental. What is true of those missions of the American Board is true in a greater or less degree of other missions of that board and of every missionary board of whatever denomination or country. So far as I can learn there is not a single missionary society that begins to supply the need in this respect. Something is being done by the tract societies of England and America and the local organizations, especially in India, China and Japan. A few men, as Dr. John Murdock, of Madras, Dr. Timothy Richard, of China, have done noble service, but Dr. Richard's wish is less to meet this need than the call from awakening China just coming to a realization of the vast world of thought outside the line of Confucian ethics. Without derogating in the slightest from the meed of praise due to these leaders, it must still be said that they fail entirely to furnish a satisfactory solution for what is perhaps the most serious problem facing foreign missions to-day.

That problem is no longer the "open door." The doors are wide open on every hand. With the exception of Tibet, Afghanistan, and the Belgian Congo State there is not a country in which the delivery of the gospel message is not merely feasible but a constant fact. It is not the securing of an audience. It is, indeed, no more true to-day than it ever has been that the great masses of Asia and Africa are hungering and thirsting for Christianity. The millennium has not yet dawned. Yet nowhere is it difficult to gather a company of those willing to hear, while many, everywhere, are eager to know of Christ. The great problem of to-day on the mission field is the development of the native church, so that it shall become not merely a self-supporting and self-governing church, but an aggressive agency for the conversion of the millions who, as yet, have barely heard that there is a gospel message.

This phrase, however, "development of the native church," is often very greatly misunderstood, or perhaps better, is too limited in its scope. In the early history of every mission enterprise the chief effort in this line has been the raising up of leaders, including preachers, teachers, evangelists, who would devote themselves chiefly if not entirely to Christian work. The prime aim of schools was definitely stated to be the education of a Christian ministry. Every convert was looked upon as a possible candidate for some branch of this service. If promising, he was encouraged, if not, allowed to drop. As the years went by it became apparent that this policy was shortsighted and efforts were made to remedy the evil and provide for a wider training. It is always difficult, however, to alter a general policy, and in this case certain habits of expenditure had been formed which held the missions as in an iron grasp.

On the mission field, as elsewhere, it is often money that talks with the loudest and most strident tones. It may be that all, without exception, will agree that a certain action is wise, but if the wherewithal for acting is not to be had the act fails.

In the development of mission administration, certain things easily and inevitably acquired the "right of way." They must be provided for, whatever else failed. There were the rentals of chapels, schools, dwellings, etc.; the salaries of employes, whether foreign missionary or native pastor, teacher or colporteur; certain incidental expenses for traveling, and the general conduct of the increasingly complicated system of mission enterprise. To drop off or diminish any one of these meant disarrangement of other departments of work, and a loss greater in proportion than appeared on the surface. It became thus the custom to hold a certain portion of the appropriations as inalienable and to gather all the advisables, advantageous, useful, etc., into one class, to be provided for by the balance. Into this category came the provision of literature and as can easily be seen; it became a very uncertain quantity. Certain publications, like certain salaries, began to assume a right of way. Periodicals must appear on time; if there were to be ministers, there must be commentaries; Sunday-schools could not exist without lesson helps. So a process of selection went on and the simple reader, the one who had no claim beyond the needs of his own mind and heart, was shoved to the wall and left to develop as best he might.

The result has been that while there has been, as a rule, good leadership in the native church, there has not been equally good following. The lay element, which in this country has come to hold so prominent and efficient a place in church work, has largely been lacking. Not that there have been no instances of lay leadership and lay influence, but the chasm between the leaders and the led has not been lessened as it ought to be if the church as a whole is to be an aggressive power in the community or the nation. It is simply impossible to take a man out of a rut of thought and life and put him into the broader relations of Christianity and have him preserve his balance and grow in power unless his mind is fed. To expect men of acute perceptions, as Orientals always are, to get all the intellectual stimulus they need from a Sunday sermon or a mid-week prayer-meeting is nonsense. Let the reader of this article look over his own tables and book-shelves and imagine them denuded of every book, paper and periodical that ministers to the intellectual and spiritual life, and he will then be able to realize the condition of the great majority of Christians on the mission field. People complain of the slow progress of mission work. The complaint is not well founded. In truth it is rapid. But it might be much more rapid, and would be if the Christians at home would furnish the means for feeding the thought-life of these mission lands.

As a man thinketh in his heart so is he. It is not only the head, it is the heart as well that controls the life. Of all the movements of to-day none is more remarkable than that toward reading. The demand for books everywhere, in the old world as well as the new, is enormous. It is being supplied to-day very largely by unscrupulous publishers, some of them of our own land. If the Christian church does not awake to the opportunity and the need, it will find soon that the worst sort of thinking has found a lodgement in the hearts of those who have turned from the darkness of other religions, but are yet in the twilight of Christian faith. Never was there a time when the need was so urgent. From India, from China, from Japan, from Turkey, come the most earnest appeals. The supplies from the tract societies are pitiable in their meagerness. The appropriations by the missionary boards are ridiculously small in comparison with the need. What is needed is a broader vision, a more intelligent sympathy, a more generous giving. One thing more. We are too apt to gauge missionary success by tables of statistics; and one thing that has hindered progress in this line is the difficulty of tabulating its results. Hence, we need a more vigorous faith: giving for the need, not for our gratification and sight.

Sanford, Florida.

The City the Goal*

By Lloyd Darsie

II.

The history of our city work will show a remarkable and satisfactory growth wherever our brethren have organized and attempted in any proper and dignified sense "the conquest of the city." We have made a demonstration in these cities. We have demonstrated the wisdom, the sanity, the sagacity of organized effort in the cities. We have earned the confidence and respect of all sagacious and enterprising business men. Our efforts in the past fifteen years have been largely experimental. We are passing from that stage.

Our experience will warrant us in making larger investment. The measure of success attained in Buffalo, Cleveland, Pittsburg, Chicago and Indianapolis should call out splendid city evangelization funds that would make possible continuous and successful enlargement. Here is a fertile field for cultivation. Here is a work that will yield vast returns. The city offers an inviting field for investment. The rural merchant sets his face toward the city because it offers him unlimited opportunities; he expects to grow with the growing city. His prosperity will be in proportion to the city's increase in population and material prosperity. Having gained a foothold, the city will eventually make him wealthy. The church will have an equal opportunity.

This is the history of great city churches. The great and influential churches of every city are the organizations with long years behind them. The Episcopal church in New York City enjoys a vast income. Its educational and benevolent institutions are almost unrivaled. It enjoys power and prestige and patronage. *Why?* Because long ago they made a heavy investment in the estate of Father Knickerbocker. "To him that hath shall be given," is a great metropolitan principle. The realty of the Episcopal church has quadrupled. Therefore they possess the land. The First M. E. church of Cleveland will enter this coming winter the finest auditorium in the Forest City. It will be paid for, at a cost of $200,000, and then the church will have an endowment fund of $300,000. *Why?* Because thirty years ago they purchased a lot for $10,000 and sold it last year for $500,000. Do you see the point? Do you appreciate the opportunity?

The Roman Catholic church enjoys a commanding position in every great American city. They have magnificent institutions, splendidly endowed. They tower over us and above us. *Why?* Because they believe in the city and appreciate its importance. They plan a campaign covering centuries. They enter a city and drive down their stakes in the strategic centers. They acquire large tracts of real estate. They make splendid investments. They have faith, and faith is always rewarded.

Brethren, is it not time for us to take a large view of the city? Shall we repeat in the west the mistakes of our fathers? As we look upon the small but swiftly growing cities of the great west, shall we not say, "Lord, increase our faith"? Help us to appreciate our opportunity! Give us a little common sense!! Do you know that $100 invested now, in any western city, will be worth $1,000 or $10,000 in the next decade? If we fail to see the point, if we fail to grasp the situation, we will forfeit our right to influence and dominate the imperial centers of the future. Other religious bodies will go before us in the conquest of the cities and we shall be only spectators, not participators. Do you business men see that? Do you believe it? Do you feel it? Here!! Where feeling amounts to something? Or have we reached that condition described by the apostle as "being past feeling"? If so, our history is written, our tale is already told. We count ourselves unworthy to carry on and complete the greatest religious movement of the nineteenth century.

Brethren! Do we believe in our plea? Have we a great mission to the religious world? Are we a chosen people? How are these questions to be answered? Vulgarly speaking, "money talks," and it doesn't talk very loudly. Gauged by our investment in the cities, our faith is not larger than a grain of mustard seed. It is wholly inadequate. It is almost insignificant in comparison with our material growth and prosperity. It is almost humiliating, when contrasted with the investments of other religions bodies.

Our splendid plea, our simple faith, our primitive order must be accompanied by primitive faith, by primitive liberality, by primitive sacrifice. In the face of great opportunities we must show business sense and sagacity. "There is a tide in the affairs of men which, taken at its flood, leads on to fortune. Omitted, all the voyage of their life is bound in shallows and in miseries. On such a full sea we are now afloat and we must take the current when it serves or lose our ventures." And if this does not describe our puny and half hearted efforts to take the cities I do not know what does.

The day of small things for the city is passing. We have divine authority and precedent for asking a campaign and an investment that will be proportionate to our opportunity. Why should city evangelization societies not be endowed? Why should the church extension society not develop local city evangelization funds after the named fund idea? Why should our wealthy members not bestow a portion of that wealth upon the community from which it came? Why should local interest and local pride not crystallize in gifts and bequests that will bestow upon cities where local fortunes have been made, a permanent and continuous blessing? Such an appeal would call out money that would not be given for any other purpose and would guarantee a sufficient annual income to insure a campaign commensurate with the opportunity. The Disciples of Christ need to-day "the vision that disturbs contentment." The vision of great and growing and imperial cities that will summon us to our greater conquests. The vision that filled the soul of Paul as he looked on imperial Rome. The eternal city was the goal of his ambition. Rome sat on her seven hills and ruled the world. To conquer Rome was to conquer the world. The invincible purpose of the apostle was to seize this strategic center, to pre-empt this zone of power, to occupy this focus of influence for the church of the Living God. Often baffled or "prevented," he persevered in his determination to win this coveted point. He was not disobedient to his heavenly vision. He entered Rome as an ambassador in chains. He stood before the Cæsars. He made his defense. He delivered his message. He was not ashamed of the gospel. The imperial city did not appall him. His faith anticipated victory. The story is soon told. The all-conquering short sword that won world-wide victories for the iron empire fell from nerveless fingers when it clashed with the sword of the Spirit, which is the word of God.

The banner of the cross was lifted above the golden eagles of the legions and the throne of the Cæsars became the throne of our Lord and his Christ. Thus the world's greatest city was conquered. Oh, for such a vision and such a victory in the imperial and regnant cities of our day! We need a new crusade; a new enthusiasm for the recovery of the city. To wrest it from the dominions of Satan. To redeem it from iniquity. To make it a city that hath foundations, whose builder and maker is God. Such a quest should call out the zeal and fervor and sacrifice that made possible the ancient crusades for the recovery of Jerusalem from the infidel. Recall that historic scene when Urban, then on the throne of the universal church, addressed an assembly wherein were gathered the highest and most chivalrous sons of France. The plain speech of an old man shook Europe to the center, and flung hundreds of thousands of the world's best men across a continent into Asia, a crusade of flame and fire and martyrdom on a hundred fields of blood for the mere sepulchre of the Lord.

(TO BE CONTINUED.)

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*An address before the American Christian Missionary Society at the General Convention.

The President's Reception

As Seen from the Dome

By F. D. Power

Once a year at least I go to the other end of the avenue and pay my respects to the man in the White House. Usually I take advantage of the Annual Diplomatic reception, I suppose because he always invites me to that function. The President has his own way of sending these invitations. They never go by mail but by messenger. One came to me last week announcing that he wished to see me, his invitation is a command, and so I put on my best clothes and went. It was Thursday evening and that is the prayer-meeting evening in Washington, and I could not get off until nine o'clock, but these levees are from nine to ten thirty. Three of them are given each season—one to the Diplomats, another to the members of Congress, and the third in honor of the Army and Navy. Between two and three thousand invitations are sent out. The Diplomatic reception is supposed to be the most brilliant.

An old resident sees many changes. My first was in Grant's second administration. That is just thirty years ago. In the good old days there was something to eat; now that most excellent custom has passed into "inocuous desuetude." Three times during the McKinley administration I had the privilege of "breaking bread" with the Chief Magistrate, but those were special and not general receptions. I have never sampled Mrs. Roosevelt's cooking. The changes one notices, however, are marked in other respects. The first lady of the land no longer greets the guests. Mrs. Hayes, Mrs. Harrison and Mrs. Cleveland were always warm and hearty in their greetings and shook hands with all the people. Now the President alone does the handshaking; the ladies hold bouquets and bow. It does not seem a bit cordial. Mrs. McKinley could not shake hands with her guests. She was always seated, but was presented, and bowed and smiled most graciously. Mrs. Roosevelt has her place next to the President, and on the right, the ladies of the cabinet, but as far as the visitor is concerned, a row of dummies would answer the same purpose. Then the old timer observes the changes in the procession. The leading characters that once figured here have passed on. Possibly he would say the new faces and forms are not so striking and impressive, and the Executive Mansion itself has been greatly altered. We no longer enter by the main door, but by the long wing that looks all the world like a railroad shed. It is an improvement, as the guests are under cover, and not exposed to the elements as they used to be, and the facilities for disposing of one's wraps are much better. Another thing is the unusual array of police officers and secret service men. Forty-five policemen is the regular detail for the White House now, and on these occasions the force is greatly increased. One passes under the scrutiny of these sleuths and bobbies every few feet of the toilsome way to the presence of Mr. Roosevelt. They stand on either side of the line and keep it moving, and are on the alert to note anything unusual in the visitor.

The first of the evening "drawing rooms" for 1905 was notable. With the diplomatic corps as the honored body, and the presence of so many persons whose names are synonymous with the greatest wealth in the country, and a liberal number whose brains have been their only weapon, and the quality for which they are most envied; with notabilities of all sorts and kinds, the show could not fail to be interesting. The foreigners were headed by the Russian Ambassador and Countess Cassini and members of the embassy staff, both father and daughter wearing recent jeweled decorations sent by the Czar. They were oriental in their magnificence, these diplomats. Their court dresses are gorgeous enough to turn Miles and Corbin green with envy. If there is any place left for a jewel or an order, or a button, or a bit of gold braid the average looker on in Venice could not find it; and such hats and feathers, and boots and even spurs! It is great.

Indeed here is the place to see good clothes. The clothed animal is there in his glory. Professor Teufelsdrockh could revel in his observations in this well-dressed assembly. "Society is founded upon cloth," as he declares. "In this one pregnant subject of clothes, rightly understood, is included all that men have thought, dreamed, done, and been; the whole external universe and what it holds is but clothing; and the essence of all science lies in the philosophy of clothes." Man's earthly interests "are all hooked and buttoned together and held up by clothes." I guess Thomas Carlyle is right about it, and here is evident the moral, political, and religious influence of clothes. Does not the world think so? Why, the first item in every newspaper report of this function is not the President, nor the Ambassadors of foreign powers, but Mrs. Roosevelt's "gown." It exemplified the return to last century's fashions. It was of soft yellow silk, skirt trimmed down the seams with streamers of dark brown and black velvet ribbon, to the ends of which above the hem were tied clusters of large flowers; and on the waist white lace was festooned gracefully. What next? Why Mrs. Shaw's gown of white lace and silk; and next, Mrs. Taft's gown of mauve crepe and lace; and next, Mrs. Morton's gown of white lace; and next Mrs. Wynne's gown, white crepe and lace with pink rosebuds down the seams; and then Mrs. Hitchcock's mauve chiffon velvet and point lace; and Mrs. Metcalf's white lace, etc., etc., etc., and then the jewels. To see them sparkle and blaze in the electric lights reminded one of some scenes on "the Pike." Here was Mrs. Whitelaw Reid, whose "hair and corsage fairly blazed with diamonds." Mrs. William K. Vanderbilt, Mrs. William R. Hearst, Mrs. George Vanderbilt, Mrs. Twombly, Mrs. Draper and the rest—one with superb pearls, "several long strings of them about her neck and a diamond tiara tipped with large pear-shaped pearls." Mrs. Dewey, with a triple-pointed necklace of large solitaires and a diamond flower aigrette; and Baroness von Tuyll with diamond and ruby necklace and coronet; and Mme. van Swinderen, the bride of the diplomatic circle, with beautiful tiara of diamonds. They are human chandeliers. They loom up like automobile headlights through a fog. Then comes a long list of the elect women whose principal attraction seemed to be their gowns. Three-fourths of the whole account is a story of the duds. *Clotha Virumque Cano.* The tailor or the jeweler after all, and not the strenuous man, seems first. The "simple life" is thrown to the winds. The "Dandiacal body" ranks all dignities. The sartorial artist on crossed legs is the world's hierophant and hierarch. The "Breeches-Maker to his Majesty" has a right to the motto, "*Sic itur ad astra.*"

But what of the President? After a half hour's journey in the line where one has a delightful opportunity to enjoy the music and flowers and decorations, and to study his fellow mortals, passing through several halls and rooms, and up a long stairway, he finally reaches the state dining room and then the red room where "single file" is the order, and next he comes to the door of the blue room. An officer in full uniform asks, "Your name!" and then turns to the President and repeats it. "I am happy to receive you, Mr. Smith," is the next word as the President grasps vigorously your hand and you catch the gleam of his ivories. You are apt to think with Mr. Morley; when asked what were the two things which impressed him most in the states on his recent visit, he answered, "Niagara and the President. Both are great natural forces, and both give you the impression of going on forever." Then, in a moment, as if "shooting the chute," you pass the line of grand figures holding bouquets, and mingle among the *hoi polloi* in the gorgeous east room. Here you can see the world and his wife. If you are a plain Disciple with a big D, here are Judge and Mrs. Crumpacker; or the tall figure

(*Continued on page 113.*)

Some Things About Christian Union

By N. J. Aylsworth

1. Why is Christian union a duty? The common answer is that disunion weakens our plea with the unconverted; wastes our resources and effort —in a word, interferes with the church's great work in converting the world. In other words, disunion is exceedingly bad policy. All this is true, wofully true, but there is a deeper reason. Christianity itself is union. It is in its very essence spiritual cohesion. It is love, and love means union just as hatred means disunion. To be a bird is to fly; to be a Christian is to be united to other Christians. Two drops of water in contact coalesce, not because it is good policy or duty to do so, but because they are water. Frozen into icicles, they do not unite; but —icicles are not water; and frozen Christians are not Christians. Disunion from lack of the union spirit is disunion from lack of Christianity; disunion from some misunderstanding is a misfortune, which, however, the union spirit will ultimately find a way to overcome. Christian union is a duty because Christianity is a duty.

2. How shall we preach union? Shall we wage war on denominationalism? Shall we fiercely denounce disunion? Shall we hold debates on points of difference? Shall we endeavor to conquer union? To do these things is to forget where we are. A pupil who is striving to learn does not need the ferule, nor even a scolding. The evangelical peoples about us desire union and are seeking its accomplishment. They are making repeated efforts looking to that end, and they have been the originators of such co-operative steps as union Sunday-school work, Y. M. C. A., Christian Endeavor, etc. They are the leaders in union work. A hostile or combative attitude toward them under such circumstances is not only misplaced, it is distinctly harmful and tends to retard the coming of Christian union. So long as we deal combatively with questions of difference, so long they will remain battle-grounds, and just so long there will be battle. Combat keeps these differences alive. Old battle wounds must be healed in a loving forgetfulness before Christian union is possible. Grass must grow over that age-long battlefield, baptism, before it will cease to present an insuperable barrier to union. It can hardly be mentioned now without raising a combative—that is, a divisive—spirit. Kind, loving, humble presentation of what we believe to be the truth will always be in place, and nothing else is now in place. Our brethren of other folds need help, not blows. Combat is wretchedly out of place; it is even fatuous at this o'clock of the union movement.

3. Let us be sure that we have the union spirit. How shall we know that we have this? By preaching much upon union? By making it prominent in our plea and earnestly desiring the success of that plea? If what we mean is that other peoples shall disband and join us, or that they shall come over to our position, this may come from a union spirit, but it may rise no higher than proselytism. Bloody Mary lit her fires that she might make all England one in religion. The tortures of the Inquisition were for the sake of religious unity. The most exclusive bigots desire that all shall come to their position, and work very zealously to bring it about, but they have nothing of the union spirit. If we love union we shall love whatever partakes of the nature of union. If complete union cannot be had at once, we shall be glad of all we can get, and shall seek to foster it. If we deplore the evil effects of division, we shall rejoice in all steps that mitigate them. If we love souls as the Master did, we shall co-operate with others, so far as possible, in saving them. The decisive test of the union spirit is a feeling of sympathy and good fellowship, together with a hearty joining, so far as possible, with other peoples in all measures partaking of the nature of union. A feeling of superiority (which is bigotry), a denunciatory tone, and an exclusive course are inconsistent with the union spirit. He who loves union more than religious conquest will be humble, brotherly, co-operant. Sectarianism is smallness of heart. It is easy to be small, even with a large plea. It is to be feared that there is not a little sectarianism among us. It takes a great big character to fit our plea, and some of us are not big. With a membership of a million and a quarter, all too large to be partisan, what a people we should be!—a race of spiritual giants. Let us know our need, and humbly pray for largeness and sweetness to fulfill our mission.

4. Any union spirit that comes into existence should immediately play out into union work, as a condition of its existence. Faith without works is dead, and a living faith that ceases to work will die. The talent hid in a napkin was lost. In order to thrive, the union spirit must immediately go about union work, and any increase of this spirit should, as a condition of its life, find embodiment in new and advanced forms of union work. Thus half-way union measures furnish the natural way by which Christian union is to come about—by which the union spirit is to be kept alive and made to grow. No measure of the union spirit which may arise at this stage of the movement can at once vault into full organic union, and any stifling of its outworking into half-way measures will violate the very law of its existence. Guidance and control may be necessary and useful, but repression will be fatal. Wherever you see sympathy, co-operation, know that that divine thing is there at work. That is Christian union—all we shall get at present—all we shall ever get if we slay that. Do not tread on God's young vines.

5. If the natural way for Christian union to come is through half-way measures—a gradation of steps, each approaching nearer to complete union than the preceding—it would seem that it is time that another step be taken. It is many years since the Christian Endeavor movement was inaugurated; is the Christian world not ready for another advance? It has been trying of late to make one in the form of federation, but alas, it has been unkindly received in some quarters where it should have had best welcome! Great is the pity, for it has the elements of a long stride towards complete union. If sporadic co-operation has some value in fostering and developing the union spirit, in dissipating misunderstandings, and removing difficulties, systematic and continuous co-operation would do vastly more in all these directions. It is the one condition urgently needed for the swift, healthy growing together of the religious peoples. Then, oh, my brethren, the cause of Christ, and even that of the national righteousness, is bleeding, bleeding, for lack of what this movement would largely do. How long must we wait, while souls are dying, for the people of God to come a little nearer together? A great and mighty voice is going up all over this land that something of the kind be done. If the program proposed does not quite suit, fix it over so it will, and then—march! No criticism of measures can excuse a standstill policy. The church can now enter into systematic, permanent co-operation, and take a grip on national evils and on the salvation of souls such as is possible in no other way, and she is guilty before God if she does not do it. Evil is swift, lightning winged; shall the church crawl through another century before she is ready to work?

6. Is there not danger that the union movement will halt at some intermediate stage, taking such stage as a substitute for union itself? The same powerful forces that have carried the movement to a certain stage, will continue to operate until all harmful division disappears; and, unless we are prepared to say that there may be a disunion that is not harmful, these forces will continue to operate till complete union is reached. But the question receives a practical answer in the recent union of Presbyterians in Scotland, the contemplated union of Presbyterians in this country and other efforts at union between nearly

related bodies. In these cases, where obstacles to complete union are absent, no half-way measures are seized upon as sufficient. Plainly these do not satisfy the demands of the union sentiment, nor the practical needs of union, and can never be permanent. On the contrary, these very measures, by increasing the union spirit and gradually removing obstacles, will make directly toward their own replacement by something better. They are nature's own sovereign way of healing the spiritual wound of Christendom. They carry within them no danger; it is their absence that is dangerous, and bodes ill to the healing.

Auburn, N. Y.

An Afterthought or Two

By Frank E. Janes

The evangelistic symposium in the recent issue of the Christian-Evangelist is before me, and while the good wine of that rare vintage is still warm within me, I want to emphasize a couple of thoughts that especially appeal to me out of the various excellent articles.

The first one was an expression in the "Notes and Comments" column, on the use of the tract in evangelistic campaigns. My own experience has been that this is, if judiciously used, a most excellent thing. I have in mind a meeting where a copy of Dungan's "On the Rock"—not exactly a tract, truly, but a good case in point just the same—was completely worn out through repeated readings, and it was avowed by people of serious mind who came into the fellowship during the meetings that they had been won more by the book than by the preaching. While this was probably not keenly appreciated by the evangelist—for we are just human, too—it carried the affairs of the Master's kingdom forward, and that is the important thing.

We have many brief, comprehensive and representative settings forth of our principles and pleas and it would seem that these and every other legitimate agency ought to be enlisted if by these we "might win the more."

I do not know J. M. Rudy. I don't recall, just at the moment, where he lives, but here is a handshake and greeting to him across the miles, because I am proud of his article on "Evangelists and Evangelism." It has a flavor that is rare and good because he cries for the dignifying and exalting of the messages of our preachers; but, pre-eminently, for the exalting of the Christ and his pleas.

A multitude will probably exclaim against this comprehension of his article and say, "Do any of us do otherwise?"

I do not know, I am sure, but it seems to me that I have heard sermons and series of sermons where something else was given the pre-eminence. Once it was a man, and again it was so-called "first principles," when any man knows that the only first principles there are are centered in the personal experience of the Master. All others are secondary principles, probably important enough in their place, but secondary.

The mighty need of this restless age is the Christ. Not the ethical Christ, nor the historical Christ, nor the psychological Christ I heard about the other day, but the full-orbed Christ of the Book who is all of these things and many things besides. The evangelism that wins this age will have to come large with him and fired hot with zeal for him. "The zeal of thine house hath eaten me up," a psalmist sang. The man who does great things in this generation for the Nazarene will have to be aflame with zeal, not for people or a peculiar plea, but for him. The others can be attended to at a convenient season. There must be a bit less of Acts 2:38 and a world more of John 3:16-21. This is not a striking at the work of the giants gone before. It is a cry for the deeper and spiritual evangelism.

It is a slogan calling for a mighty step onward. It means progress, life and power. It is a voice crying for the putting aside of the tithing "of mint and anise and cummin" and for the vaster matters of the divine purpose and providence that are veritably appalling in their magnitude, power and beauty. It, this mighty thing, finds its expression of the One who "went through the land doing good," the unique, solitary and tragic One with heart so widely sympathetic toward the foolish, self-deceived and hungry souls of this tear dampened valley.

The evangelist who faces the people in this day should not stand as a jurist but as a prophet, and a prophet yet rapt with the vision of the Elder Wonder his eyes have beheld. Easy to say? The hard fields to be fought bring a man quickly to things mundane? Oh, brother of mine, the most practical, sure and forceful messenger for this age is one who in the foolishness of the vasts of God has lost sight in some measure of the wisdom of this world. It is not hard to have the prophet spirit if a man will keep away the veil that hides him from the Holy One.

No man can come from the secret of the presence of the Galilean and do a little thing. I read the other day of a man who was about to do some ignoble thing, and just as he reached forth to do it the face of a woman floated before his eyes and he withheld his hand. So, if a man will let the vision of the sinless One stand before his eyes as the Grail before the eyes of Galahad, it will transform and transfigure both the man who bears the message and those who shall hear it. No man with the sublime vision has ever gone out into the world in the service of his God and failed.

The world wants him, and it wants him as it wants nothing else. It is for us to walk much with him in Galilee and much with him in America, and much with him in the silent places of the higher hills, that our message may be filled and flooded with that for which the world is crying.

If there is a new evangelism, this must be the genius of it as well as of those forces which, in God's good time, shall bring that

> "one far-off divine event
> To which the whole creation moves."

Fremont, Neb.

THE TEST.

By Frank B. Thomas.

The worth of Christianity is found not in the mere statement of principles upon which it is based, but rather in the show of adaptability to humanity these principles display when brought face to face with an opportunity to prove the worthiness of Christianity to be called the religion.

If there are certain well-defined elements of the religion of Jesus Christ beyond the ability of one to receive, and then to disseminate, one has therefore a form of worship too abstract for comprehension and obedience. In other words, if Christianity cannot be lived, it certainly does no good for it to be merely expounded and preached. If it goes beyond the scope of man's wisdom and faculty to act, it becomes then a mere form of theoretical religion that might in some cases develop the intellect but never the soul.

To one who has had a personal encounter with Jesus Christ, it becomes readily apparent that his religion exercises the intellect and touches the soul to the proper degree. It proves, by contact, that it is not too abstract.

Jesus says that for obedience to his will, you will receive. You do this, and you will receive that. To every blessing promised, there was a command given. This gave to Christianity a regard for compensation. For obedience Jesus promised forgiveness.

The follower of Christ who is conscientious in his service, hunts for rather than hides from his commands. The desire becomes keen for a full knowledge of the way so a worthy journey may be ended.

The way of Jesus is around the world! It encompasses every artery of commerce, every road of progress, every trail over mountainside, every continent, every island, every nation, every river, every sea, where man is, no matter his condition of soul. Jesus has given the marching orders to every disciple beneath his cross, "Go ye into all the world and preach the gospel to every creature."

Since the gifts of the Master are worth receiving, his commands are worthy of obedience. Since we can receive what he gives, we can do what he asks. To ignore this greatest command of the Saviour, is a proof of selfishness in the heart of the church. It is worse than that. It convicts the church of disobedience to divine command and of betrayal to sacred trust; since on the principle that God employs men in the great work of human redemption, those who have been saved from the awful thraldom of sin are recreant to the sweetest privilege of their lives when they fail to assist in some way to bring salvation to those who are yet deep in trespasses and sin.

If the church could ever learn in the fullest sense that spiritual perfection is never attained by keeping, but always by giving, how soon would the heralds of the blessed King beshouting the welcomed message of love in every land and on every sea! If the church could ever learn to pay the debt it owes, rather than to give the pittance it offers for the service he has rendered to humanity, how quick and sure would come world-wide righteousness ushering in with glad hosannahs the millennial reign of the glorious Prince of Peace! If the church would wake up to the splendid opportunity of the age for the rapid dissemination of the principles of everlasting life, redeemed souls from every race and class and kind would make the old world resound with their lusty shouts of joyous acclaim as they rally around the Sign of the Cross!

"Zeal and duty are not slow; but on occasions forelock watchful wait."

New Salem, Ind.

The Method of Contact In Our Educational System

By C. C. Rowlison

The Bible chairs at Ann Arbor, Mich., Lawrence, Kan., and Charlottesville, Va., supported by the C. W. B. M.; the Bible seminaries at Eugene, Ore., Berkeley, Cal., and Columbia, Mo.; the divinity house at the University of Chicago; and with these, the now fixed tendency of ambitious students to seek the disciplines of the greatest universities, constitute what I have called "The Method of Contact in our Educational System."

There are three elements of strength in this method, and it is from these that the inspiration comes which is giving such sudden and impressive power to this phenomenon in our educational activities. The first of these is the missionary motive. This motive established the Bible chairs of the C. W. B. M., and has had more or less influence in establishing the Bible seminaries mentioned above. It has had but slight influence in sending men to the greater universities.

The second significant consideration is that of economy. The argument is, why pay vast sums to establish chairs of science, history and philosophy, when these chairs are already supported by the taxes we pay, and are usually filled by Christian gentlemen? And indeed the argument cannot be met.

And then, thirdly, there is a very strong belief among us that the truth we want is universal truth. Multitudes of our older men as well as of the younger believe that this truth can best be realized by entering into perfect fellowship with students and professors of every creed and of no creed, as they all diligently seek for the everlasting realities of life. It is held, that unless our position can stand the test of the most searching comparison with all other religious views, it is not final, and therefore must be abandoned or modified. The conviction is that if we are ever to be real leaders in the reorganization of the thought and methods of the religious world, that we are right must be demonstrated in the universities, whence for many centuries nearly all great forward movements have gone forth. And so teachers and students are, with much earnestness, submitting themselves to this new discipline. It is still too early to predict what the final outcome may be.

That the spirit of our people will receive a deep impression from this new educational tendency cannot be questioned. Will the effect of such contact be to destroy faith in our unique mission to the world, or will it cause us to become more deeply convinced of the essential correctness of our position, while at the same time making us more generous in our interpretation of the spirit and purposes of other peoples?

Whatever may be the ultimate effect of this new movement, we ought to bear in mind a few very potent facts. We ought to recognize this as a very forceable expression of the consciousness of our brotherhood that so far we have provided very inadequate educational facilities for students for the ministry, as well as for our other young people. It is also certain that this new way has come to stay. It is folly longer to raise cries of alarm against the tendency of our men, including very many ministers, to go to the universities. They are going in great numbers, and the percentage of such students is bound to be increasingly great. The only wise thing is to provide for the special necessities of our own men. The purpose of the divinity house at the University of Chicago is ideal, and the large number of men who have been assisted there is surprising. Already, with scarcely anything more than a name to work with, it has done more for our Chicago churches than any other influence. It is not improbable that we shall soon have five students to one who is there now. Shall we continue to ignore these men when most of them are at a crisis in their lives, or shall we have the wisdom and liberality to properly equip and endow the divinity house, and so permit the strongly equipped men who go from this great center to enter upon their work with the enthusiasm which a child always cherishes for the affectionate mother?

The argument for the divinity house at Chicago applies almost exactly to the seminaries in conjunction with the state universities. They are bound to be most potent factors in the affairs of our people a decade hence. Therefore let the church, as a cherishing mother, most lovingly nurture them.

In some respects, our most serious, as well as most hopeful problem, is presented by the increasing numbers of our men in the eastern universities. Besides many scientific and literary students, there were several ministerial students last year in Harvard, Columbia and Yale. Doubtless the same thing is true this year. And these are not renegade Disciples, but are from among our most earnest and promising men. In a land where their religious views are unknown, they have had the enthusiasm for our cause to organize Disciple clubs. From such clubs in time past have come some of our most conspicuous and useful men, and there is no probability that men of such discipline are to cease from leadership among us.

There is little that can be done directly by the church to help these university men, but it is certain that we ought to give to them our warmest sympathy and encouragement in their struggle for eternal truth. And it is most certain that we ought not to reprobate them.

* *

As Seen from the Dome.

(*Continued from page 110.*)

of Champ Clark will greet your eye, "grand, gloomy and peculiar," with the plain legend on his wrinkled brow, "What a bore this is!" Or the genial A. R. Webber and his wife, the new member from Ohio, will smile upon you, or the new assistant Secretary of Agriculture, Willett M. Hays. The woods are full of them. Then you hear Santelmann's great aggregation strike up the "Star Spangled Banner," the President and his assistants file through the east room, and the reception is over.

Our Budget

—The time for the offering for foreign missions in all our churches is the first Sunday in March.

—The Foreign Society does work in India, China, Japan, Africa, England, Norway, Sweden, Denmark, Tibet, Philippine Islands, Cuba, and the Hawaiian Islands. The world is the field.

—Seventeen new missionaries were sent out from America by our Foreign Society this year. This is the largest number ever sent out in any one year in the history of the society. The society hopes to send out at least ten more this year

—Last year the churches gave $89,545 for foreign missions. This year they are asked for $100,000.

—Fourteen new living link churches were enrolled last year, making a total of fifty. A living link church is one that supports a missionary on the foreign field.

—Last year the total receipts for world-wide missions amounted to $211,318. Our watchword this year is, A quarter of a million dollars for foreign missions.

—The whole number of the Foreign Society's missionaries in 143. The number of native evangelists and helpers is 295, making a total missionary force of 438.

—The total church membership on the foreign field is now 7,173. During the past year there have been 1,245 additions.

—W. A. Merrill has begun work at Decatur, Texas, giving half time to that and half to Bowie.

—Dr. J. C. Coggin, of Black Mountain, N. C., will give half his time to field evangelistic work.

—Brethren at Jom Ranch, Tex., have just completed a church building which will soon be dedicated by A. C. Parker.

—Cecil C. Carpenter has received a unanimous call to remain for the sixth year with the congregation at Thompson, Ill.

—The church at Poplar Bluff, Mo., has extended a unanimous call to Ellis Purlee, of Coffeyville, Kan., to become its pastor. He will probably accept.

—C. P. Adams, Arapahoe, Neb., one of our most faithful gospel preachers, is ready to engage in evangelistic work. He can do effective work for any church.

—Will correspondents be careful to write clearly the names of people and places? We can often make out the sense of a communication when we can not be sure about the proper names.

—Marion Stevenson, of Chicago, is delivering a series of Bible lectures for the First church at Quincy, Ill., which has just had a very prosperous year. Walter M. Jordan is the pastor.

—Melvin Menges, Matanzas, Cuba, reports nine baptisms at Cidra, an out-station, and two at Matanzas, making eleven for the month of December. Besides he reports eleven confessions.

—Dr B. T. Bitting, who has lately been at Rural Hall, N. C, is now at Spray, where, we believe, he will do a good work. The former field is being served by J. W. Wolff, who, though a busy merchant, interests himself in the Lord's work.

—E. L Frazier, 1404 Cornell avenue, Indianapolis, and H. H. Saunders, Noblesville, Ind., have formed a team for evangelistic work. They will go everywhere and are ready for dates. They prefer the free will offering plan, but will work on other plans.

—Nelson Gardner, of Cotner university, who is one of our strong evangelistic singers, has united in work with C. C. Atwood.

– During the month of December the Foreign Society received $9,400, a gain of $5,168 over the corresponding month last year.

—J. K. Ballou, of Iowa City, Ia., has accepted a call to the First church at Sioux City, Ia., and will enter upon his duties Feb. 1.

—There are signs that Lewis Goos is appreciated at Long Grove, Ia. He will enter upon another year's service with the church Feb. 1.

—H. King Pendleton, who has taken up the work at the First Christian church, Atlanta, Ga., is a son of the late W. K. Pendleton, long associated with Bethany college.

—"The Sedalia district" is holding a one day convention with the First church of Sedalia, Mo., to-day, and there are some excellent speakers on the program. A foreign missionary rally will be held Jan. 27 at the same place.

—G. F. Assiter reports a surprise party given him by members of his new charge at Parkersburg, W. Va. "It was no light task to sort out the good things," he writes. What is more to the point is that the work at Parkersburg advances.

—Nearly $25,000 was received last year for a Bible college at Jubbulpore, India. The Foreign Society is now raising funds to build a female Christian college in Tokio, Japan. This will require $20,000. Read the article by Dr. Bliss.

—We deeply regret to report that Bro. B. B. Sanders, one of our strong men in the southwest, has recently been bereft of his noble companion. For many years Sister Sanders had been a great sufferer and her death was not a surprise.

—C C. Hill, of Roswell, N. Mex., warns the brethren against one Julius Ebel, who claims Canton, O., as his home, and who has proven himself to be a "deadbeat," getting money under false pretenses and leaving town. Give him the cold shoulder.

—Claris Yeuell, of Shelbina, Mo., recently delivered his lecture on "The Summits of the Sunny South" at Manhattan, Kansas, and took up a collection for the benefit of the fund for re-erecting "The School of the Evangelists" at Kimberlin Heights, Tenn

—Mark Peckham, a graduate of Hiram college, who is now teaching at Kirksville, Ky., has recently been appointed a missionary to Havana, Cuba, and will go out next September. Mr. Peckham is the son of Professor Peckham, of Hiram college.

—Dr. Anson G. Chester, of Buffalo, in sending us an account of a missionary rally held there, states that among the speakers was a Free Baptist brother. We are hearing from other quarters of this union in work, preparatory, we hope, to a real union of the brotherhoods.

—Russell F. Thrapp's church at Jacksonville, Ill., reports the best year in its history. For current expenses and missions $7,400 were raised, and $12,000 were collected for the new church. The contract for this has been let. This is Brother Thrapp's fourth year with this people.

—The church at Princeton, Ind., is just now seeking a pastor, and is able to pay a salary of $700 to one who is properly recommended. Bro. T. J. Freed, the present pastor, closes his labors there in February. Address, Mrs. Emma D. McCurdy, church clerk, for particulars

—In the welcome of E. J. Lampton to Louisiana, Mo., his old field, the Baptist minister adjourned his services and took his members to the Christian church. That shows a fine spirit. The report in our last issue from Brother Lampton, while written from Bowling Green, had reference to Troy, Mo.

MARCH OFFERING
FOR
FOREIGN MISSIONS.
First Sunday in March

The Foreign Society does work in twelve countries, supports 143 American and English missionaries, 295 native Evangelists and helpers, thirty-eight schools and colleges and seventeen hospitals.

The following March Offering supplies are furnished the churches, free of charge:

1. March Offering Envelopes.
2. Pastoral Letters. (For Preachers only.)
3. March Offering number of the Missionary Voice.
4. Subscription Books.
5. "Great Facts" from the last Annual Report.

Order to-day, giving the number of members in your church. Be careful to give the local name of the church, as Bethel, Mt. Pleasant, Sixth Street, etc., when different from the post-office.

Address,
F. M. RAINS, Cor. Sec.,
Box 884, Cincinnati, O.

—C. Manley Rice, who has removed from Lisbon, Ohio, to take up his duties as pastor of the Second Christian church, Wheeling Island, Va, was tendered a beautiful reception by the members of his new charge

—The Board of Church Extension has just received an annuity gift of $100 from a friend in Indiana and another of $500 from a friend in California. Remitttances should be made to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—Several hundred guests were present at a reception given by the industrial society of the church at Chillicothe, Mo., to J. N. Crutcher, the new pastor, and wife. Brother Crutcher is now on a tour of Missouri and Kansas churches in behalf of the Foreign Society.

—We regret that owing to the inclement weather the meeting at Des Moines, Ia., held by Brother Sharpe of the Columbia Bible college, had to be abandoned, but it is a source of joy that there were 43 additions to the church; 18 of them being by primary obedience.

—S. R. Cassius, our colored evangelist, writes from Tohu, Logan Co., Okla., that he has lost his house and its contents by fire, saving only his wife and children. He says they are in destitute circumstances, and appeals to those who know him to assist them in this hour of need.

—R. B. Neal, of Grayson, Ky., writes that he must be relieved from the heavy financial burden he is carrying on behalf of the Anti-Mormon movement or surrender in a large measure his tract and paper work. He calls for volunteer donations of one dollar per month for twelve months to help him.

—Prior to his removal from Woodbine on the occasion of his having accepted a call to Paris, Mo., a union meeting was arranged at the M. E. church, all of the ministers of Woodbine being present except one who could not, for good reasons, attend. The regret of people and preachers at Brother Wright's leaving their city was voiced, and Brother Wright spoke feelingly of the universal kindness that had been shown him in his work. The local paper says: "We know that we voice the sentiment of this community, and we recommend him and his to the highest confidence and esteem of his future congregation."

—Dr. Clarence B. Strouse, president of the Florida winter Bible conference, at Gainesville, Fla., announces the opening of the present winter's conference Feb. 5 and closing Feb. 16. This is intended to be an interdenominational Bible conference, and a number of able speakers are announced for its coming session.

—E. E. Crawford, the missionary at Albuquerque, reports that he finds this town a vast sanitarium needing more pastoral care than any place he has ever seen, and it represents splendid opportunities for Christian service. This is the special mission of the church at Winchester, of which Cecil J. Armstrong is the pastor.

—We regret to record the death of Mrs. J. H Latimer. She was a member of the Walnut street Christian church, Chattanooga, Tenn., and was in attendance upon a meeting of the C. W. B. M. when she was stricken with paralysis. She is survived by her husband, who is traveling passenger agent of the N. C. & St. L. R.R.

—The brethren at Griffin, Ga., have recently purchased a lot in the central part of the city, and hope to erect a new building before very long. The present church was built over 50 years ago, and the location has become somewhat outside of the town. A tent meeting is contemplated, and a larger field of usefulness, it is felt, will be the result.

—In speaking of the annual roll call of the church at Keokuk, Bro. J. W. Kilborn wrote, "Best church ever had," meaning it was the best roll call the church ever had. Our printers made him say, "It is the best church I ever had." It was not his purpose to pass on the comparative merits of the churches he had served. Moral. Do not abbreviate to obscurity.

—Subscriptions are being solicited for the purpose of building a colored Disciples ministerial school in the town of Greenville, N. C. There is already a lot, affording a most excellent site, which was purchased by the general assembly of the Disciples of Christ. Letters should be directed to Prof. H. F. Woodhouse, R. F. D. No. 4, Elizabeth City, N. C.

—Bro. Geo. E. Hicks has resigned as pastor of the First Christian church at La Porte, Ind., to take effect in April next. The local paper speaks highly of his services in the community, and hints that an effort will be made by the church to retain him. Brother Hicks graduated from Butler college in '94, and received the degree of A. M. in '95. He has made a good reputation both as preacher and lecturer.

—The friends of Bro. O. A. Bartholomew will be glad to learn that he is slowly recovering from the effects of his recent fall, though he is yet confined to his room, and to his bed. Some of the brethren of the Hammett Place church meet with him each Lord's day and join with him and his wife in partaking of the Lord's supper. Of course his previous affliction of paralysis remains, but his mind is as clear as it ever was.

—One of our most successful evangelists writes as follows: "The article of J. M. Rudy in last week's CHRISTIAN-EVANGELIST was an eye-opener. It had the right ring about it. If we have such a class of evangelists among us as Brother Rudy hints at, you ought by all means to keep on 'flaying them alive.'"

If we may express an opinion on the above, we should say that the period of the worst abuse of the evangelistic office is past, and that the tendency is decidedly upward. The churches are demanding a higher class of work, and methods that comport with the dignity of Christianity and with the spirit of our plea for unity. The evangelists are rising, and will be sure to continue to rise, to the demands of the churches.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of The Christian-Evangelist May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

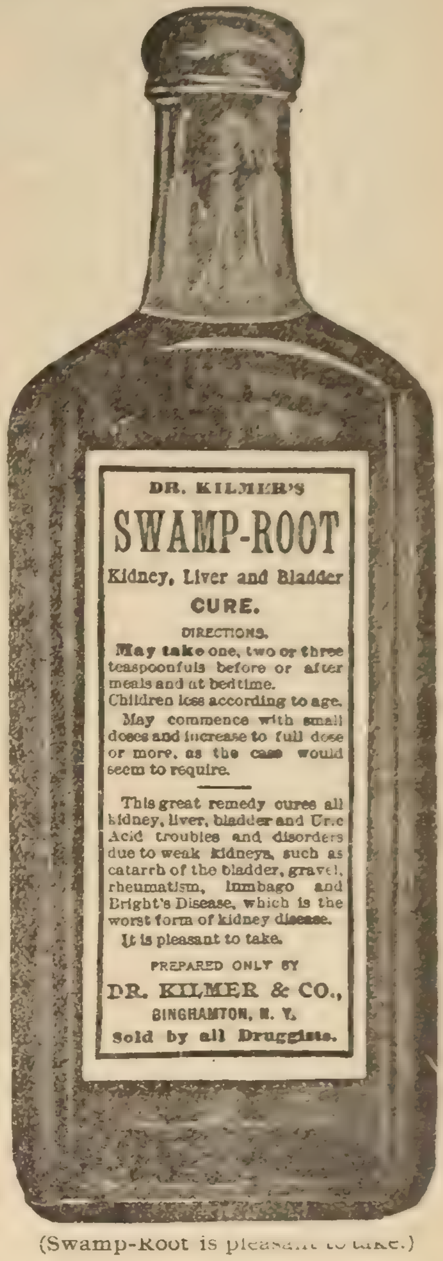
If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble

I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally, had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me strong and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,
MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.


DR. KILMER'S
SWAMP-ROOT
Kidney, Liver and Bladder
CURE.
DIRECTIONS.
May take one, two or three teaspoonfuls before or after meals and at bedtime.
Children less according to age.
May commence with small doses and increase to full dose or more, as the case would seem to require.
This great remedy cures all kidney, liver, bladder and Uric Acid troubles and disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism, lumbago and Bright's Disease, which is the worst form of kidney disease.
It is pleasant to take.
PREPARED ONLY BY
DR. KILMER & CO.,
BINGHAMTON, N. Y.
Sold by all Druggists.

(Swamp-Root is pleasant to take.)

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

How to Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTICE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST

Swamp-Root is pleasant to take and you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

—Colorado Springs seems to have been deeply stirred in the evangelistic work that was started there at the end of the old year, when J. Wilbur Chapman held a union meeting. Following this, Bro. Crayton Brooks started a meeting in his own church, and the latest news is that 76 additions have resulted, among them the pastor's only child, a girl of 10 years of age. Since Brother Brooks went there a few months ago there have been 96 additions to the church.

—E. C. Anderson, of Anniston, Ala., says: "The last few months seemed to be filled with appeals from weak and struggling congregations and from isolated churches for some one to come and preach the gospel." From many sources we hear of the great opportunities for advancing our cause in the south, if the money for the support of men could be forthcoming. Brother Anderson adds: "This turning of the people to me is a sign that the world wants Christ preached to them, and not some theory about Christ. It should greatly encourage us who are in this grand work; let us take courage and lose no opportunity to send or carry the gospel."

—The Central church of Indianapolis, A. B. Philputt pastor, furnishes the following summary for 1904. Total money raised for all purposes $8,581.85. Of this amount $2,125 00 was given to missions. There were 102 additions to the membership during the year. Losses by letter and death 47. The present nominal membership is 1,306.

—"Lawrence and Edward Wright are laying siege to Pana, Ill., in a tabernacle meeting which began on Jan. 7. We have no organization, and the state and fifth district boards are backing the enterprise, and it is believed that it will be successful. The prayers of the brethren everywhere are asked for the meeting and the evangelists.

"Edward O. Sharpe,
"Evangelist Fifth Ill. Dis."

—A subscriber in sending for some extra copies of the Christian-Evangelist, in order to get up a club for it, says. "If they read the Christian-Evangelist they will grow in grace, and be better men and women. My own life is richer and better for having read it fifteen years." That sort of testimony from people who have been steady readers of the paper for many years, we prize very highly. If the paper causes its readers to "grow in grace" and be "better men and women," what better reason could be offered for extending its circulation. And this is the testimony of all of our regular readers.

—Evangelist James Small, writing from Wilmington, Ohio, says:

The last two numbers of the Christian-Evangelist have pleased me greatly. Your editorials on the "New Evangelism" are fine. Surely you have been misunderstood in your advocacy of it. I had, myself, a very different idea of what the term meant until I read these two articles.

The New Testament Evangelism will remain the new evangelism until it is superseded by something better. The Old Testament did not become such until it was superseded by the New. It is not a question of age. The New Testament is older now than the Old Testament was when it was superseded by the New. No man is old as long as he keeps in touch with the times in which he lives and serves the people of his generation. The newest, freshest, and most vital thing in this world is the gospel of the Son of God.

—The Christian church at Palmyra, Mo., passed resolutions on Jan. 1 expressing its opinion of the liquor traffic and deprecating the conduct of members of the congregation who sign petitions asking the county court or city council to grant a saloon license. "We believe," says the resolution, "that such a member would be walking disorderly in the scriptural meaning of that term, and as such would require the consideration of the officers." W. Henry Jones, the pastor, in sending the resolution, says: "A man's name has no place on both a church record and a saloon petition. The recording angel has drawn a line through the name on the entry book above. Let the church clerk do the same, that the books may tally." Few of the readers will dissent from this view. No man can favor what the saloon stands for and what the church stands for at the same time. "Ye cannot serve two masters."

—We are not eager to receive reports of how many weddings or funerals or the number of sermons pastors officiate at or preach. These are parts of the minister's life, and we take it for granted that there will be an average of two or three addresses a week just as there are two or three meals a day. Nor can we print the many eulogistic words which the evangelist would like to say of the pastor and the pastor of the evangelist. When we cut out from our columns this kind of reports, it does not mean that we disagree with Bro. H. in his statement that Bro. W. is a fine preacher and a good fellow to work with, or with Bro. W. that Bro. H. is the greatest evangelist among us. We prefer to take all this for granted and to give the space in our columns to news that is more vital. If we were to print all the kind words we hear of ourselves and our brethren, we would have to leave out all the reports of victories or trials in the field, and many of our articles.

Ready For Union.

Editor Christian-Evangelist:—On Feb. 5, we (High St. church of Christ) will hold services with the Free Baptists in their church both morning and evening. Our pastor, W. C. Morro, will preach at both services. Both congregations are ready to unite when the national committees say unite.

Yours for Christian union,
F. E. Giles.

22 6th Ave., Haverhill, Mass.

Evangelistic Campaign of Christian Churches of Chicago.

Dr. H. O. Breeden, of Des Moines, Ia., is with us this week. He is addressing the down town Monday meeting on the following themes: "The Pre-eminence of Christ," "The Gospel for this Age," "The Glory of the Cross," and "The Model for Character." It is a delight to have fellowship with this major general in evangelistic work. This central meeting is discovering many disconnected Disciples. Thus far 113 persons have been added to the various churches holding simultaneous meetings, that is during the first ten days of the campaign.

Guy Hoover, Sec.

Chicago, Ill., Jan. 18.

"Man Preparing for Other Worlds."

Dear Brother Garrison: From nearly every standpoint of which I can think Brother W. T. Moore's book is, in my humble judgment, the greatest book ever published by the brotherhood. I have read it twice and several chapters in it three times over, and at every reading it has had a fresh charm for me.

The author has done what few men have ever been able to do, viz.: he has not only put his thoughts into the book, but he has put himself into it, with all the freshness and force of his great nature.

If this should catch the eye of any of my friends among the churches I say to them, send for the book, send for it *now! now!!* not by and by, and you will thank me for ten years to come. There is not a chapter in it that is not worth the $2 which you charge for the volume.

Columbus, Ind. James Small.

The Cleveland Campaign.

The simultaneous meetings in Cleveland are now in progress. They are doing much good. They are uniting and solidifying the churches as no other move has ever done. Reports are made each night at each meeting of the results the night before. One down town meeting is held each week at the Lyceum theater. H. L. Willett spoke Friday, Jan. 20. The preaching force is as announced in the last letter, except that G. W. Moore, of Akron, is assisting E. P. Wise at Cedar avenue and Devoe and Shields are the team with Pastor Ford at Madison avenue. The first eight days brought 92 additions to the nine churches in the movement. There is a very hopeful spirit expressed everywhere and a larger attendance reported. Better preparation would have brought much better results, but it will be a great benefit nevertheless. The idea is a good one and we will learn how to work it better as time goes on. Fuller reports will be given later.

C. A. Freer.

ONE-HALF NEW SONGS THAT WILL NEVER GROW OLD.
ONE-HALF OLD SONGS THAT WILL ALWAYS BE NEW.

Devotional Songs

By three famous composers,
Doane, Kirkpatrick and Main.

256 pages, cloth, $25 per 100; 30c. each by mail.
A returnable copy for examination will be mailed on request.
Published by the publishers of the famous "Gospel Hymns."
THE BIGLOW & MAIN CO., New York and Chicago.

A Year in College Free

$200 Cash paid to one young man or lady in each county who wants an education. Plan very simple and does not interfere with any other employment. Success sure and you can select the school. For particulars address,

MORTON H. PEMBERTON,
Centralia, Mo.

SUBSCRIBER'S WANTS.

WANTED—Christian Music Teacher in a growing town of 600 population. Splendid opportunity. For full information address, Pastor Christian Church, Venus, Tex.

Encouraging Increase.

The receipts of the Board of Ministerial Relief for the first quarter of the present year are nearly $1,000 in excess of the first quarter of last year. This is very gratifying indeed, for we need a large increase in the receipts over that of any previous year of our work. We have heard from a number of churches this year for the first time; but there are thousands of our strong churches that ought to send us from $25 to $100 each, that we earnestly hope to hear from yet, and we trust these will not delay their offerings until other interests come in and crowd this one out. Bethren, do not let this occur. You will thereby neglect a sacred duty. We expect you to give this work a place on your calendar of annual offerings, and that you will thus be true to the men who have been true to the cause of primitive Christianity.

We have no man in the field to eat up any part of your offerings. We are running this whole business on the office expense only. Very soon your attention will be called to foreign missions, and then what about the ministry? Will you neglect the "old guard"? They did a noble work. They fought faithfully and valiantly—some of them without money and without price. Though faithful and true, they are unable to fight longer. Some of them are homeless and helpless. Don't forget, neglect or pass them by. Their salaries are long past due. Their needs are now their burden. Let us hear from you. We eagerly await your financial coming.

Make all money payable to Board of Ministerial Relief. Send draft, postal or express order. Do not send personal cheques. Address, 120 E. Market street, Indianapolis, Ind.

A. L. Orcutt, President.

Of Interest to Piano Purchasers.

We take pleasure in introducing to our readers a new advertiser in our pages, the O. K. Houck Piano Co., of St. Louis, Memphis, Little Rock and Nashville. They carry a good stock of some of the very best makes of pianos and organs, and readers of the Christian-Evangelist can feel assured of fair and courteous treatment at their hands.

A CHANCE TO MAKE MONEY!

I have been doing so well in the egg business that I feel it my duty to let others know how they can succeed. I sent to the Beard Chemical Co., Dept. 3, Norfolk, Va., and obtained their Egg Preserver. I bought eggs at 8 to 10 cents per dozen and kept them until fall when I sold them for 25 to 30 cents and cleared $287. I reinvested this money each year for several years, when I had $3,872.50 as the result of my business. I have tried many ways of preserving eggs but this is the only way of keeping eggs perfectly fresh. The yolk won't stick and they look and taste just like new laid eggs. It costs only one cent a dozen to preserve them. My son made $10 to $15 a week selling the Preserver to families who want to keep a few dozen for their own use. This is a good chance for agents. Any person can get full information and free directions by writing the above firm. J. W.

NEWS FROM MANY FIELDS

The St. Louis Letter.

Never has there been a greater interest in the Master's work in the city of St. Louis than now. The revival spirit seems to be in the air. The audiences at the different churches are good, and we are having additions at almost every service. At the Compton Heights church we have had 21 additions in the last three Sundays: ten by commendation, ten by confession and baptism, and one from the Baptist church. We had full houses at every service last Sunday, and the interest was never better. Brother Moore baptized 11 at the Hammett Place church last Sunday evening, and the other ministers report constant increase.

We had a union missionary meeting at the Union Ave. church Friday, Jan. 6, for the purpose of considering our city mission work. It was a very stormy day and there were not so many present as we hoped to see, but the interest was great, sometimes becoming intense. Stirring speeches were made by nearly all of the ministers of our churches in the city. Brother Garrison gave a general summary of all of the speeches at the evening session. We are hoping to open two or three new missions in the city at an early date, and not the least among them will be a church for the Chinese. There is now a large class of Chinese boys, or rather young men, being taught at the First church. Several have already accepted Christ. We think it is possible to organize a strong church among them in this city in the near future.

It is the general feeling, among those who know, that St. Louis was never more ready for aggressive missionary work than at the present time.

Several of our churches have already organized local chapters of the "Business Men's Association of the Christian Church." Compton Heights has the honor of the first organization. We have now perfected the organization of a city union of that association. It is our intention to give our men something to do in the church. We are specially fortunate in that we have several leading business men who love Christ and want to see his kingdom advanced, and they are ready to encourage and help any movement in that direction.

Bro. H. H. Hodgdon, the city president of the Endeavor union, is working up a mammoth union meeting of the Endeavorers, Epworth League, and Baptist Young People's Union to be held Jan. 31. If the program that is being planned can be successfully carried out it will be a great day among the young people in our city.

The many friends of Bro. O. A. Bartholomew will regret to learn that he fell on the slippery walk a few weeks ago, and is so disabled that he cannot leave his bed. The Hammett Place brethren, where he holds his membership, hold communion service with him on Lord's days in the afternoon, and Brother Moore reports the occasion as very spiritual and helpful.

The men of the Compton Heights church had a banquet Thursday evening, Jan. 12. It was next to the worst night of the winter, coming just after the worst night, and the attendance was not so large as expected. But 45 men sat down at 8 o'clock to as fine a repast as they ever saw at a banquet. (The banquet was served by our Woman's Union.) Toasts were given by brethren: J. H. Allen, on "The Business Men's Association," J. H. Anderson and Dr. Geo. Gibson, on "What Men Can Do for the Church," Prof. Milton Frye, on "Young Men and the Church," Otto Miller, on "Personal Work in Saving Men," W. P. Shelton, on "Church Finance," H. H. Hodgdon, on "Tithing," Jas. Winterton and W. P. French, on "The Outlook for the Compton Heights Church." The pastor was toastmaster. Every one present seemed to have a good time, and if we are not mistaken the banquet will become an event of frequent occurrence in this church.

Our workers are busy now getting ready for the foreign missionary rally to be held in the First church Jan. 30. F. N. Calvin.

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C. W. B. M. in Missouri.

A letter from Mrs. C. O. McFarland, the manager of the Nodaway district, brings news of a new auxiliary at Summit with 17 members, nine of whom take the Tidings. The officers are as follows: Mrs. S. A. Weaver, Mrs. Ida Lyons, Mrs. Hattie Spears and Miss Nettie Shultz. The officers of the auxiliary at Bigelow, whom we could not report earlier, are Mrs. Elmyra Joslyn, Mrs. Maud Borchers, Mrs. Hattie Chenning and Mrs. Rosa Dix. We are so glad to number these new auxiliaries in our state family, and trust they may help every other auxiliary in the state by their faithfulness, and that all the others may in turn encourage them.

The special leaflet will surely be in the hands of the executive committees before this letter reaches you. We have met many unavoidable delays in getting at the information necessary to the leaflet, but now the printer has it, and we only await his work. They will be mailed to the auxiliaries by the recording secretary, Mrs. H. A. Denton, who has most kindly done the work on them. A letter with the apportionment of each auxiliary will be sent from the corresponding secretary. We are asking all to get to work as though you really intended to pay what you are asked to pay toward this special work, and to have it all in by June, if possible, so that at the state convention the fund may be complete. Again, do not forget that this year the national convention follows the state rather closely, and convenes in August, three months earlier than usual. This is another reason for our efforts to complete our special work by June.

We have apportioned the auxiliaries, as nearly as possible to judge, according to their faith. Some, large in numbers, have not yet learned to give as much per capita as many of the smaller ones. And to such we have apportioned a smaller amount than to some of the smaller auxiliaries. If any find their apportionment too small, we shall be overjoyed to enlarge it. If any think theirs too large, write to the secretary and, although it will make her sad and sorry, she will change it for you. In looking over the reports of special gifts last year, we are grieved to note that many of the auxiliaries did not do anything toward paying their apportionment, according to their quarterly report cards. Will you not, my sisters, do something on them this year? If you can not, or do not wish to, please let us know at once, so we may ask the dear faithful ones to bear your share, by increasing their amount. Please do this; it will help us to know just where we are going to stand at the close of the missionary year. On the other hand, how we did and do rejoice at the many who did make their offering all that was asked, and some who sent more. Such faithfulness and generosity encourage us and give us hope that some day all will do as well.

Mrs. L. G. Bantz.

5738 Vernon Ave., St. Louis.

Washington State Notes.

I write from Pomeroy, where I am helping the pastor, Harry Benton, in a meeting with packed house and confessions last night. Brother Benton and wife are graduates from the Eugene divinity school and both are good preachers. They are beloved by all in this community and, I have no doubt, will do a great work here.

It was my privilege and pleasure to be in the Dorris-Gregory meeting at Walla Walla one night when on my way to Pomeroy. They were just closing a great meeting of six weeks' duration with about 75 added. Brother Dorris is now at Pendleton, Ore.

B. B. Burton has begun a meeting with the Central church, Spokane. B. E. Utz is pastor. D. Y. Donaldson has gone from Colfax, Wash., to Kansas to engage in evangelistic work and S. G. Griffith succeeds him in Colfax.

Pullman church, Ralph Sargent pastor, will soon occupy the basement of their $15,000 church building. Many of the students of the State agricultural college attend the services.

No more delightful winter climate could be found than this great inland empire enjoys. The people seem prosperous and happy under the rule of King Wheat. Some, however, are willing to admit the sovereignty of King Jesus and I believe that he assures his subjects greater happiness and more lasting prosperity than is given by that which is their wealth producer here. This is a great country. Days warm and clear. The air pure, sparkling spring water piped to supply the town. No wonder the people are happy.

We are enjoying an era of prosperity in the churches of Washington this year, quite in keeping with the general prosperity of the state. Morton L. Rose.

North Yakima.

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The Christmas Angel.

Dedicated to the parents of Clementine Long, who was translated Dec. 21, 1904.

Let not your thoughts to loss and sorrow turn,
 But rather dwell upon this sweet surprise—
That she who was your little daughter here
 Is now your Christmas angel in the skies!

Buffalo, N. Y. Anson G. Chester.

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Good News for Asthma Sufferers.

We are glad to announce that the Kola Plant, recently discovered on the Congo River, West Africa, has proved itself a sure cure for Asthma, as claimed at the time. We have received the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous curative power of this new discovery.

Mrs. L. D. York, of Henderson, Me., writes, thanks be to my God and the Kola Compound I am now completely cured of Asthma after many years of suffering. **Hon. L. C. Clute, of Manchester, Iowa**, writes, was permanently cured of Asthma after eighteen years severe suffering and want other sufferers to know that the Kola Compound did it. **Mr. E. B Hume, 1345 Arch St., Philadelphia, Pa.**, a widely known traveler writes, was cured after physicians and everything else failed and I tried all so-called remedies known. **Mrs. Sadie Montgomery, Lapel, Ind.**, writes, I could not lie down or walk fast for several years, but the Kola Compound cured me, although every other remedy failed.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the Christian-Evangelist who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

Texas.

The next state convention is to be held at Waco, beginning Monday, May 15, at 8 P. M., and continuing until Friday night, May 19. An excellent program has been arranged, giving the C. W. B. M. Monday at 8 P. M., and Tuesday morning and afternoon; Texas missions, Tuesday night and all of Wednesday, taking in the Home Board representatives Wednesday night; educational interests have Thursday, and the Foreign Board will be asked to arrange a program for a "rally" Friday afternoon and night. Among the names on the program I note the following: Prof. Wallace C. Payne, of Kansas university, Dr. Addison Clark, president Jarvis college; Benjamin L. Smith, G. W. Muckley, Harry G. Hill, Dr. E. V. Zollars, Dr. E. L. Powell, and Bro. S. K. Hallam, president, who with his church has recently entered the splendid new church building at Denton.

This convention already promises to be the largest ever held in Texas. The old reliable Christian-Evangelist should have a representative present.

Hereford college, with a fine property worth fully $25,000, has been affiliated with Texas Christian university. It is situated in the Panhandle country, which is fast becoming populous with an excellent class of people. Jesse B. Haston is to preside over its sessions. T. E. Shirley, the Texas apostle of education, is engaged in raising the money to meet a $5,000 debt now against the property.

Our Texas churches are more nearly supplied with ministers than ever before. We have recently captured Kilby Ferguson, L. N. Early, S. B. Culp, W. H Trainum, H. M. Bandy (returned home), J. W. Smith of Kentucky university, W. H. Matheson, of New Zealand, F. F. Grimm and others, whose names I do not now recall. The first six months of our missionary year, our Texas missionaries have baptized 504, added otherwise 152, besides receiving 385 by commendation, net gain 656; planted 14 churches, seven Sunday-schools, built five church houses; raised cash, $13,001.95. J. C. Mason.

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Kentucky University Letter.

Several new students have entered the university since the holidays. A great many more are expected about Feb. 1, just after the close of the first term. There are only two terms in the year now, instead of three as heretofore.

A joint debate between the Peridean and the Cecropian literary societies on the evening of Dec. 16, was the occasion of a great deal of interest and enthusiasm. This was the first joint debate between the two societies for several years. After this year, however, the debates will be held annually. The Bible college societies will also meet in joint debate, and then the winners will meet. Cecropia won the first debate from Peridea.

Prof. Chas. L. Loos celebrated his eighty-first birthday, Dec. 22. Professor Loos is still teaching, and enjoys the best of health.

M. J. Ross, of the College of the Bible, has accepted work with the churches at Sulphur and Campbellsburg for this year.

J. Stuart Mill, one of the Australian students of the College of the Bible, was married Dec 28 to Miss Luella Mingua, of Augusta, Ky. Miss Mingua was a popular teacher in the Augusta public schools. Brother Mill will not be in school again until next fall.

Prof. I. B. Grubbs, of the College of the Bible, had another operation performed on one of his eyes just before Christmas. Since then he has been unable to meet his classes, though he is expected to return to his work as soon as he has nearly recovered. His work was divided and carried on by Professors Calhoun and Deweese.

President Jenkins delivered an address to the students of the University of Virginia at Charlottesville, on Sunday, Jan. 8.

Efforts are being made to make old Kentucky university a "living link." It is thought that the efforts will be successful. The students' volunteer band has pledged $200. Ten other students have pledged $10 each. It is believed that the other $300 can be made up. If the $600 is raised, Miss Stella Lewis, of near Stanford, Ky., who is now in the College of the Bible preparing for work on the foreign field, will be sent to Japan or India next fall.

J. W. Smith, familiarly called "Senator" by the boys, after finishing in the College of the Bible, has gone to Texas Christian university for his A. B. E. B. B.

Lexington, Ky.

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From Waynesboro, Pennsylvania.

Since I last reported we held the Christmas service of our Bible-school at Waynesboro, on Dec 23. A peculiar feature for such an entertainment was the baptism of two young men at the close of the program, but why should it not be thus at the celebration of the Savior's birth? Another young man was baptized on Christmas day, and the school took an offering for boys' and girls' rally day for America.

J. Murray Taylor is helping W. S. Hoye in a meeting at Beaver Creek, Md. These two were in a fine meeting at Downsville, Md., before Christmas with 45 additions. We hope there will be as great blessing at Beaver Creek.

The writer preached four nights at Fairfield, Pa., beginning Dec. 27. Elected trustees and appointed committees which were approved by the church, forming a temporary organization. This band of 14 members give for foreign missions and home and state missions and preaching at home, while they have a debt of $1,500 on their church. They deserve help.

I am now helping H. F. Lutz in a meeting at Harrisburg (leading the song service) and preaching on Lord's day at Waynesboro. Bad weather has hindered here. Brother Lutz spent Tuesday night in Philadelphia attending the foreign missionary rally.

We expect the new chapel in southeast Washington, D. C., will be dedicated on Jan. 22; also Brother Ainslie's new house of worship in Baltimore this month. We are now entering upon strenuous efforts to secure a fine lot in Waynesboro for a new house there. Recently organized a ladies' aid and C. W. B. M., putting the sisters to work.

J. A. Hopkins.

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Clerical Types—The Itinerant.

"My year's work closes with the H——— church Dec. 31. Will be open to a call at that time. A Kentucky field would suit me better. Address A. B., H———, W. Va."

Is that ring familiar? We have observed the same little essay, bearing the same little signature, appearing annually for the past six years.

Why "my *year's* work"? Why can it not be written "my five, ten, twenty years' work"? Why does the earth in her circuit about the sun whirl this good brother out of the pastorate with every revolution? Why this ministerial vagrancy? Why this heavenly hoboing? Why are the West Virginia hills enticing this year, repelling next? Why is Kentucky bluegrass so bewitching to-day and Georgia watermelons to-morrow? Is it the climate which changes? Is it the wife's health which gives away? Is it a famine in the land? Is it a pestilence that wasteth at noonday? Is it a lion in the way? Is it a mole-hill assuming mountainous proportions? Is it the head of Diotrephes projecting? Is it a contracting of the currency?

Is it an awakening by sounds at the bottom of the sermon keg? Is it an arctic current coming up the church aisles? Is it a study of pew making while the harangue is being handed out in space? Or, is it, *mirabile visu*, the mirage of a magic city, green fields, pleasant pastures, still waters?

Why this alarming ministerial moving, this pastoral peregrinating, this circulation of clergymen, this skeddadling of sky-pilots? Brethren, don't all speak at once.—*The Defender*.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all he beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

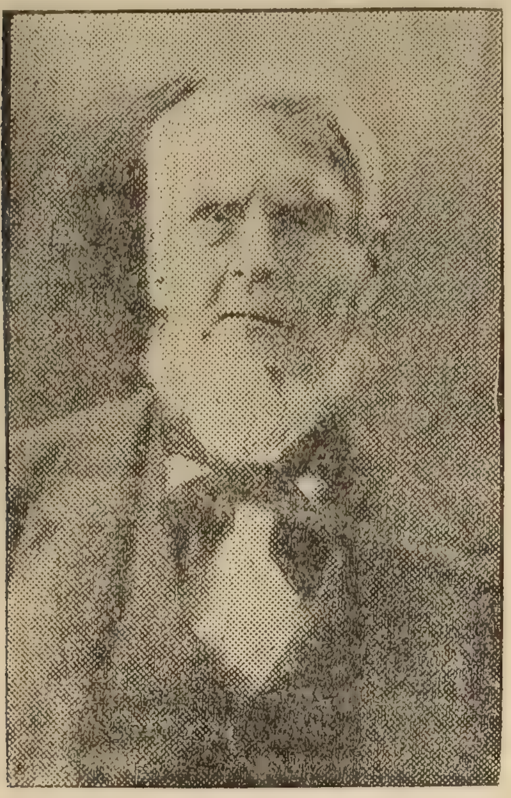
They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for hat reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Our Oldest Preacher.

Bro. Thomas Abrams, together with five generations of his direct descendants, on Jan. 4 celebrated his ninety-ninth birthday anniversary and started into his centennial year feeble in body but with his unusually bright mental faculties practically unimpaired. He was born in Madison county, Jan. 4, 1806. While a young man he removed to Greenup county, Ky., and for many years was prominent in public affairs. He was long a magistrate of the c[illegible] and also served seven years as one of the county court judges, from which service he obtained his title. In 1857 he moved to Missouri and settled in Chariton county, where he was actively engaged in farming and merchandising until 1873, when he retired from active life. For a quarter of a century he was a magistrate in this county, but very few suits were ever tried before him, from the fact that he had the faculty of getting the disputants together and settling matters out of court. For the past thirty years he has lived a quiet life, save occasionally acting as an attorney in a justice's court, or preaching an occasional sermon, he having been for a great many years an elder in the Christian church.



JUDGE THOMAS ABRAMS.

When the undersigned went to Cunningham, Mo., in 1883, to hold a meeting and organize the church Judge Abrams was a great help and did everything in his power to build up the cause. He is a man of vigorous intellect and has always manifested a broad, liberal spirit in his dealing toward others. Brother Abrams has for many years been a preaching elder and often spoke very acceptably to the brethren. He is doubtless the oldest preacher in the brotherhood. May the Lord give him a clear intellect till his end shall come. And when, in the ripe old age of a century or more, he is called to move up higher, may he be gathered like a ripe sheaf into the garner of God

G. A HOFFMANN.

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A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

DONATIONS Given Away to Societies, Churches, Fairs, Bazaars, Asylums, Etc. Write to-day. PETER-NEAT-RICHARDSON Co., Dept. 24, Louisville, Ky. Wholesale DRUGGISTS

Individual Communion Service
Made of several materials and in many designs [illegible]
Send for full particulars and catalogue No. 27 [illegible]
"The Lord's Supper [illegible]"
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston. [illegible]

The Dungan Bible Chair.

Some time ago I noticed the announcement in the CHRISTIAN-EVANGELIST of the preliminary steps that had been taken toward endowing a chair in the Bible department of Christian university in honor of D. R. Dungan. The matter impressed me as one of the most appropriate steps taken in a forward movement in recent years. Why not? Brother Dungan is widely known for his heroic and constant work for more than a quarter of a century. He was one of the giants in the pioneer days of this middle western work of our brethren. He stood for the faith against infidelity, universalism, adventism, and every other danger of the churches in an early day. He wrote "On the Rock" when the battle was just beginning this side the Mississippi. Perhaps no other book has brought so many to see the plea for the rightful place of the New Testament scriptures as the only rule of faith and practice. Thousands have gotten their first glimpse of the light through the arguments set forth in this work. It has been loaned and re-read until one copy has done the work of a dozen. Then, Brother Dungan has not diminished in stature as the world has moved on. He is in his usual commanding position to-day as of old. He has been painstaking, careful, earnest, studious, profound, and yet he has kept himself close to the great world of study, toil, and strife. While as old and as dignified as a patriarch, he is as young and as companionable as a Scotch lad in his teens. What more tender service could those who have shared the results of this life given to the Lord's work, and what more noble tribute could be laid at the end of a long and faithful service, than the endowment of the Bible college of Christian university in memory of D. R. Dungan? In all parts of this and other lands live those who have sat under his preaching, or have received instruction under him in Drake, or Cotner, or Canton, or have been led to a better appreciation of the riches of the grace of God through his trenchant pen. If this finds a response in your heart as you read it, let the world hear from you through some one of our church papers, and, what is also necessary, if God has prospered you, let your money talk. Here is three cheers for the Sage of Canton and for the endowment movement!

Maryville, Mo. H. A. DENTON.

[This would be a fitting honor to Dr. Dungan, and needed help to a worthy institution.—EDITOR.]

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Improvements at Huntsville.

The first Sunday of the new year, T. A. Abbott re-dedicated our recently remodeled church building at Huntsville. Two thousand four hundred dollars worth of improvements were made. A lecture room with a seating capacity of 150 is the main feature of the new work. The pulpit is equidistant from the rear of both the old and the new buildings and hearing from any part of the house is easy. The entire seating capacity is now 480. The work on the main building as well as the new makes the church modern without great cost. The amount of indebtedness was raised by Brother Abbott and the people rejoice in the victory. I am now in a meeting ably assisted by a chorus of thirty voices. There have been five additions and the congregation is working, confident that there will be a large ingathering.

Huntsville, Mo. J. R. PERKINS.

Individual Communion Cups

Why permit a custom at the communion table which you would not tolerate in your own home? Individual Communion Cups are sanitary. Let us send you a list of nearly 3,000 churches where they are in use. Send for Free Book.

We offer a Trial Outfit free to any church.

Sanitary Communion Outfit Co. 15th St. Rochester, N.Y.

Christian University Notes.

The new year has brought a slight increase in attendance.——President Johann recently made a trip to Chicago in the interest of Christian university.——Col. G. W. Waters and Charles Lacock are now in the field as agents of Christian university. They are working for increased endowment and soliciting new students.

About the middle of February A. P. Cobb will hold a meeting for the Canton church. The students are looking forward to hearing Brother Cobb with much pleasure and the church anticipates large results.

E. M. Carr and D. G. Dungan, two students, recently closed a meeting at Marceline, Ill., with 14 additions. During the meeting they dedicated the new church building at that place.

Prof. H. D. Williams, who preaches regularly at Loraine and Ursa, Ill., recently baptized seven young people at the former place and added three others to the church by letter.

Wednesday evening, Jan. 11, J. E. Rains, L. Hulser, C. F. Pierce and C. V. Pierce were ordained to the ministry at the church in this city.

Recently J. Carroll Starke visited Christian university. His grandchildren, son and daughter of Dr. Pease, of Hamilton, Ill., are students here. During his stay he spoke one evening at the church on "Reminiscences of Our Pioneer Preachers."

Tuesday, Jan. 31, there will be a foreign missionary rally here led by Pres. A. McLean. The following day President McLean will lead a rally at the Quincy church. These rallies will be worth attending by all brethren within 50 miles.

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Cancer below the Eye—Cured with Soothing, Balmy Oils.

Claypool, Ind., June 30, 1904.

Dr D M Bye Co., Indianapolis Ind

GENTLEMEN I will endeavor to write what the treatment of the Combination Oil Cure has done for my cancer. It was December when I first corresponded with you, and how hard it was to convince me, even after the literature had been sent, that cancer could be cured I had been taught from my youth up that cancers could not be cured by man. I was induced to send for a month's treatment At the time I begun treatment the cancer, which was located beneath my left eye, protruded to such an extent that I could not wear my glasses and the sight of my left eye was impaired It had been growing for about six years, beginning when I was 72 years old; am now 78. My father before me had a cancer that caused his death. After using your treatment as you instructed, my cancer was entirely eradicated and today there is hardly a scar left and the sight of the eye is nearly as strong as the other one praise the Lord My neighbors say that this cure is marvelous I hope that your name will never die and that your souls will forever find rest in Him. Your unworthy servant healed and saved to the uttermost JOSIAH REED.

All forms of cancer and tumor cured by soothing, balmy oils Doctors, lawyers and ministers endorse it Write for free book to the Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind

Ohio Letter.

C. W. Huffer went home with the passing of the old year. The Ohio brotherhood mourns the departure of the sainted man. No man ever gave himself more unselfishly to the ministry of the word. He was a very successful pastor-evangelist and baptized hundreds of people. His only ambition was to serve. He loved his Lord with a consuming passion. He was unselfish to a fault. Surely his will be a well-starred crown. May God bless his memory to us and comfort the wife and children.

J. O. Shelburne of Toledo Central is preaching in a meeting at Bowling Green where Clyde Darsie ministers.

J. V. Updike is preaching for a meeting at Ada where J. H. Miller has done efficient work for two years. Updike is a good man for that college town. Uhrichsville has shown good judgment in selecting a successor to C. P. Allison in the person of Chas. Darsie, of Paulding. As bishop of Paulding county Brother Darsie has an enviable record. Uhrichsville will give him plenty to do but a devoted force to help do it. Paulding already has a man on the hook, so don't write to ask for Brother Darsie's place

Walter S. Willis, of Kentucky, is welcomed by the church at Ironton and the Ohio Disciples as a new man among our preaching force. Kentucky was loath to give him up but we are glad to get him.

H. Newton Miller, of Newark, is preaching for W. A. Roush this month at Mt. Vernon. Grant Spear will assist Brother Miller in the Newark meeting beginning Feb. 5.——W. W. Harris is telling the way of life to the sinners at Big Springs where Will Harris preaches half time.——W. S. Priest reports a very successful year at the Central in Columbus. Brother Priest has demonstrated that the only thing that will make the "down town" church go is constant and persistent hard work.——John E. Pounds has been spending the month of January in a meeting at Rudolph in Wood county.

There are some things now and then that indicate that the "world do move." 1904 has the fewest lynchings of any year since 1885—86 last year. It is also a remarkable fact that there was no lynching in the United States in the month of November, the first month without lynchings for 20 years. Ohio has one to her discredit for 1904 and Springfield gets the dishonor for this. There was also a decrease in homicides in the past year. Fewer men were legally executed the past year than for the past five years. The only successful remedy for all these is the gospel of our Lord. The city of Cleveland was greatly shocked Sunday, Jan. 15, by the death of Judge H. C. White. He had been probate jude of Cuyahoga county since 1887. He was a very prominent figure in the history of the Disciples in northeastern Ohio. He was a faithful Christian man and his daily deeds of charity will be sorely missed by many. He was loyal to the Sunday-school and his quarterly reviews of the lessons illustrated by the stereopticon have attracted wide attention by the Sunday-school workers and also always drew a full house. He will be sorely missed by the Euclid avenue church.

The Fourth avenue church in Columbus will be formally set apart to the service of God Sunday, February 19. F. M. Rains will take the offering.

C. A. FREER.

Collinwood, Ohio.

* * *

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Virginia.

C. N. Williams and the young church at Newlands are to erect a house of worship in the near future. This congregation was organized by J. T. T. Hendley, of Norfolk, and is the only one of our people in the county.

The brethren at Ephesus under the leadership of C. N. Williams are planning for a new house this coming summer.

S. W. Glascock, who just closed a two years' pastorate with a group of churches in the Tidewater district, will probably locate in the Valley of Virginia, at Winchester, and preach for a group of churches near.

H. C. Combs will hold a short meeting at East Radford, beginning on the fourth Sunday of January. S. L. Jackson ministers here.

The Norfolk church, under the capable leadership of J. T. T. Hendley, is making rapid strides forward. The house is full at every service, and on Wednesday night the Sunday-school room is taxed to accommodate those who attend the midweek prayer service. A mission, or perhaps two of them, will be established by this congregation in the near future. Brother Hendley has organized a class for Bible study. There are about 25 enrolled and everybody seems enthusiastic.

E. B. Kemm, our Blacksburg man, is doing a good work. With a membership of 44 or 45 the attendance at prayer-meeting in November averaged 40; in December 44. If the attendance at prayer-meeting is the thermometer which indicates the spirituality of the church, the Blacksburg congregation would send the mercury very close to 100.

W. G. Johnston has recently held a successful meeting with the Danville church, where J. A. Spencer is the much loved preacher.

J. J. Haley has just moved into his own house in Richmond. He evidently believes a preacher should have a "local habitation" as well as a name, and intends to remain in Richmond. Three Richmond preachers, J. J. Haley, H. P. Atkins and B. H. Melton, now own their homes.

The "one win one" plan, with the card system as inaugurated by B. H. Melton, had at the end of the week brought the names of 40 persons to the preachers, which means that these 40 are now the objects of special prayer and work by B. H. Melton and his church.

* * *

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Dr. Moore is the most picturesque figure of this present religious reformation, one of its profoundest theologians and most charming writers. Of all his numerous and valuable contributions to church literature this is his masterpiece.—GEO. L. SNIVELY.

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People's Forum.

Some Education Day Thoughts.

In one of our journals, recently, a brother grounds an appeal for the observance of Education Day (the third Sunday in January) on the general policy of "church schools for church people." I heartily endorse the growing sentiment among us as a people to endow our educational institutions and equip them for their great religious mission, for there is no complete education that does not recognize the value of the religious impulse. The thoughtful educators of America are practically a unit on the proposition that complete education must transmit the religious heritage of the race as well as the "scientific, literary, esthetic and institutional." In a word, education is "a gradual adjustment to the spiritual possessions of the race," says Nicholas Murray Butler, president of Columbia university.

But I must just as heartily protest against the ground of the appeal, and the manifest fear of state schools as dangerous to faith, as I have heartily favored the appeal itself. I too am an alumnus of Drake and would gladly see this splendid school endowed beyond all chance of decline, and raised to meet the demands of modern instruction. However, I do not think "church schools for church people" a worthy policy for such an institution, and certainly not worthy for a people whose distinctive plea is the union of all Christians. "Church schools for church people" is a *divisive* principle, and its application has not contributed anything toward Christian union, but rather toward the establishment of denominationalism on a permanent basis. The natural corollary of such a principle is Presbyterian schools for Presbyterians, Methodist schools for Methodists, Congregational schools for Congregationalists, Catholic schools for Catholics, and, worst corollary of all, state universities for the unbelievers and indifferent. Yet all Christians of every denomination are contributing to the already great endowment of these state institutions. The future of these schools is no longer in question. Millions are flowing into their treasuries. Moreover, over fifty per cent of the students in them are avowedly members of the various churches. If the policy here opposed could find rigid application the percentage of church members in attendance at state universities would decrease to the point that the most securely endowed institutions in the land would be left in the hands of the religiously indifferent and nonreligious elements in the great commonwealths of our republic, and the regents and faculties of these church-forsaken universities, if they were so disposed, might then treat with completest indifference the whole question of religious education, leaning securely back in the two great comfortable arm-chairs which the national and all state constitutions have provided for indifferent people, and which the denominations by their attitude have excellently upholstered in leather. I refer on the one hand, to the doctrine of the separation of church and state; on the other hand, to the prohibition clause in the organic act of every state university and I think logically also in that of every agricultural college and normal school, by which all sectarian instruction is forever excluded and forbidden.

If the dream of all those who would rejoice to see every church member of college age housed and taught in church schools could be realized—and I confess that with sufficient zeal and generosity to place all church schools or a representative few in each state on a competitive basis, coupled with parental urging and authority, it might be realized—we would present to the world the strange spectacle, certainly unchristian, of educational division doubly divided. All Christians of every faith would be gathered into one party standing over against the state schools of higher learning filled with the sons and daughters of the non-church party of the nation, while each church would house its own sons and daughters zealously in its own colleges and universities. And by the advocacy of such an educational policy zealous Christians expect to bring about the union of Christ's followers and to evangelize the nation! WILLIAM HOLLAND MATLOCK.

(CONCLUDED NEXT WEEK.)

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Is It Respectable?

I have read with much interest the articles on education in the issue of the CHRISTIAN-EVANGELIST for Jan. 12. In the first of these, written by Brother Hill M. Bell, I see a paragraph which gives a very humiliating account of our Bible colleges, terminating in these words: "There is not a single Bible college that has the necessary buildings or equipment, the endowment or the faculty, that can command the respect even of ourselves."

I don't know how this may strike the presidents and professors in these colleges generally, but as respects the one over which I have the honor of presiding, I cannot gain my own consent to let this judgment pass unchallenged. I therefore solicit space in which to briefly set forth the facts respecting it, and leave the readers of the CHRISTIAN-EVANGELIST to judge for themselves whether it is worthy of respect. In doing so I will follow the specifications given in the sentence just quoted.

First, as to buildings and equipment. Our main college edifice is an admirably built and imposing structure, regarded generally as an ornament to our city. It is ample for the accommodation of three hundred students and six professors. It contains, besides six large lecture rooms, two large and elegant society halls, a chapel with seats for three hundred persons, a library and reading room the same size as the chapel, and a well selected library of about three thousand volumes. The library has an endowment of $5,000. We have three brick dormitories containing 46 rooms besides the kitchen and dining room. The inmates are organizing as a boarding club, and they feed about 160 students at an expense each of from $1.50 to $1.75 per week. We have also the free use of a well equipped gymnasium belonging to Kentucky university, the cost of which was about $12,000 and the work in it is conducted under the constant oversight of a competent physical director.

Second, as to endowment. Of this we have nothing to boast of. Our present cash endowment is $88,000 against which there is a small indebtedness which we hope soon to remove. But we are now actively engaged in soliciting an addition to this of $100,000, of which about $80,000 has been secured in cash and solvent notes, and it is confidently believed that the rest will be secured by the close of the present session. We shall then have the ownership or free use of real estate worth about $50,000, and a cash endowment of $188,000; and with this equipment we shall consider ourselves at least respectable.

Third, as to faculty. Our professors, besides myself, are four in number; namely, I. B. Grubbs, A. M., B. C. Deweese, A. M., S. M. Jefferson, A. M., LL. D., and Hall L. Calhoun, Ph. D. I am bold to say of these four men that in their respective departments they have no superiors; and as to the number of them, they are sufficient to give instruction in all the courses peculiar to our college. In addition to these, we have the services, as freely as if they belonged to us, of the whole faculty of the College of Liberal Arts of Kentucky university; and I can say of these that they will bear favorable comparison as scholars and instructors with teachers of undergraduates anywhere to be found.

There is another element of respectability of which Brother Bell says nothing, but which is the best and final test. It is the kind of preachers that go forth from us. More than five hundred of these have graduated, and more than 2,000 have gone out with sufficient training to become effective preachers. Among them there are great preachers, teachers, authors, college presidents and professors, editors and a host who go everywhere preaching the word. When our college respectability is called in question we can afford to point to these and say nothing. We now have in attendance about 180 more whom we hope to soon add to the preceding.

In view of these facts, so briefly stated, we do enjoy the "respect of ourselves," and we hope by stating them to secure the respect of even Bro. Hill M. Bell.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Moline, Jan. 12.—There were five additions to the church here during the month of December, and at the morning service last Sunday, there were eight. In the past 18 months 94 persons have united with the church and all at regular services. We hope to begin our new church within a few weeks.—Claude E. Hill.

CALIFORNIA.

Monrovia, Jan. 16.—I began here Jan. 1. This is a new field for our people. A town of about 2,500 on electric and steam railroad 15 miles northeast of Los Angeles. We have enlisted 21 thus far. Expect to about double this number. We will buy a lot, call a minister, and organize all departments of church work before we leave. Yesterday had our first Sunday-shool. We had set our mark at 50, and 51 were present. Prof. J. A. Carroll is our singer. The south California board has called Prof. J. Walter Wilson, of Indiana, to be with me after this meeting. Indifference is great, hearing small and work hard.—Sumner T. Martin.

COLORADO.

Canon City, Jan. 16.—Another addition Lord's day, making two not previously reported, both of them heads of families. We are preparing for a great union meeting under the leadership of "Billy" Sunday.—I. H. Teel.

ILLINOIS.

Lawrenceville, Jan. 17.—Meeting in progress with 20 additions to date and large audiences. Home forces exclusively.—L. H. Stine.

Belle Plains, Jan. 6.—I am in a good meeting here with the pastor, R. E. Orahood, with five confessions to date.—J. P. Davis.

Chicago Heights, Jan. 16.—We had another addition at evening service, from the Presbyterians. I will preach in the union mission, Jan. 28.—Harry E. Tucker.

Windsor, Jan. 17.—Meeting at Janesville, with 13 additions: nine by confession, four by commendation. I will preach for them the coming year once a month. I have accepted the work another year at Hindsboro for half time and at Etna once a month. I had one baptism at Etna the first Lord's day in January. These churches are all in good condition.—A. H. Harrell.

Arcola, Jan. 17.—The annual meeting of the Arcola church, for the year 1904, was held Jan. 11. The reports showed that $3,046.09 was collected and expended during the year: $425.96 for missions and benevolence; $2,620.13 for local work including the expense of two meetings. There were 197 added to the church—50 of these have not been reported before. Forty were received during a meeting that closed Dec. 16, when C. R. Scoville and DeLoss Smith helped us a few nights. I began my fifth year with this congregation Jan. 1. We had a membership of 150 four years ago, 305 have been added and 51 lost by death, letter and otherwise; leaving a present membership of 407.—L. T. Faulders.

Old Berea, Jan. 16.—The church here has been reorganized. C. E. French held a meeting with 16 additions; four more since. We have employed Brother French for half time; he preaches the other half at Ashland.—Rinda Harris.

Quincy.—The First church, where Walter M. Jordan and wife have for one year been located, is just closing a prosperous year under their able direction. The total membership is 655, a net gain of 47 with no protracted meeting during the year. There were 79 additions. The total receipts for the year were $3,048, of which $895 was pledged for steam heat apparatus. We issue a weekly bulletin of announcements and order of exercises. All departments of the church have advanced, and are doing good work, and we look forward to greater things in the Master's name during 1905.—Julius J. Williams, clerk.

Ludlow, Jan. 18.—Our meeting at Eagleville, Mo., closed with 10 additions, two societies organized, Christian Endeavor and a Junior. Our seventh discussion with Mormons closed Jan. 8, at Hatfield, Mo. Large crowds all the time. Beginning Dec. 1, 1904, I made 56 speeches and sermons in 39 days.—Thomas H. Popplewell.

INDIANA.

Evansville, Jan. 12.—Began meeting here with home forces last Lord's day. Packed house and one addition first day.—Allen T. Shaw, pastor Bethany church.

Markle, Jan. 17.—We began a gospel campaign here last Sunday. This is my third meeting at this place. Mr. and Mrs. R. E. Stevens, of Gas City, are helping with the singing. Prospects are bright.—M. G. Long, minister.

New Castle, Jan. 15.—In the great meeting in progress at New Lancaster, near Elwood, there have been 186 additions up to last Friday evening—nearly all baptisms. Whole families have come into Christ. A strong new church will be one of the direct results of the meeting. A few evenings ago a capable corps of officers was selected and things set in order for permanent service and worship. The meeting has been a great source of spiritual blessing to the entire community. Brothers Redgrave, Cooper and Foster have paid us kindly visits during the revival. Bro. J. W. Wittcamper, of Elwood, will tide the revival over until I return Monday; and on that evening I will resume it. I am nearly worn out with the long evangelistic siege, doing all the preaching and baptizing myself. Will close the meeting next Wednesday eve to take my new pastorate here. Outlook is bright in New Castle for a glorious work. I find here a most gracious and hospitable people, and a good solid church. More anon.—L. C. Howe, evangelist.

Huntington.—We are in a fine meeting with the Brooks Brothers, with nearly 100 added to the church. Thirty were baptized yesterday, and fourteen made the confession today. Numbers are turned away at every service, and the largest audience ever preached to in Huntington was at the afternoon service held in the new opera house when W. T. Brooks spoke to 1,500 people on "The New Citizen," and hundreds were turned away. The meeting will continue this week.—Cephas Shelburne.

Rochester.—We are in a very interesting meeting with the West Madison avenue church, Cleveland, O., with three confessions to date. Our meeting is a part of a co-operative city campaign of all our Cleveland churches. We are all hoping for a great service.—C. H. DeVoe and H. R. Shields, evangelists.

IOWA.

Keokuk, Jan. 14.—One confessed Christ here last night, two last Sunday. To-day I go to Atlanta, Ill., to help S. S. Lappin in a meeting.—J. W. Kilborn.

Udell, Jan. 14.—We are in a fine meeting here. In six days five have been added. Large crowds and the town stirred. We have a large chorus of young voices that greatly assist in the music. We hope to help locate a pastor. We are arranging for spring and summer dates. Our permanent address is Topeka, Kas.—C. C. Atwood, Nelson Gardner, general evangelists.

Des Moines, Jan. 14.—In an hour of sacred fellowship our short meeting under the leadership of Bro. Chas. M. Sharpe came to its close last evening. There were 43 additions to the church, 18 by primary obedience.—Chas. S. Medbury.

Brooklyn.—The report for year ending Dec. 31, 1904, shows receipts: The church, $3 509 94, ladies' aid, $189, Sunday-school, $85.53, total $3,784.47. Additions 15. Losses seven. Present membership 56. L. W. Spayd, for the past 11 months minister of the church, begins his second year Feb. 1. The $2,600 church debt, on which but $1,329.50 in cash and pledges was secured on dedication day a year ago, is now all paid but $1,140, and this is covered in good pledges except $190. Though so few in numbers, the church has not failed for a single week to pay the minister in full his weekly dues on Monday morning. In this they have broken a record in their minister's 25 years of service for the churches. Though not yet two and a half years old, the church begins its fourth series of evangelistic meetings on Jan. 29. J. H. Stark, of Montezuma, is to be the evangelist. They find it hard to get a good foothold in their town of 1,200 population with five churches for years in the field before they began. However, as a little fish in the pool, it hopes by vigilance to keep from being swallowed up by those bigger ones, and itself to grow big enough to swallow some of them, if that ever seems the proper thing to do.—L. W. Spayd.

KANSAS.

Hutchinson, Jan. 17.—D. Y. Donaldson is helping us in a meeting at Nickerson; there are ten accessions to date.—C. W. Van Dolah.

Lyons, Jan. 18.—Meeting ten days old with 25 added. Geo. E. Lyons is the pastor. There is a deep interest.—O. E. Hamilton, evangelist, F. A. Wilkinson, singer.

Downs, Jan. 15.—The members of the church of Christ worshiping at Downs, held their annual church meeting January 8. At the close of the evening sermon two made the good confession, three were added by statement and one that had been baptized new year's day. I. N. Aldrich has been preaching for us since June 1. The Lord is blessing our labors. Since August 15 we have had 35 additions, 27 by obedience, one from the Baptists, one from the Adventists and seven by commendation. Sister E. W. House has been of much service in the way of personal work, especially among the young people, and in leading our song services. We have just put in a new organ and a good bell. The Bible-school, prayer-meeting, Junior and Senior Christian Endeavor are doing good work.—Ira Weaver, elder.

Lyons, Jan. 16.—Meeting eight days old with 23 additions. Crowded houses nightly.—Geo. E. Lyons, pastor, Hamilton and Wilkinson, evangelists.

Stafford, Jan. 17.—We have just closed a four weeks' meeting at Iuka with 22 additions: 16 by confession and baptism and six otherwise. The church board was strengthened by adding two deacons and a clerk, and we organized a Christian Endeavor Society with 25 active members. The church is greatly encouraged. We will have a pastor soon.—G. C. Ardrey, evangelist.

Lawrence, Jan. 12.—The North Lawrence church recently held their annual business meeting when the church was found to be in the best condition it had been in for years. All lines of the work have improved, with the exception of the C. W. B. M., which will be reorganized soon. The church is warmly supporting the pastor, W. T. Clarkson. The following is taken from his report of four months: Number of additions to the church, 35, or about 50 per cent increase; average attendance at midweek prayer-meeting, 20. The Bible school has increased from average attendance of 18 to 55. The pastor organized a Christian Endeavor society in October with 18 charter members, which has increased to 32 with an average attendance of 53; six of the associate members have become active by conversion. The church is greatly encouraged over the work and has entered the campaign for "each one win one."

MICHIGAN.

Paw Paw, Jan. 16.—Our meeting here is going well. The pastor, C. M. Keene, is arousing the people as no other evangelist has ever done in this community. Eight additions to date. One was a Baptist minister who will now go out to preach the word only. My popular song recital, given for the benefit of the meeting here, was well attended, and was a success financially.—CHARLES E. MCVAY, singing evangelist.

MINNESOTA.

Minneapolis, Jan 16.—At the annual business meeting of the Portland Ave. church, held as usual on the evening of Dec. 30, the pastor reported 36 confessions and baptisms, 49 received by letter and statement, 10 baptized persons from other churches, a total of 95. Mr. Abberley also had preached 26 sermons at Bloomington, Indiana, where he had been instrumental in adding 172 to that church. The treasurer reported total receipts, $4,220.47, with a deficit of $250 in current expense account. The church missionary offerings were $762. Unpaid pledges to the current expense fund of $600 should cover the deficit. The Sunday-school had an average attendance of 135; offerings, $333 44. The woman's aid society collected $721.54, and paid to the organ fund $685. The mission band, numbering 22, raised $35 for missions. The auxiliary has 79 active and 47 associate members, and the offerings were $436.20. Missionary offerings from the S. S. and C. E. combined amounted to $136. Total missionary offerings from all sources amounted to $1,369. Mr. Abberley thinks that if material evidences indicate anything they should inspire us to begin the new year of 1905 with renewed hope and zeal for doing good work in the kingdom of God. Surely if the church members can be induced to work as hard as their pastor has done the church will take on new life. At present we are holding all our services in the lecture room, as the workmen monopolize the use of the auditorium in putting in a new pipe organ, which will cost us about $3,300. The Sunday-school has put an elegant new piano into the auditorium, and is paying for it promptly in monthly installments. A new plan has just been adopted in the prayer-meetings. A different member of the church is appointed to lead each evening; and the last half hour of every meeting is devoted to a study of the life of Christ, conducted by the pastor. This proves exceedingly interesting, the first evening of the study doubling the attendance at the meeting.—A. M. CHOATE.

MISSOURI.

Bolivar, Jan. 16.—Two by statement and one from the church of God since last report.—J. H. JONES.

St. Louis, Jan. 9.—There were two additions by primary obedience to the Fourth church, yesterday.—E. T. MCFARLAND.

Golden City, Jan. 23.—R. B. Havener, Bible-school evangelist, has just closed a meeting of 15 days resulting in 16 additions: seven by confession and obedience, the others from the different religious bodies. The church was uplifted and strengthened and encouraged to move forward.—MRS. ANN GARNER.

NEW JERSEY.

Plainfield, Jan. 14.—Two confessions during week of prayer in preparation for revival meeting to begin Jan. 15, with Bro. George T. Smith, of Chicago. Good interest prevails.—PHIL. A. PARSONS, pastor.

OHIO.

Mansfield, Jan. 16.—I am in a meeting here at home with 42 additions, 39 confessions, first two weeks. Our audiences pack our great building. Prof. Theo. Fitz, of New York, is leading the music. The work here moves on beyond all our hopes. We have secured over 250 weekly pledges to current expenses.—BRUCE BROWN.

[What church can beat that number of weekly pledges? We would like to know what proportion this number bears to the total membership.—EDITOR.]

Wilmington, Jan. 16.—We have added 38 here in two weeks. This promises to be a great meeting. Bro. E. J. Meacham, the pastor, is held in high esteem as a pure, consecrated man of God. This is more than half the battle in a good meeting.—JAMES SMALL.

Carthage.—At the annual meeting of the Christian church the reports from the various departments of work showed the best results for years. The treasury of every organization showed all obligations met and a cash balance on hand. Over $2,000 was raised for different purposes. The Sunday-school especially is in a flourishing condition, having an enrollment of 175, an average attendance of 123, and raised $617.54. Plans were set on foot to make 1905 even better than the past year. Chas. M. Fillmore is pastor.

McArthur.—Owen Livengood just closed a nine days' meeting, with one baptism. The congregation was greatly strengthened, and full-time preaching is being considered. His lecture at the close of the series, "Through the Holy Land on Horseback," was well received. An effort was made to place a Christian paper in each home; it was largely successful.

Athens, Jan. 16.—Three added in the last week or two: one young woman from the Baptists and two young men, one by letter, the other by baptism.—T. L. LOWE.

Marion, Jan. 16.—Two added by letter at the Central church yesterday. Revival begins Jan. 23. Brother Maple, our pastor, will hold it.—MRS. FOSTER, clerk.

OREGON.

Portland, Jan. 13.—I began my second year's work for the First church January 1, 1905, the church having extended a unanimous call for a second year while I was at the St. Louis convention. 1904 was a prosperous year for us. There were 72 additions, 48 of which were by letter. On new year's day we raised more than $2,000 on our $9,000 debt. We expect 1905 to be still a more prosperous year. —E. S. MUCKLEY.

Albany, Jan. 11.—W. E. Harlow and Leroy St. John began with us January 1. Ten have been added to the church so far. Our hopes are high for the coming days.—CLARK BOWER, minister.

TEXAS.

Austin, Jan. 12.—Recently 12 persons more have been added to the church at our regular meetings: five by confession and baptism, one from another religious body, and the rest by letter and commendation.—J. W. LOWBER.

WASHINGTON.

Spokane, Jan. 16.—Began the third week yesterday. Thirty added to date with a rising tide. Evangelist Burton is at the helm.—B. E. UTZ.

Walla Walla, Jan. 15.—We have had seven confessions and one from denominations since Jan. 1. Will try to report regularly in future. —MORTON GREGORY.

Changes.

Sherman Hill, Carthage, Ill., to Paola, Kan.
O. D. Maple, Mt. Pleasant, Ia., to Marion, Ohio.
J. P. Allison, Uhrichsville to 4455 Noble St., Bellaire, Ohio.
Guy Ferguson, Columbia to Canton, Mo.
W. A. Merrill, Montague to Decatur, Texas
D. D. Boyle, Rogers, Ark., to Phoenix, Ariz.
T. J. Harris, Martindale to Huntsville, Texas.
H. R. Ford, Waco to 104 Columbia Ave., Dallas, Tex.
J. Morgan Harris, Rock Rapids to 1150 24th St., Des Moines, Ia.
Wm. C. Thompson, San Francisco, Cal., to Haskell, I. T.
Wm. H. Knotts, Eden Valley to Kimball, Minn.
C. R. L. Vawter, Weston, Mo., to 1119 Ashland Ave., Indianapolis, Ind.
J. G. Creason, Cleburne, Tex., to Lathrop, Mo.
Walter S. Campbell, Rushville, Ind., to 1106 2d St., Louisville, Ky.
J. D. Hull, Parkersburg, W. Va., to Kendallville, Ind.
J. T. Ferguson, Madison to Columbia, Mo.
I. N. Grisso, Princeton, Ill., to Plainfield, Ind.
Edw. L. Ely, Atchison, Kan., to Boone, Ia.
M. L. Pontius, Long Point to Paxton, Ill.
A. T. June, South Portland, Me., to 45 Glendale St., Everett, Mass.

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Sunday-School.

February 5, 1905.

JACOB AT JACOB'S WELL.—John 4:5-14.

Memory verses 13, 14.

Golden Text.—Whosoever will, let him take the water of life freely.—Rev. 22:17.

The incidents between the former lesson and the present one are too important to be omitted. After the opening of the Judean ministry at Jerusalem, with the cleansing of the temple and the conversation with Nicodemus, Jesus went with his three or four disciples through some of the country districts of Judea. John the Baptist was still baptizing in Ænon ("because there was much water there") and Jesus and his disciples also began baptizing. We have no specific record of the preaching which accompanied this baptism or of the meaning which was put into it. Certainly it was not identical in significance with Christian baptism after the death and resurrection of Christ. Probably it carried with it much the same meaning as John's baptism, namely: (1) personal repentance; (2) allegiance to that new regime which was being proclaimed under the name, the kingdom of God, in which righteousness, and not ritual or race, was to be the principle of selection.

At any rate, it is not recorded that the preaching and baptizing of Jesus produced any different effect from that of John's similar activities, except that Jesus gained more followers. On the basis of this fact, an attempt was made to stir up jealousy between them. John's answer was a free and glad admission that Jesus was the real and great teacher whose star should wax while his should wane.

But Jesus was as generous as John. He was unwilling to put John in the position of a prophet whose cry had lost its power and he did not wish to allow the least ground for suspicion that they were rivals. So he departed for Galilee (John 4:1-3). Matthew and Mark add that this withdrawal to Galilee occurred when Jesus heard that John was cast into prison, which certainly defines the time of the event and probably furnishes an additional motive. Jesus was as cautious as he was brave, and he had no wish to encounter fatal opposition before his time.

The journey to Galilee was made through Samaria—the direct route but unusual for a Jew—and it was broken by a stop at Sychar where Jesus first declared his Messiahship to the woman at Jacob's well. (The whole incident should be studied, through verse 42.) The episode and the discourse connected with it contain many points which invite comment. The following deserve special thought:

1. Jesus, though a Jew, did not share the narrow particularism of his people. While he limited his direct teaching in the main to the Jews, it is clear from such incidents as this that he did not feel the Jewish antipathy to Gentiles.

2. The terms "meat" and "drink" as applied to spiritual truth (verses 14 and 32) show the true relation of man to the eternal verities. They are not something extra which may be added to life; they do not form an appendix or a supplement to the present human life; they are a part of it, as necessary and natural as the food which sustains the body. This is so because of the nature of man and his relation to God.

3. Jesus was not to be turned aside from the main issue by irrelevant questions, nor was he to be forced to adopt one of two alternatives offered by the contending partisans of his day. "In this mountain or in Jerusalem?" He was a Jew, but he would ally himself with neither faction on this point. He turned from the question as to the place of worship to speak of the spirit of it.

4. The faith which began in the acceptance of testimony ended in a personal experience (verse 42). We need not be afraid of "religious experience," however much the term has been abused and the thing perverted.

Midweek Prayer-Meeting.

February 1, 1905.

A PARABLE OF HOPE.

"And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come" (Mark 4:26-29).

This is one of a series of parables used by our Lord to explain different phases and principles of his kingdom. He draws a likeness between his kingdom and something that is well known, in order that the known may explain the unknown.

The seed and the soil. Agriculture is as old as the life of man on the earth. Seed-sowing and harvesting are among the most common experiences of life. The seed sown must be alive, and the earth upon which it is sown must possess some degree of fertility, if any harvest is to result. Dead seed sown upon lifeless soil would be labor in vain. "So is the kingdom of God." Its seed is the word of God (Luke 8:11). It is "living, and active" (Hebrew 4:12). The soil is the human heart, or in other words, the hearers of the word (Matthew 13:19). The casting of seed upon the earth is the preaching of the gospel of the kingdom.

The growing seed. The man that sows good seed in good soil can "sleep and rise night and day," and the seed will "spring up and grow." He may not understand the mysterious process of vegetable life and growth, but the seed will spring up all the same. It is so with the preached word. We can never tell what the results will be, but we can rest assured that if the truth be spoken, it will find a lodgment somewhere in good soil, and will spring up and grow and bear fruit. We may not be able to understand how a simple truth may revolutionize a life, but we know it often does it. Here is encouragement to sow beside all waters. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good" (Eccles. 11:6).

Christian life a development. It is a wrong idea that Christian life comes to its maturity at birth. This is no more true in the spiritual than it is in the physical world. The divine law of progress is, "first the blade, then the ear, then the full grain in the ear" (Mark 4:28). Evangelists must not be discouraged if outward results do not follow as soon as they could hope. Neither should pastors be discouraged if young converts do not come to maturity as speedily as they could wish. It is good for us to remember this law of progressive development in the kingdom of God.

Encouraging. This parable ought to encourage Christian workers. The seed of the kingdom is vital and life-producing. The human heart to which it appeals, is adapted to this gospel and will respond to it as the earth responds to the seed that is sown in it (Mark 4:28). And then the harvest follows with certainty (Mark 4.29). What seed are we sowing, and what shall be the harvest of our lives?

Prayer. O, Thou, Lord of the harvest, who hast called us to be co-laborers with Thee in saving man, we thank Thee for the hope held out to us in this parable. We thank Thee for the living Word which Thou art, and which Thou hast given to us, and we thank Thee that Thou hast so made the human heart that nothing but Thyself can satisfy its deepest longings. May we preach and teach Thy word faithfully, broadcasting it in the hearts of men, and wilt Thou be pleased to give it the increase, and grant us a bountiful and joyful harvest. For Thy name's sake. Amen.

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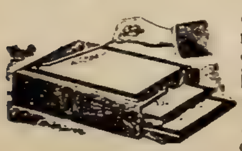

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Christian Endeavor.

By H. A. Denton.

February 5, 1905.

WHAT I OWE TO CHRISTIAN ENDEAVOR. Ezek. 47:1-12: Ps. 36:8.

(Christian Endeavor Day.)

For the Leader.

This is Christian Endeavor Day. It has not been long since the Endeavor movement had its origin in that little Congregational church under the leadership of Francis E. Clark as pastor. It brought such new life to this church that other churches began to hear of it and to ask about the methods of organization and work. As you know, when this first society of Christian Endeavor was organized there was no thought of the great world-wide and interdenominational movement with which we are now identified. But this desire to enlist and pledge and put to work was touched off at Williston church, and the results showed that the whole church of the Lord was ready for something of the kind. Societies began to be organized in all parts of the country and in almost all the churches. It was the beginning of a young people's movement for better things in the church. Great was its enthusiasm at the beginning, but it was no greater than the splendid, deeply spiritual, and wisely directed enthusiasm of the movement to-day. Let us consider what this organization of the young people has meant and is meaning to the kingdom of our Lord.

For the Members.

1. Ezekiel's river has been likened unto Christian Endeavor: rising in the house of God, and getting its power from this source of all power; growing slowly but steadily deeper and wider until it reaches every land and people; wakening everything on either side of it into life, bringing the cheer, the vigor, the growth of youth back to the church. Has our local society been conducted so that it fits into this imagery? It is our work to see that it is so conducted.

2. The mechanical features of Christian Endeavor are not ends in themselves; that is, they are not for the simple sake of having committees, a pledge, written reports, officers, socials, public meetings—not this, but in order that we may, through these means, do the work our Lord would have us do. Now if we never carry any part of our Endeavor work beyond the mechanical, we will just so long fail in the realization of the gratifying results that are reported from week to week in Christian Endeavor papers. The key word of Christian Endeavor is "Whatever he would have me do."

3. But let us avoid the mistake of some who see the abuse of the means, the mechanical features of Christian Endeavor, and begin to dispense with means and organization altogether. They fail to locate the trouble. It is not in having committees, and reports, and all the machinery of the movement, but in failing to use them properly. That is all. Then the remedy is not to quit work, but to get at it in the right way and to the fullest extent. How much improved would be the condition of a society that would become dissatisfied with what it styles "mechanical work" and go back to practically no work—to quit any special effort, to oppose progress in methods, cut out the increase campaign, and so drum along as time and chance would take it? It would certainly be no better off than if it had all its machinery at work in a purely mechanical way. Maybe, not so good.

4. But why have either? There is no profit in a work to which we bring no heart, no effort, no careful planning. That is what some societies are doing. They are drifting along like that. Is it any wonder they think Christian Endeavor has reached a crisis? Yet the truth is *they* have reached a crisis, not Christian Endeavor. And there is no profit—or but little—to do the Lord's work as a machine, to do it "mechanically," as some put it. The Lord has no pleasure in wheels for the sake of having wheels. It is to no purpose that we have all the splendid organization of Endeavor and lack the spirit and heroism to electrify it, to warm it into a living, throbbing thing of power. If we were shut up to one of these courses, then would we of all departments of the Lord's work be the most miserable. But if we use Christian Endeavor as we should, we will find in time that we owe most of our spiritual life in the church as workers to the development we have made through its many branches of Christian work.

Quiet Hour Thought.

Oh, Lord, teach me to know that whatever in Christian Endeavor has helped me is of Christ through the means of the consecrated and sensible efforts of his young people.

DAILY READINGS.

M.	Our debt for clearer views.	Acts 18:23-26.
T.	For fuller dedication.	Heb. 6:1-6.
W.	For stronger assurance.	1 John 3:14-18.
T.	For stauncher loyalty.	Ps. 84:1-12.
F.	For broader love.	John 13:14-17, 34, 35.
S.	For spiritual power.	Acts 2:15-18.
S.	What I owe to Christian Endeavor.	Ezek. 47:1-12.

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FRY.

Mrs. Polly Ann Brasfield Fry died at her residence on Clay avenue, Plattsburg, Mo., Jan. 2, 1905. She was born in Clark county, Kentucky, April 23, 1820, and removed to Missouri when but fourteen years of age. Early she became a member of Pleasant Hill church in Platte county, Mo. She died as she lived, a Christian of sublime faith. The world is made better by lives like hers. She leaves three children grown and occupying respected positions in life The funeral sermon was preached by Dr. J. W. Ellis assisted by Brother McClintick, of Plattsburg, Mo. J. W. ELLIS.

HUFFER.

Charles W. Huffer, former pastor of the church at Lebring, Ohio, died there Dec. 31, 1904, after a long illness. He accepted the pastorate of the church there in Oct., 1902, but two years later resigned, owing to his physical condition. He was born in Alliance, 1857, studied for the ministry at Mt. Union college, and filled our pulpits at Mogadore, New Garden, Kensington, Fort Liverpool, Toledo and finally Lebring. He was a tireless worker and accomplished much of which a man might be proud. It was at Toledo where his health gave way under the strain and he suffered a stroke of paralysis during one of the services. He married twice and leaves three surviving children and his second wife, who was Miss Anna Sheldon. The funeral services were in charge of C. E. Taylor, pastor of the Lebright church, and John G. Slater, and A. B. Moore were among the ministers who took part in the service.

REED.

Amanda Jane Reed was born in Kentucky, July 24, 1827, was married to J. P. Reed in Missouri, June, 1846. United with the Christian church at the age of 17, and lived a consistent member for 60 years. Died Dec. 3, 1904, age 77 years, four months and five days. Interment at South Belton cemetery, Texas.

Her home was always the home of the preachers, and she always had a kind word for everyone.

She had a genial nature that made friends wherever she went. The influence of her life counted grandly on the side of God, and for the best interests of humanity. No one can question but that the world was made better by her living in it. There were very appropriate services conducted by the writer.

A husband, three children and several grandchildren, together with a host of friends, now mourn their loss. GEO. W. LEE.
Belton, Texas.

WHEATLEY.

Died, at the home of her son, Bro. Thomas Wheatley, Dec. 3, 1904, Sister Elias Wheatley, age 94 years. Sister Wheatley was born and reared in Mason county, Ky. She united with the Christian church at Mayslick, Ky., in 1833. She moved to Missouri in 1847 and became a charter member of the Mayvern church. Her life was in harmony with the will of the Master, and though only two sons of her large family remain to mourn her loss, her life was an example for her friends.

E. V. BOND.

WHARTON.

Mrs. Mary Feller Wharton was born Oct. 3, 1876, at Odon, Daviess county, Indiana. Died Dec. 22, 1904, 5:20 p. m. She leaves a husband, one daughter, a father, mother and eight brothers who, while they mourn her loss, will ever see a beautiful life, a sweet spirit and a kind hand that was always willing in every good work.

When fourteen years old she accepted the Gospel in the First Christian church of Odon, Indiana. On April 4, 1898, she was united in marriage to Rev. F. D. Wharton. One child, a daughter, came to bless this union. A faithful wife, a most devoted mother and a friend to all with whom she was associated. G. W. M.

❁

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Family Circle

Wife and I.

The sense of comradeship which now we feel,
Grew slowly, as an oak does; and as strong.
For now to one another we belong,
In all that makes a man and woman leal;
Our lives are linked as firm as welded steel,
And in our thoughts sweet harmonies do throng
Like half remembered echoes of a song,
As days and nights above our pathway wheel.
So does the perfume and the joy of days
Live with us; and the season's sway dispute;
Spring, summer, autumn, they may go their ways,
And bring nor bud nor blossom an' it suit;
Yet what reck we, beside the wintry fire,
Sitting alone, I and my Heart's Desire.

* *

LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XVII.

EVENTS OF THE WINTER.

During Mr. Baxendale's long illness, many things of interest transpired, but only brief mention can be made of a few.

He was constantly cheered by the thoughtful attention of his many friends. Nothing, however, afforded him so much genuine pleasure as the choice cut flowers, sent fresh each morning. The name of the sender was never revealed. Nevertheless, as the patient sufferer feasted his eyes upon the charming bouquets, he invariably beheld, in the midst of their delicate pelals, an imaginary card, bearing a name of four letters, which spoke sympathy and rest to his soul.

Mr. Randolph was a daily visitor, and many other officers and members of the Poplar Square church were likewise sympathetic and attentive.

During the critical periods of his illness, Mr. Baxendale was the pre-eminent subject of conversation in the city. From early morning until late at night the streets in front of the bulletin boards were blocked; while many special editions of the paper were run off, that the public might be kept informed as to his condition.

For weeks and months after the attempted assassination, the detective bureaus exerted themselves to apprehend the would-be assassin. Various theories gained currency and suspicion rested, from time to time, upon six or eight different men. But in each case the evidence was lacking, and to this day the crime has not been legally punished. The writer uses the word "legally," because he has reasons for believing that the culprit suffered untold agony and was finally tried before an exceptionally sympathetic judge and acquitted.

A few days after Mr. Baxendale was shot, Ralph Cunningham was stricken with typhoid fever, which proved to be a very aggravated case; he was confined to his rooms until far into the spring. Several times his life was despaired of; and after the disease had spent its force it was discovered that his reason would be permanently affected.

Owing to the frightful nature of his delirium, the nurses were discharged and he was cared for by the members of his own family; and for weeks after his convalescence became known, his most intimate friends were not permitted to see him.

When, at last, he emerged from the inexplicable seclusion in which he had been kept, his appearance resembled that of a cowed maniac rather than the bright, well-groomed Ralph Cunningham of a few months previous. He was care worn, grey and morose. His friends were told that the fever had settled in his brain. Consequently, he was universally pitied; and as is always the case, in a measure, was forgotten by his former associates.

After Mrs. Randolph's decease, Alma insisted upon superintending the home. She had dearly loved her mother, and, when she realized that she would never look into the beautiful face again on earth, a terrible sadness laid its heavy hand upon her heart. But she was not the kind of girl to grieve irreconcilably over the inevitable. She knew that her sainted mother had gone to reside in a mansion more spacious and luxurious than the one she had left, and to enjoy a life of love, comfort and pleasure, of which her happy sojourn in the society of a loving husband and a devoted daughter had been only a foretaste. She also felt that it was not her mother's desire that grief should cling, like a drooping vine, to her late home, but that the windows of hope should be kept open to let in the glad sunlight of joy, and that the flowers of devotion to duty might continue to bloom and emit sweet fragrance.

It had long been a settled question in the Randolph home that the custom of wearing mourning, which is of heathen origin, was depressing in its influence upon the community, and likewise uselessly expensive and therefore a millstone around the necks of the poor. Consequently, the principle was adhered to and a noble example set by a family which could have indulged in an extremely elaborate exhibition of this popular folly.

Mr. Randolph and his daughter often talked of "mother," and frequently referred to her as being with Jesus, waiting for them. They rejoiced together exceedingly in the hope of again meeting and living with her "beyond the shadows." Alma spent the winter and spring very busily directing home affairs, painting her mother's portrait, and praying constantly for Mr. Baxendale's recovery.

(TO BE CONTINUED.)

* *

The Only Solution.

George is four years old, and has just arrived at the dignity of his first knickerbockers—with suspenders just like papa wears. They were the pride of his heart, and at night he would take them off his trousers and clasp them tight in his arms when he went to bed. His mother found them there the other night, and as they seemed to be making the little chap uncomfortable, she took them away and laid them on a chair by his bed.

The next morning he had a long interview with his mother.

"Didn't you tell me, mamma," he said, "that angels watched everything I did?"

"Yes, George."

"Are they watching me when I sleep?"

"Yes, my son, they watch over you always, whatever you are doing."

"Do they come right into my room at night?"

"Yes, dear, the good angels are everywhere, always."

"Then," said George meditatively, "I bet they've been monkeyin' with my 'spenders."—*Portland Oregonian*.

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Martyrdom of an Uncle.

These suffering young bachelor uncles! Grace S. Richmond, in the January McClure's, gets lots of fun out of one of them, who finds a fourteen-months' old nephew on his hands for one eventful evening. "Billy's Orgy" (Billy is the nephew), in which the uncle aids and abets, includes such forbidden pleasures as jam pie and staying up till 12:30 A. M. The wrath of the returning parents may be imagined. The uncle doesn't mind, however, having been much consoled for his martyrdom by a young lady caller. It's all told in this little story.

* *

Celery and Rheumatism.

Ho, all ye rheumatics! Celery never was finer than that which you find in the market just now. Chop up the stalks in pieces an inch and a half in length, boil them in water until soft, then drink the water. Or stew them in milk and butter, thicken with a little flour and eat warm with toast or potatoes. Rheumatism is impossible, it is said, if the vegetable be cooked and freely eaten. Besides, there is no greater delicacy than stewed celery. The value of the plant lies in the apiol, or parsley-camphor, it contains. This dilates the blood vessels and has few equals as a diaphoretic and diuretic. Anything that produces a profuse perspiration is good for the rheumatic patient. All the world knows that celery is the best absorbent a drinking man can take, and its action on the kidneys and viscera is most healthful.—*New York Press*.

* *

Golden Maxims.

In the pocket of Hon. Stephen Allan, who was drowned on the "Henry Clay," was found a printed slip, apparently cut from a newspaper, from which the following is copied. It is worthy to be engraved on the heart of everyone.

"Keep good company or none.

"Never be idle; if your hands cannot be usefully employed, attend to the cultivation of your mind.

"Always speak the truth.

"If anyone speak evil of you, let your life be such that none will believe him.

"Drink no kind of intoxicating drinks.

"When you retire to bed, think over what you have done through the day.

"Avoid temptation through fear you may not withstand it.

"Earn money before you spend it.

"Do not put off till to morrow that which should be done to-day.

"Never speak evil of anyone.

"Keep pure if you would be happy.

"Save when you are young to spend when you are old."

"Read the above maxims at least once a week."

Don't Stop My Paper.

Don't stop my paper, printer;
  Don't strike my name off yet;
You know the times are stringent
  And dollars hard to get;
But tug a little harder
  Is what I mean to do
And scrape the dimes together—
  Enough for me and you.

I can't afford to drop it,
  And I find it doesn't pay
To do without a paper.
  However others may,
I hate to ask my neighbors
  To give me theirs to loan;
They don't just say, but mean it,
  "Why don't you have your own?"

You can't tell how we miss it,
  If it, by any fate,
Should happen not to reach us,
  Or come a little late;
Then all is in a hubbub
  And things go all awry:
And, printer, if you're married,
  You'll know the reason why.

The children want those stories,
  And wife is anxious, too,
At first to glance it over
  And then to read it through;
And I read the editorials
  And scan the local items,
And read the correspondence
  And every bit of news.

—*Brethren Evangelist.*

◆ ◆

How Weather Predictions Are Made.

In the January World's Work there is a very clear description of the methods and principles involved in making the weather forecasts issued daily by the United States government.

Not the least valuable assistance the government renders mariners and farmers is furnished in its weather forecasts, four-fifths of which turn out to be correct. Indeed the record of the weather bureau for the past five years has been that no serious storm has occurred that has not been predicted sufficiently long in advance for all people whose interests are affected by the weather to take due precautions. Daily at eight o'clock in the morning and at eight o'clock in the evening by eastern time, observers at more than two hundred stations in the United States, Northern Mexico, Southern Canada, and the West Indies telegraph to map-making stations observations on every detail of the weather, such as temperature, humidity, the kind and the direction of clouds, and so on. At each of these stations charts made from the information in the reports are prepared for free distribution over the adjoining district. In many places in the west the weather forecast is telephoned from central telephone stations to all the farmers in the neighborhood.

The approximate accuracy of the forecasts results from the fact that the government observers know how the weather conditions move. Seven-tenths of our storms, for example, begin in the northwest, move southeast and then curve north again over the Great Lakes and disappear to the east down the St. Lawrence valley, though the West India hurricanes move first west and then northeast. The storms are located by low barometric readings and by the direction of the winds—which whirl about a storm-centre in the opposite direction to that of moving clock hands, some times spinning around a circle a thousand miles in diameter. To the east of the storm blow southerly moist winds which bring rain. To the west of the storm come winds from the west or northwest bringing colder weather. So by experience the weather observers, receiving reports of the conditions at storm-centers, can predict from the rapidity of the movement from west to east how far a storm will advance in twelve to twenty-four hours and what kind of weather will result in every quarter of it. Predictions can thus be made two or three days in advance. And now the government is building on Mount Weather, Va., an observatory for weather research. Efforts will be made there to establish forecasts of the whole seasons.

◆ ◆

The Capture of Dewey.

Admiral Dewey's peace of mind has been greatly disturbed lately by "sight-seeing automobiles," each carrying thirty or forty people, which stop in front of his home three times a day, in the effort to get a glimpse of the admiral or Mrs. Dewey. Even more annoying than the stare of forty pairs of eyes is the witticism of the guide who shouts through the megaphone in a voice that can be heard a block away: "The red house to your right—given by the American people to Admiral Dewey, who destroyed the Spanish fleet in Manila Bay and came to Washington to be captured by a woman."—*Saturday Evening Post.*

◆ ◆

The Wickedness of Growing Old.

Here, then, are the three deadly symptoms of old age:

Selfishness—Stagnation—Intolerance.

If we find them in ourselves, we may know we are growing old—even if we are on the merry side of thirty. But, happily, we have three defences, which are invulnerable; if we use them we shall die young if we live to be a hundred. They are:

Sympathy—Progress—Tolerance.

The first is the hardest to most of us, because our own little prison of the Actual is so immensely important to us. There is no denying the fact that when you have a toothache yourself, it is hard to have to consider other people's aches. *But it can be done*, though it generally involves physical effort, for we must bestir ourselves, and act; the mere feeling of sympathy expressed by action is a poor, useless thing: but the Soul, determined not to grow old, can force the Body to such physical effort; though there is no denying that it is hard work!—*Harper's Bazar.*

◆ ◆

Shall He Be a Pleasure or a Torment?

Two propositions confront the parents of a child; shall he be a pleasure to you and bring joy and happines into your lives and into your homes, or shall he be a discord to mar all of the harmony which might otherwise fill your lives?

It is needless to say that no one likes a spoiled child. If he is pert, every one but his parents calls it by another name, nor excuses his ill manners. While he may inherit some traits of character which are objectionable, many of them are often the result of a careless or too indulgent bringing up. Parents are equally responsible for the rearing of the child, but in almost every household the mother's decision is the supreme tribunal. The father is generally too absorbed in business to take upon himself the government of the child, usually limiting himself to this suggestion:

"My dear, you should punish that boy; he is getting unbearable."

The wife looks at him reproachfully and answers, "Why don't you punish him? You leave all of the disagreeable things to me."

This is a danger signal, and if the man is wise he will say no more. What man ever did gain anything by arguing such a point with his wife? He must either retreat gallantly or stand his ground in a war of words.

It is not so difficult a thing to make a boy a household pleasure, but from the number of failures in the world, one would think it an Herculean task. President Roosevelt said in an object lesson to his own sons, to prevent their assuming airs because of his own exalted position, that he knew of but four kinds of boys—"tall boys and short boys, good boys and bad boys."

If this is true, the president's knowledge of boys is limited. Scarcely any two boys, even in the same family, are alike in disposition, and being so va-

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SPINAL CURVATURE, even in long standing cases can be perfectly corrected by the new and improved methods in use here; plaster paris, felt or leather jackets are never employed. Names of patients recently cured, after all ordinary methods and doctors had failed to afford relief, will be furnished on application.

HIP DISEASE can be cured without surgical operations or confining the patient to bed. Abscesses, shortening deformity and loss of motion can always be prevented, and, if already present, can be cured. The methods used here in the cure of Hip Disease in all its stages are radically different and more successful than those generally employed. Write for information.

PARALYSIS and RESULTING DEFORMITIES. For no class of afflictions has greater preparation for successful treatment been made. Deformities of the limbs, joints or feet, resulting from Paralysis, can always be corrected without surgical operations or severe treatment. Paralysis should never be neglected; children never outgrow it; it is not incurable.

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ried the manner of their bringing up cannot be the same.

While the world has advanced in almost every line of thought, we still cling to some of the old-fashioned ideas, one of which is the necessity of sometimes punishing a child. Some parents even find it necessary to use a switch, claiming that nothing else is so effective when a particular degree of obstinacy has been reached by the child, while others consider it brutal and cowardly for grown men and women to administer a whipping to a defenseless child. They claim, too, that such punishment only angers the child and makes him resentful.

No one who has ever read David Copperfield can forget the feelings of that sensitive child, when he was punished by his step-father, a man whose nature was so entirely foreign to David's that there could never have been anything but antagonism between them. There are other little David Copperfields in the world who are compelled to submit to just such unmerited punishment, either by their own parents or those placed in authority over them, and many natures have been warped from an inborn sweetness by undue harshness.—*Maud Murray Miller, in The Pilgrim for January.*

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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE FIRST DAY—CONTINUED.

“The new neighbors have come,” said Miss Polly Day, age 50, to Miss Susie Day, age 48, as they slyly peeped from their curtained window. “See that child leading her father by the hand. Poor man! He must be blind. What a bright face both of them have!”

“But you would hardly call the girl pretty,” said Miss Susie; “at least not so pretty as our Lizzie. By the way, where is Lizzie?”

There came an excited footstep from the hall, and then Miss Lizzie, age 38, entered whispering, “Girls, they've come!” She hurried to the window. “Do you reckon that's the mother, holding her novel at the place where she left off?”

“One thing's certain,” said Miss Polly with a sigh of satisfaction, “they have *one* member of the family older than any of us! And look how stiff and dignified!” she added, watching Mr. Woodney's mother. “How can she ever step down into the yard without jarring to pieces? I know she would never bend those knees.”

“The girl helps her blind father down,” commented Miss Susie, “and now he is going to lift down his mother. Do you see how her arms go about his neck? Just as if she thought him—”

“We are pleased with our new neighbors,” said Miss Lizzie softly.

The road dipped in front of the Woodneys' new home, and the sidewalk, keeping on a level, was as a bridge spanning the little valley. It was at least a foot higher than the yard. “It is such a nice sidewalk,” Mace said to her father. “It is up so high from the ground that they had to put trestles under it. You could stand under it—isn't that fun? If a person fell off of it into the road, he might really get hurt! It's dangerous, unless you are careful. It will be our bridge. Now we are in the yard. There isn't a spear of grass on it—not a single spear, is there, grandmother?”

“No, child,” said the old lady without enthusiasm, “it is perfectly bare.”

“The Enderthorpes' chickens done that,” said Mr. Tumbleton following, and disposed, as he always was, for conversation. “They're your neighbors on the west, as the Miss Days is on the east. See that there ole rooster? That's a Enderthorpe bird, a-looking for something green, now, but he won't find it.”

“It will be all the easier for me to go about by myself,” said Mr. Woodney cheerfully. “Does the Enderthorpe house stand close to ours?”

“Yes, papa, but there's a picket fence between.”

“You might as well know about them people at the beginning,” said Mr. Tumbleton cautiously. “You want to keep an eye on 'em. Me and the ole woman, we raised a sheep from a lamb, and it being pore, and sickly from the jump, we put our hearts on the little beast; the children just loved it. It was like an adopted child in the fambly. Y—he's the baby—worshipped it. Well, one night the sheep disappears, and a day or two later the Enderthorpes was givin' all their neighbors mutton; had more'n they could handle. Even fetched some to us—but no sir, we didn't take a bite; it would of choked us! Now, that's the Enderthorpes! I'll go and help A and D unload. Yes, sir.”

“What very unpleasant neighbors!” murmured Mrs. Woodney, glancing distrustfully at the adjoining house.

“Well,” said her husband, “we have no sheep, so if they come offering us mutton, it will be somebody else's. Mace, what kind of a house have we?”

“All these houses are just one-story,” his daughter explained, as she led him to the open door. “Ours is green. I don't like the color a bit, as a *color*, and still it makes you think you are living 'way out in the country, you know, and that's pleasant. There isn't any porch, and the front door is right down on the ground without a single step. Isn't that quaint? It's the very thing for you, papa. Now we are walking right in, on a level. There's no hall. Why, Papa, how strange! Here's a pump in the very front room.”

“That,” said Mr. Woodney, laughing, “will be handy when our company is thirsty.”

“It is unbecoming,” said Mace's grandmother with some severity. “It is undignified.”

“What can we do with it?” exclaimed Mace's mother, staring helplessly at the pump which occupied one corner of the room. “Our carpet will be getting wet all the time. And besides, it takes up so much room, and the chamber is so small anyway—”

“It must be removed!” said the older Mrs. Woodney, firmly.

“Take out that pump?” exclaimed Mr. Tumbleton, poking his head through the window in the unconventional manner peculiar to all the Tumbletons. “You'll wish you hadn't! That there ain't no ordinary drinking pump, it has got its leverage on the cellar. That there cellar at times rises plumb to the ceiling of it, and if not pumped, will run over and come up through the floor. Yes, sir. You just muzzle up yore pump and run the tubing out the window. It ain't no great exertion.”

“Dear me!” complained Mrs. Woodney. “How unfortunate!”

“That is one thing I can do,” remarked Mr. Woodney, “as well as a man with the keenest eyesight. I suppose it is only used in very rainy seasons.”

“Well, no, it comes into play 'most any time,” said Mr. Tumbleton, leaning his bare arms on the window sill, for he was paid by the day. “I tell 'em they must be a spring som'ers in the ground, and it raises like. Rain don't seem to have so terrible much to do with it.”

“That will be more exciting than the sidewalk,” said Mace, not sure that she enjoyed this new prospect. “Come on, papa, so Mr. Tumbleton can bring in the things. I see the three rooms are all in a line, one behind the other. This is the middle room.”

“Any more pumps?” inquired Mr. Woodney, smiling.

“We will at least build a screen or partition around the pump!” said his mother. “I could never look a caller in the face with it pointing its crooked handle at us like a finger.”

“This room is larger,” said Mace. “It has two windows, one on each side, and an outside door, and a hook in the ceiling for a swinging lamp. Just the thing, when we get our lamp. The hook will be ready for us. What room will this be, mamma?”

“I'm sure I don't care,” said Mrs. Woodney, looking about. “Some of us can sleep in here, I suppose. It doesn't make any difference, you know, everything is temporary.”

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“Now we come to the back room, papa,” continued Mace, leading the way. “It has such a funny little window, on hinges like a door, and so high up, I can't reach the bottom of it. That is why it's so dark in here, I suppose. If this is the kitchen, how can we see to cook, I wonder? Here is another outside door—one to each room. There's a big rock against it. Oh, I see—it has no latch, or fastening of any kind.”

“I should think people might get in,” remarked Mrs. Woodney. “How primitive! Really I think I shall be afraid with only a stone against the door.”

The door opened into the back yard whither the wagons had been driven. “Yonder is a barn, papa,” said Mace. “Oh, I am so glad. I can play in it, and we will climb to the loft. I see it has a loft.”

“It is a good thing to have a barn,” her father responded genially. “It will be ready for our horse when we get one, just as our hook is ready for our lamp.”

“Where do you want these things put?” asked Mr. Tumbleton, addressing the new mistress of the house.

“Oh, I don't know,” said Mrs. Woodney, helplessly. “There are so many of them. And the carpets will have to be put down first, I suppose. Really, I don't know how we're to manage. You might put all the things in the barn, and then we can bring them in as needed.”

“I would much rather,” said the older Mrs. Woodney, “that *my* things did not go into the barn, Geraldine.”

“Very well,” said Mrs. Geraldine Woodney placidly, “it was just a suggestion. I really don't care what plan we adopt. What do you think, Mr. Tumbleton?”

“Now, I'll tell you,” said Mr. Tumbleton, stroking his whiskers. “They ain't

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nothing like doing a thing right in the first place. Now you select your parlor, and we'll put the parlor things in it. I don't see no point to be gained, that is to say, from my point of view—of course *I* don't know—by taking the furniture to the barn."

"I suppose," said Mrs. Woodney, "we might make either end of the house do as the parlor. That back room is so dark we can hardly cook in it, and the front room has the pump. People could come around the house, especially if we fixed up a sort of front porch to the back door."

"I do not think," said her mother-in-law, "that the Woodneys ever had a parlor at the rear of the house, looking out upon a back yard."

"Mother, never mind about the Woodneys," said her son, smiling.

"But I *must* mind about them. Somebody must think of the family!" she returned firmly.

"Oh, dear!" said Mrs. Geraldine Woodney, sinking languidly upon a chair which had been lifted from the wagon, "everything is in such 'a muddle,' as it says in 'Hard Times.'" Her hand fell upon her lap, and her book flew open. Her eyes sought the page and in an instant the world about her was forgotten.

(TO BE CONTINUED.)

* * *

Stubborn.

A little girl was heard talking to her rabbit as follows:

"Five times five; six times six; seven times seven" Betweentimes she shook the rabbit violently.

"Dorothy," said her mother, "what are you doing to your rabbit?"

"Well," replied the child, "papa says that rabbits multiply rapidly, and Bunny won't do it."

* * *

"The Little Mother Who Never Came Home."

"I am going out to an entertainment this afternoon," said the "Little Mother" to her doll children. "I am sure that you will be very good while I am gone. You know it is seldom that I leave you."

It was such a pretty doll house in which these children lived, and the lady of the house was a very careful caretaker and housekeeper.

Dinah was called to come up from the kitchen where she had been eating her lunch, to put the baby to bed in the tiny brass bedstead, and bring the bottle the "Little Mother" was so particular to keep in order herself. It was filled with warm milk and put to the dear baby's lips. "I shall shorten baby's clothes next week, Dinah," she said, as the smiling colored nurse was seated in the low rocking chair by the side of the precious baby. "The Little Mother" took care of the baby's bottle herself, for she had heard much talk about "germs." Germs, you know, are such a worry in a loving mother's life.

Christine, the oldest one of the doll children, was standing behind the curtains looking out of the window when the "Little Mother" called her. "Come into the parlor, Christine, and sit down at the piano and do your practicing. You have not practiced nearly enough lately, and just think how much money I'm paying out for your music! I want you to do your best while I'm gone, just as if I were here listening to you."

Christine sat down in front of the handsomest piece of furniture in the parlor of the doll house. Carl and Gertrude, the two youngest children, were put into the nursery with their playthings, with the injunction not to make a noise and wake up the baby. It was the "Little Mother's" Christmas doll house and she had to turn back several times to look at it before she went away.

The "Little Mother's" mother, the grandmother of the dolls, followed her to the door, where the good-bye kisses were given and loving words were spoken such as mothers and children speak if they are to be parted for even a short time. There was a happy, expectant look on the little girl's face as she joined her friends at the starting place where they were going together to the entertainment, which was especially for the children that afternoon.

Oh, the sorrow of it all! God pity the mourning hearts who lost their dear ones in the dread calamity that followed! So many little white souls went up to the Father in heaven that day. Why were they taken and in such a dreadful way? Ah, yes, why indeed! Only he who took them to his arms can answer that all-absorbing, unanswerable question.

The "Little Mother" never came home. The doll house is just as she left it. The baby still sleeps in its tiny brass bed. Dinah sits in the low rocking chair by its side. Christine is still sitting at her practicing. Carl and Gertrude are in the nursery with their playthings. They have been very obedient children. The doll's grandmother often stands on the threshold of the "Little Mother's" room and looks in on them, but though weeks have passed since the happy "Little Mother" bade her good-by, she has as yet no strength of heart to go into the room.

The dust has gathered thickly on the furniture of the doll house, so different from the way the careful young housekeeper kept it. The maid takes the duster and starts to go to the "Little Mother's" room, but the poor lonely grandmother of the dolls puts up her hand and says, "Not yet, Mary. Not yet; some other time—perhaps."

The "Little Mother's" playmates often wonder if the dolls get alive in the night when everybody is asleep, and ask each other why the "Little Mother" stays so long, and when she will come back.

They do not know that she has been carried by the beautiful angels up to that new home, in that country where no child is ever affrighted and where pain never comes and no one has any sorrows, and that she is so very happy now and will not come back any more.—*Christian Work and Evangelist.*

* * *

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Business Notes.

The Topical Leaflet contains the Midweek Prayer Meeting Topics for 1905 and sells for 25 cents per 100.

◆

More than 2,000 song books in one week is a good record, but we are supplied with the best of such books, hence the trade.

◆

Adnah, a tale of the time of Christ, is having a good run, for it is one of J. Breckenridge Ellis' best, and was never before offered for the price, $1.

◆

Do not order wafers until you hear from us further, as we are determined to have them arrive in good order, or not to send. Watch these notes.

◆

"Praises to the Prince" is generally acceptable as an all purpose song book, with its 224 pages, and in such binding as other books of like character, is having fine sale.

◆

Have you seen the new catalogue with the miscellaneous books? Well, order anything you want from this house, and if it is on the market you shall have it sure, and at just the price offered by others.

◆

The "Removal Sale" is not interfering with the regular trade, as the orders and business indicate, but seems to be helpful, as the thought of one reminds one of something else, so both are ordered at once.

◆

Robert Gordon, a story of the Mexican war, is one of our attractive books of good fiction, and has never been offered until put in our hands this winter for less than $1.50, but we are postpaying it for $1.00.

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The Hoffmann Pocket Record and Memorandum, of which see advertisement, has gone to many of our ministers this week, all of whom save one compliment it highly, he wanting an encyclopedia in connection with the booklet.

◆

One agent sends us regular orders for the Garrison books, "Alone with God," "Heavenward Way," and "Half Hour Studies at the Cross." More helpful or devotional books have not been written, and none sold at the price, 75 cents.

◆

The Midweek Prayer-Meeting booklets, the Daily Readings and the Topical Hand-Books are finally in the hands of those ordering them, and we thank those who so patiently waited on us, though we could not help the delay. All orders can now be filled promptly.

◆

More than half of our Sunday-School Libraries have been sold, and the others will go out this week if possible. We mean to sell them, hence the reduction from $12.00 to $2.50 for library of forty cloth bound books, on the subjects interesting and helpful to Bible-school pupils.

◆

We have the best New Testament for use in your schools that can be had for seven cents per copy, it being revised, too, and we have the same book in better binding at 15 cents and in large primer type at 35 cents, all postpaid, but when these are gone, the supply cannot be renewed at such prices.

The Normal Instructor, Part 2, "The Christ," is used by more schools this year in connection with our lessons in John than we had thought, and at the price, 15 cents, should be in the hands of all teachers and all senior pupils.

◆

One enthusiastic friend writes us, "I had two other Lesson Commentaries given me Christmas, but yours is the *best of all.*" Over 400 pages, selling for only $1.00, handsomely bound in cloth, no "limp" business done here when it comes to a book that is good for life, and should be retained in one's library for years to come.

◆

The list in our "Removal Sale" is corrected each week, the books sold being taken out, and others substituted, so that we advise an examination of the list each week. This is a "bargain sale" of which our friends are taking advantage, as they should, and we are sending out hundreds of books under its advantageous offers.

◆

We are sending out the Normal Instructor, Part II, "The Christ," to many who are using them in connection with our lessons in the Bible school for the next six months, on the life of Jesus. The International Lessons are confined to the Gospel of John, but the Instructor takes up the life of the Christ systematically, and thus supplies for you what is lacking in John's testimony, but you will also need the part on The Land, Part IV, and the one discussing the People, Part VII. These are offered at the nominal price of 15 cents each, or $1.50 by the dozen, prepaid, or the set of seven for $1.00.

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A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 5. February 2, 1905. $1.50 A Year

A PRAYER.

O THOU ETERNAL ONE, I need Thee for time. They are always telling me that earth is the robing room in which to prepare for heaven. Rather hast Thou said that heaven is the robing room in which to prepare for earth. It is from within Thy sanctuary that I am armed for the battle of life; it is in meeting my God that I learn to meet my brother. I am not fit for this world till I have seen the other world; I must go up to the mount ere I give laws to the people. It is from behind the veil of eternity that I speak to the things of time. I could not bear the fretting of the shore were it not for the sight of the sea. I could not stand the murmur of the crowd were it not for the murmur of the shell. I should sink beneath the burden and the heat of the day unless I were refreshed by the spray from the ocean of Thy love. Roll in, then, thou great sea! Roll in upon the hot sands of time, and lave the thirsty land! Roll in upon the beach, and wash its impurities away! Let us hear the sound of Thy waves, and we shall bear the rumbling of earth's chariot wheels! He who has lain one moment on Thy breast is fit to tread the dusty courts of time.—*George Matheson, in "Leaves for Quiet Hours."*

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For the love which shines in deeds,
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For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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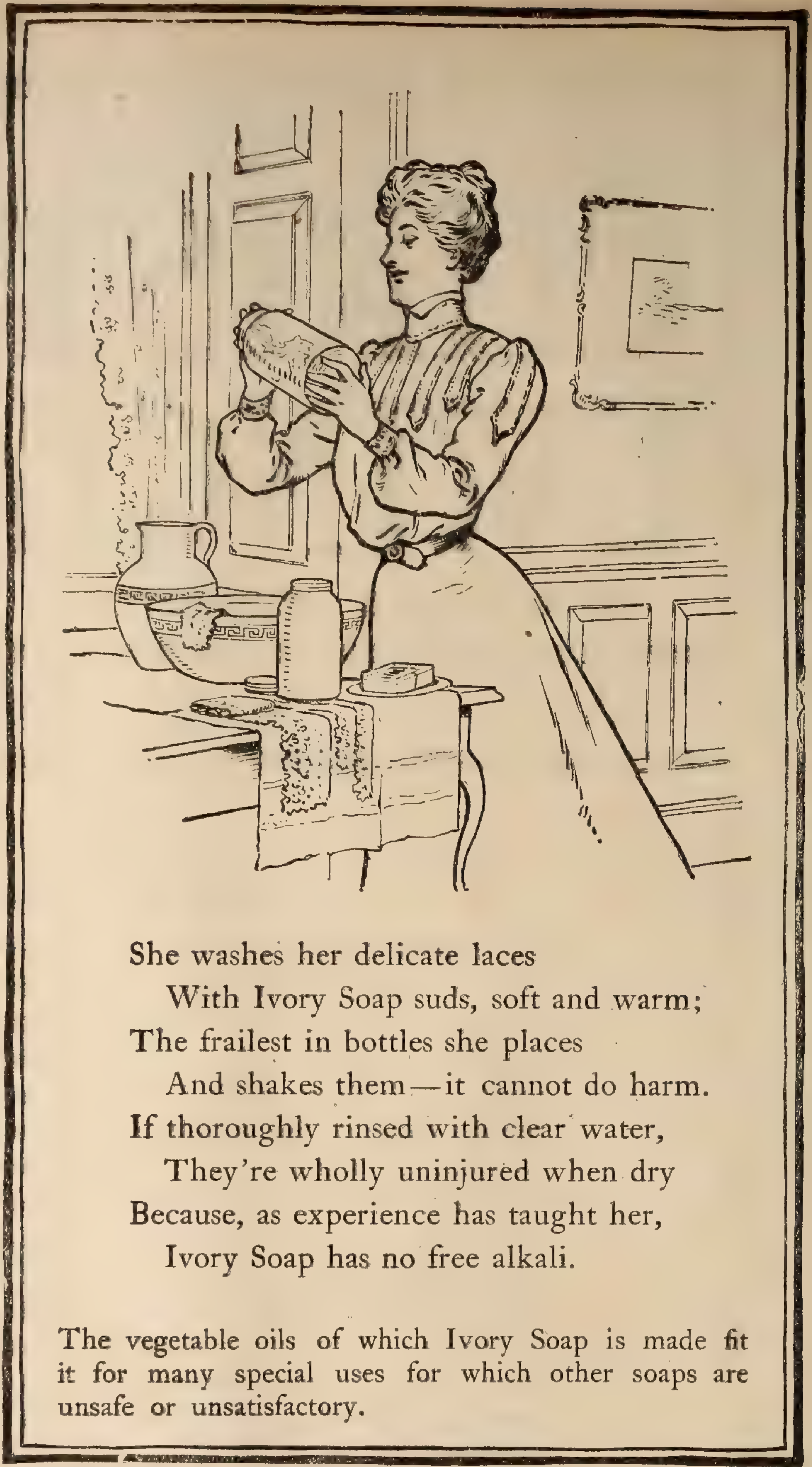

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Bloody Massacres in the World's History.

The bloodiest massacre of modern times was that of St. Bartholomew, in France. Seventy thousand Huguenots were killed August 24, 1572.

Sixty-five thousand Croatians were slain by the Turks in 1592.

At the taking of Ismail by the Russians, in 1790, 30,000 men, women and children were killed.

When Jerusalem was destroyed in the year 70, it is said that 1,100,000 Jews were slain.

In Thessalonica, 7,000 persons were invited into the circus and put to the sword by the order of Theodosius in 390.

Massacres of the last century follow:

Whites in Santo Domingo, March 29, 1804.

French in Madrid, May 2, 1808.

Massacres at Scio, Greek archipelago, April 2, 1822.

Janissaries, at Constantinople, June 14, 1826.

Christians at Aleppo, October 16, 1850.

Christians at Damascus, July 9-11, 1860.

French missionaries at Tien Tsin, June 21, 1870.

One hundred and thirty-five missionaries, fifty-two children and over 16,000 native Christians in the Boxer uprising in China, in 1899-1900.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. February 2, 1905 No. 5

Current Events.

The Power of the Churches.

There is an evident determination on the part of the Republican bosses in Ohio to renominate Governor Herrick for a second term. It is announced that Geo. B. Cox, whose power is well known, will give the governor his personal and official support. Whenever Mr. Cox supports it may be reckoned that the machine, with all its wheels greased, will work as easily as it is possible for a machine to work. But the "bosses" are not taking into account the power of the church. It was the power of the church in Ohio that gave R. M. Bishop his notable victory over his Republican opponent in a state that had normally a large Republican majority. Governor Bishop was, we believe, one of only two Democrats who have ever carried Ohio, and it was because he had the solid support of the Christian people who put aside their party because of the principles for which the candidate stood, and his own well-known character, that he was elected. Governor Herrick has offended the better class element of the state by his lack of backbone when it came to dealing with the liquor question, and if he is nominated, it will be evident that this is due to the dictation of the liquor men. It is possible that the managers of the party may have the power to bring the governor to the front again. Patronage gives any administration a great leverage. But with graft, dollars, positions on the one side, there are the consciences of a large mass of voters on the other. Upwards of fifty conferences, representing nearly all of the Protestant churches of the state of Ohio, have passed resolutions condemning Governor Herrick's action on the Brannock bill, and protesting against his renomination. Of course, all those who took this action were not Republicans. Churches and temperance societies are not built on party lines, but have representatives of both great parties in their membership.

◆

Shall Bossism Rule?

Ohio has before it now an issue just as important in its place as that which presented itself to the Missouri electorate a few months ago. Shall "bossism" and the saloon run the state, or shall the deliberate judgment of the best people have a voice? It is not a question of Democrat or Republican. It is not a question of Governor Herrick's own personality. In many respects he is no doubt a very admirable man. For instance, we commend very heartily the attitude he recently took towards prize-fighting. No stronger statement could have been issued than he issued on this subject against this debasing practice. But the Protestant churches have come to the time when they believe that the liquor interest cannot be played with any longer. Its power has grown so great that any truckling to it means disaster to all church influence. One Ohio paper, a Republican one, too, puts the case very concisely as follows:

> Loyalty to church decrees is stronger with Christian people than the pronouncement of political parties. Governor Herrick has done that which they have regarded wrong. They have denounced his actions. They have repudiated his administration. Does this mean nothing? It is well to remember that the governor's opponents represent the moral and religious sentiment of the state. His clamoring champions are composed of office-holding, office-seeking, office-giving classes, who place self-interest above party welfare; such men defy religious and moral convictions, and are ready to throw down the gauntlet to the church. In nominating Mr. Herrick that is exactly what they will do.

There is still time for Governor Herrick to repent, but even were he to do that, we doubt whether he would have the confidence of a very large number of voters who have come to the conclusion that it is time to break the power of the bosses, as well as of the liquor men.

◆

Up to the Churches.

In this connection we wish to give as wide publicity as our circulation can to an editorial article in Leslie's Weekly of January 26, under the caption "It is up to the churches." This editor of a great "secular" weekly says:

> District-Attorney Jerome was wholly right in declaring, as he did recently at a meeting of New York clergymen, that the churches were largely responsible for the failure of the Sunday laws in the city and elsewhere in the state. Referring particularly to the saloon evil, he said to the New York pastors: "If you will stick together and get the Baptist and the Methodist communities in the western part of the state to help, you will find that the Republican governor will take some action. Then the law may be enforced, for he will see in the movement what may affect his political life." This is true as to the solution of the saloon problem, and the same has been true for years past, whatever may have been the complexion of the party in power.
>
> The churches in New York state, as in almost every other state in the Union, represent in their total membership, in their aggregate property holdings, in their combined intellectual, social, and moral influence, enormous power, and are, where united to one end, capable of almost any achievement in the interests of the public. In all the respects named the churches together far outweigh the combined interests of the liquor dealers, and if they acted as harmoniously and solidly together as the latter do would have no difficulty in accomplishing their purposes. Acting as one strong arm, they could strike a blow at the saloon curse from which it could never recover.
>
> The churches complain that their wishes and demands find so little apparent consideration at the hands of politicians, legislators, and executive officials. Why? One reason is because they so rarely agree among themselves on any specific and definite demands, and another resson is that they do not go about their reform work in a way to command the attention and co-operation of practical men. No party in city or state could, or would, resist them if they acted together with earnestness, sincerity, and true unity of purpose.

The truth of this statement is apparent to everyone who has studied the question. Denominational divisions have crippled united action in the past on great moral questions. But a new day is dawning. The great brotherhood of the followers of Christ are getting closer together in their religious convictions and this must necessarily bring more harmony about questions that affect the home and the individual life. We are looking towards constructive work. We are all coming to realize with Tennyson that

"It is better to fight for the good than to rail at
the ill."

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The Canteen.

There is going to be a very determined effort made to restore the canteen. Already a party of women in high circles, chiefly wives of officers and Washington society leaders, have banded themselves together in opposition to the policy adopted by the Woman's Christian Temperance Union. For the most part these ladies have good intentions but we are inclined to believe that they have no more knowledge of the subject than they ascribe to the temperance women. We have seen no evidence that they have studied the question at all, while the W. C. T. U. is plentifully supplied with statistics and facts, to say nothing of moral argument. The argument of the army crowd that liquor is a necessity is one of the most absurd that could be trotted out. The matter is very well put in a letter to the Secretary of War, wherein General Noel Gaines, Inspector-General of the State of Kentucky, scores General Inspector Burton, of the army, for his defense of the canteen. In the course of his letter General Gaines says:

> The officers of our army are right; or they are honestly mistaken, and therefore wrong; or they are clamoring for what they know to be wrong, for some important reasons, and are therefore hypocrites.
>
> Are they right in asserting that drinking whiskey and beer is a moral benefit to the army? Are they right in claiming that an article that is destroying and damning and ruining physically millions of men and boys daily is a preventative to sickness of our soldiers? Are they right in saying that a poison that causes men to desert their homes and little ones will keep a soldier from deserting his flag and country? Are they right in claiming that a thing that causes brother men to murder each other is good to keep soldiers from murdering each other? Are they right in saying that a drink that makes men kill women will plant a pride and love of country in the hearts of soldiers? Will the very article that causes civilians to be civil law breakers, thereby destroying the public peace and rendering prisons and civil courts a necessity, be the very thing to keep soldiers from violating military laws, thereby aiding discipline and rendering military courts unnecessary?

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The Trouble in Russia.

History is repeating itself in Russia. The French revolution is being re-enacted in the dominion of the Czar. The old lesson which has been taught over and over again in the history of the world is being taught once more in the land of the Slavs. Oppression and disregard of the rights of the people are ultimately followed by bloodshed and revolution. It has always been so; it will ever be so. Human nature can stand a great deal before it rises in revolt, but there is a limit beyond which endurance ceases to be a virtue, and men prefer death to servitude.

It is strange that the blind rulers are hardly ever able to see it, or, seeing it, they lack courage to act. Who has not heard the rumblings of revolution in preparation for a long time in Russia? Recently there was a respectful demand made by the people through their representatives for a redress of their grievances. It met with contemptuous treatment by the Czar and his counselors. They were informed, in effect, that liberty was not a thing to be demanded by the people, but to be doled out by the throne according to its good pleasure. Most people could have seen that this would increase the spirit of revolt. Czar Nicholas and his advisers could not see it.

Then came the final appeal of the people to be heard. Workingmen of the nation, voicing their petition through their priestly leader, demanded the right to hand their petition to the Czar, guaranteeing his personal safety. They were simple-minded enough to believe that he would come out to meet them, and at least hear their story. Instead of that the brave priest and his mostly unarmed followers were met with armed regiments of Russian soldiers who shot them down like sheep in the shambles. These blind leaders imagined that this would put down the revolution! Have they ever read history? Do they know anything of human nature? It would seem not.

"Whom the gods would destroy, they first make mad." It looks as if the clock of destiny had struck the hour for the downfall of Russian autocracy, the overthrow of the family of the Romanoffs, and the bringing in of a constitutional form of government. This outbreak probably means the virtual end of the war with Japan, as the Czar's troops will be needed at home. These are history-making events and we are witnessing one of those epochs in a nation's life when the people, wearied with oppression, assert their power and their rights, and introduce a new era in the history of that nation.

Writing as we are now doing at the very beginning of this outbreak, we do not pretend to forecast the course of events, but we cannot doubt that it means larger liberty for the Russian people and the bringing about of better conditions in all the subject peoples of the Czar, and throughout the east.

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The Later News.

At the time of writing, the revolutionary excitement in St. Petersburg has apparently died down. The severe measures taken by the authorities cowed the populace but underneath the surface there is, no doubt, all the material for another explosion. Moscow caught the flame and many of the larger cities of the empire. The Finns have showed signs of rising and the disaffected population on the shores of the Baltic will not sympathize with the autocracy in this conflict. Despite the fact that proclamations have been issued in the Emperor's name, promising a revision of the general law, so as to restrict the hours of labor, the institution of a plan for state insurance, and otherwise to meet the demands of the strikers so far as the law will permit, and guaranteeing them protection against interference by agitators, the effort of the government has not met with great success. Undoubtedly many of those who took part in the demonstrations will be satisfied with conditions that promise them shorter hours and more money, but after all that has transpired, it can hardly be true that the troubles in Russia have been merely brought about by disaffection on the score of labor. Some of the leaders have been caught by the soldiers or the police, and at first it seemed that they would at once be executed. Wiser counsel prevailed, and it is now thought that only Gorky is to suffer death. On Friday night, it was learned that Warsaw, the third largest city in the empire, and headquarters of Polish revolutionists, had followed St. Petersburg and Moscow, and that fighting was in process in the streets. This is a more serious trouble than an outbreak in St. Petersburg, for all Poland is against the Russian rule, and any spread of disorder there may set going a real revolution that will be beyond the control of the Czar's government. The weakness of the present rising is that it has no prominent leaders in the upper class, and is not properly supported by money or arms. Its strength lies in the fact that a widespread discontent with the present order of things is manifested throughout the whole country. This discontent, though suppressed for the time by the sabre and the knout, will rise with increasing force unless there is some real effort to do away with the conditions which gave rise to it.

The condition in the east does not make the troubles at home the less real for the Czar. It was even reported that Kuropatkin has asked terms of Marshal Oyama. It is certain that there has been a renewal of the battle, the Russians at first being the aggressors, but at the moment of writing, seemingly having the worst of it. Besides, the Baltic fleet is reported to have been damaged in a hurricane, and the Japanese are making a movement against Vladivostok.

The authorities at St. Petersburg seem to be in dread of further risings, not in the great centers where large bodies of troops are stationed, but the fear is that there will be a concerted effort made to overwhelm the small garrisons.

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Lay Workers in a Meeting.

It would be well if it could be drilled into the people's minds that it does not all depend on the evangelist. Writing of the great meetings at Liverpool, England, "Time would fail me," says a correspondent, "to tell of how policemen bring people to the meetings and rejoice in their salvation; of how a band of 150 street-car conductors are praying and working for the salvation of their comrades; of how telegraph messenger boys are working daily winning their companions to their Master; of how one of the most earnest workers by day and by night is a prominent member of the Liverpool Corn Exchange. Sufficient to say that the spirit of God is working mightily to the salvation of thousands of men, women and children, and the expectation is that yet greater things will be witnessed during the second part of the campaign which extends from the first to the twenty-second of January."

Prayer and Modern Thought.

We have been requested by a reader of the Christian-Evangelist to write an editorial on prayer as affected by modern thought. The question of particular interest, of course, is whether there is anything in the results of modern scientific and philosophical thought to discredit prayer. We answer, so far as our knowledge goes, there is not. This is not saying, of course, that there are no skeptics both in science and philosophy who hold views which would discredit the value of prayer. What we mean to say is that there is nothing in any generally accepted view of science or philosophy that is contrary to Christ's teaching concerning prayer.

Perhaps the one principle of modern science which more than any other would seem at first thought to undermine prayer is the universal reign of law. Science, of course, proceeds in all its investigations on the principle that every atom in the universe and every force that is operative in nature is subject to law. This is not a world of chance. What science has discovered and what both philosophy and religion confirm is that we live in an orderly system, including a physical or material order governed according to material laws, and a moral order under moral or spiritual laws. Of course science has to do, mainly, with the material order, but when it comes to deal with man and with social phenomena it is bound to recognize a moral as well as a physical order. Is there anything in this idea of the universality of law, and of the principle of cause and effect which runs throughout the universe, that overthrows the reasonableness and value of prayer? Not at all.

As long as we recognize a personal God who is the source of all law, there is a rational basis for prayer. We know that man can improve his physical condition by observing the laws pertaining to health, and by bringing himself into proper relations with his material environment. Is it not reasonable to suppose that he may improve his moral condition by conforming to the laws which govern his moral being? Is it not also reasonable to suppose that prayer is one of those spiritual laws, in obedience to which man comes into such relation to God that he receives moral and spiritual strength for his tasks? If we consider prayer as a moral and spiritual force, which it undoubtedly is, it is both unscientific and unphilosophical to presume that it has no effect. Does not the child's petition to his father often cause the father to so use material and other laws as to grant the request? Can we reasonably deny to the Creator the power that we concede to his creatures? Is God a prisoner in the universe which he has created, and so bound by the laws which are but the emanations of his will that he cannot minister to the moral needs of his children? There is nothing in science or philosophy or reason or common sense to lead us to such a conclusion.

Again, it may be said that the theory of evolution which modern thought has generally accepted is antagonistic to the idea of prayer. The only kind of evolution that has any general acceptation among believing scientists and philosophers is theistic evolution, and there is nothing in this view derogatory to prayer. If evolution be but God's way of doing things—his method of creation and of development—we still have God as the great Evolver, and as long as we have a personal God whose plans and purposes embrace every created thing, and who through the ages has been preparing the earth for the abode of man, we have a Being to whom we can pray in confidence that our prayers will not be unheeded. We know that in certain stages of development, in all organisms, even according to evolution, there come into play certain forces which were not in operation before that, and which make for a higher development. Why, then, should it be thought incredible that man should reach a stage of development in which the moral and spiritual forces, which do not affect the animal creation, should operate for his moral and spiritual development? Who can say that the posture of the soul which prayer implies is not one of the means which God has ordained for man's spiritual development?

Not only is there nothing in modern thought to undermine prayer, but there is much to emphasize its value. On this phase of the subject we cannot dwell further than to say that the doctrine of the divine immanence, according to which God is still operating in the world as he ever did, in all the processes of life and growth and progress, emphasizes the scriptural idea of the nearness of God to us, and of his availability for us as a source of strength and help. Recent discoveries in electricity and the methods invented for availing ourselves of its use, and much of the highest scientific thought concerning matter and motion, are anything but materialistic in their bearing, and are quite suggestive of unseen and spiritual forces which pervade the universe. Nothing which science has brought to light or philosophy has discovered, when rightly understood, ought to discourage us in the least from lifting our hearts in adoration and petition, saying, "Our Father!"

* * *

It is gratifying to note the fact that in connection with the religious revival that is sweeping over the country, there is a growing interest in the purification of our political and industrial life. We are having brought to light as never before the abuses, both in politics and in our business methods, and this must necessarily precede any work of reform. No religious revival can justify itself that does not result in a purer political life and in more honest business methods.

A Supreme Advantage of the New Evangelism.

The old evangelism was loaded down with speculative dogmas and hard-to-be-understood doctrines which made the winning of converts a difficult process. If these doctrines and dogmas were not brought to the front, as they generally were, it was known that they would follow hard after the evangelist and must be swallowed in order to acceptance in the churches which held them in their creeds. This was a great disadvantage. It was laying a heavy burden on the evangelist and his message. Nothing but a strong religious instinct in human nature made it possible to win converts under such a regime. How many men we have all known who were kept out of the church because of some knotty problem in theology which they supposed they must accept in order to be an orthodox Christian!

The new evangelism, going back to the New Testament, finds its sweet evangel free from those abstruse speculations and hard doctrines which have been a stumbling-block to so many honest souls. It has but one message and that is *good news.* It presents Christ as the world's only Saviour, as the Physician for all our human ills. To believe on him as the Son of God, on the testimony of prophets and apostles, concerning his doctrine and deeds, and character and life—that is the faith required. To submit to his divine authority renouncing sin and pledging loyalty to him in the open confession with the mouth and in baptism—these are the simple terms of discipleship. Nothing beyond this in the way of faith is required as a condition of membership, and nothing in the way of obedience. To maintain a Christian character is, henceforward, the *only* condition of abiding in the fellowship of the church.

How all this simplifies the Gospel! How it frees it from entangling alliances with philosophy and theology! Both of these are good in their places, but their place is not in the gospel message, nor in the conditions of accepting Christ. The evangelist who goes out before the people, unhindered and unhampered by all the theologies, subtle speculations and hoary traditions of men, with the simple story of the cross to preach to men, lifting up Christ as the only leader whom they need to follow, with his word as their only guide, his name their only trust, and his character their only model, has a tremendous advantage over the old-time evangelist who was loaded down with the accrued impedimenta of past ages. He can answer a hundred objections with this simple message, that could not be answered under the old style of evangelism. "What creed shall I accept?" Accept Christ. "What church shall I join?" Join Christ, and let him settle the question of church. "How can I tell which is the right way, amid so many conflicting views and creeds?" Christ is "the way, the truth and the life." "How can I know that I am saved?" By taking Christ at his word, and accepting his salvation. "I cannot understand many things in the Bible." Can you not understand what Christ wants you to do and be in order to salvation? Attend to that first and tackle your difficult questions at your leisure.

The very simplicity of this gospel message is its strength and effectiveness. It gives room for the evangelist to emphasize the things that are vital. How strongly can the great fundamentals of faith, of repentance, of obedience, of love, and of a wholehearted surrender to God, be presented when Christ alone is the object of such faith, obedience and love! How the beauty of the Christian life can be described when it consists, not in the acceptance of theological subtleties but in growing in the grace and knowledge of our Lord Jesus Christ, and in Christian service! With such an evangel, so adapted to human nature and so satisfying to the human heart, the evangelist who carries it has the most irresistible plea that was ever committed into the hands of men for advancing the kingdom of God.

Editor's Easy Chair.

The Christian Publishing Company is just now engaged in the interesting process of moving. Do our readers know anything about moving? No family knows how much it has until it undertakes to move. The Christian Publishing Company was organized in this city in November, 1873, and began operations on the first of January, 1874. Its first location was on Second and Olive. We were burned out there and took temporary quarters on Sixth, near Olive. Then we came a little farther west between Seventh and Eighth on Olive street. Our next move was to Eighth street, just south of Olive. From there we moved into still larger quarters at 913 Pine street, where we were located several years in the same building with our Methodist brethren. From Pine street we came to 1522 Locust street; and here we have remained until the present time. In all these places we have occupied buildings erected for other purposes than the publishing business, and have had to adapt them to our use the best we could. The present quarters at 1522 Locust street was a residence, to which we have added rooms in the rear to enable it to hold our growing business. At last, having built back to the alley, and the space being insufficient to accommodate our business, we have been compelled to erect a new and commodious building of our own, specially adapted to our business and made to fit our needs, with ample room for growth. We are now transferring the accumulation of years, in the way of plates—about a hundred tons of them—printing presses, books, type, printing material, office fixtures and furniture, etc., to this new building which will be 2710-12-14 Pine street.

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It will be seen from the above that we have been moving west, like the churches, only we have not been going so rapidly. We have gone only twenty-five blocks west in thirty-one years—less than a block a year. We are looking forward with no little pleasure to the occupancy of our new quarters, built especially for our own use and owned by ourselves. But the task of removing a publishing house like ours is one of no small magnitude. There are seven large presses, the largest of which and the one on which the Christian-Evangelist is printed, weighs about thirty five thousand pounds. These are to be run by electric motors. To transfer all these presses to their new home and get them in order, and the other machinery and material, and keep up our business at the same time, not missing an issue of the Christian-Evangelist or of any other of our publications, is requiring a good deal of extra work and wise management, but we hope to succeed. If this week's paper should be a little earlier than usual, and the next a little later, our readers will understand that the big press, meanwhile, has been removed from its old quarters to the new. If there should be a little failure in promptness in filling orders or in answering letters our readers will attribute the same to the confusion incident to the work of removing. We expect to more than make up for any delinquencies of this kind in the prompt and vigorous way in which business will be dispatched in our new quarters where we will have better facilities for work. Be patient with us for a few weeks.

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These different moves from smaller to larger quarters through the thirty-one years of our history, in this city, represent a series of struggles and of victories of which our newer readers know very little. It is some consolation to those of us who have been at the helm all these years of struggle and of unceasing labors to know that our company stands as high in its business integrity and credit as any institution in St. Louis. There is every indication at present that in this removal to its larger and better quarters it is entering upon a new epoch in its history which is to be marked by increasing growth. We hope soon to publish an illustrated number, showing the different departments of our publishing business and indicating to our readers some of the processes through which the raw material coming into our hands goes out in the finished products. An enlarging life is evermore seeking a larger embodiment. So sings Dr. Holmes in his "Chambered Nautilus":

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by Life's unresting sea.

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These lines are written as we are turning our faces southward for a little dip into Dixie Land. Our first objective point will be Dallas, Texas, near which "Faith Cottage," a part of the Juliette Fowler home, is located, to assist in the dedication of which is the immediate object which takes us south. We shall give an account of this home and its dedication in our next issue. From Dallas we expect to go to New Orleans, where we have an engagement to preach on Sunday. This will be the terminus of our journeyings southward for the present, as we shall return home directly from there. Our original plan was to go on to Florida but business in connection with our removal, and other duties, require our presence in St. Louis, for awhile, but we hope still to make the Florida visit a little later. Last week we spoke of the "southward instinct," but instinct, no matter how strong, is no match for reason, especially when reason is reinforced by conscience. After all, the path of duty is the one that offers the least resistance to the man with a conscience, while the hardest path which such a man can travel is the path of disobedience to the highest sense of honor and obligation. We must ask our readers, therefore, to wait a little while for their promised visit with us to the land of orange blossoms and the mocking-bird, accepting as a promise of something better this flying visit into the borders of the Southland.

Questions and Answers.

By what name should the church be called?
Colorado Springs. N. W.

Taking the New Testament as our guide, it should be called the church of God, or the church of Christ, or the Christian church. The latter is not given exactly in that form in the New Testament, but it expresses substantially the same thought. Our own congregations may be termed churches of Christ, or Christian churches, and our membership Disciples of Christ, or Christians. There is no reason why we should limit ourselves to a single name. Some of these names are better understood in some parts of the country than others. When it is necessary to designate the churches of the Reformation it is always better to use the name that is best understood as referring to the people whom we wish to designate.

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Somewhere in the Bible there is a passage to this effect: "What is man that God should be mindful of him?" What do you understand by that verse?
Blanco, Ark. E. C. Mitchell.

The quotation is from the eighth Psalm and the context in which it occurs goes far to explain its meaning.

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?

In contemplating the magnitude and glory of the material universe, and the greatness of Him who had created them, he was led to inquire what there is about man that God who was the author of all these worlds should be mindful of and visit him. The inference clearly is that man must be of great value in the sight of God to account for this mindfulness on his part. The verses which follow indicate the nature of man's greatness. He was made "little lower than God," and "crowned with glory and honor." He was given "dominion over the works of thy hands. Thou hast put all things under his feet."

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Does the Bible teach that man possesses an immortal soul, and is the phrase "immortal soul" used in the Bible? R. M. JACKSON.
Pattonsburg, Mo.

The phrase, "immortal soul" does not occur in the Bible. The New Testament, however, clearly teaches that man possesses a nature that survives death, or the dissolution of the body. This part of man is designated sometimes by the word *soul*, and sometimes by the word *spirit*. It is the rational, moral and spiritual part of man that survives the body, as Jesus clearly teaches.

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What do you understand by the statement of Paul, 1 Cor. 12:3: "Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit"? B.

This is in Paul's dissertation on spiritual gifts. It was one of his tests by which they were to know whether persons claiming to speak under divine influence had the Holy Spirit, or some other spirit. Anyone pronouncing Christ accursed could be set down as speaking in some other spirit, while no man could acknowledge Jesus as Lord except in the Holy Spirit. This does not mean, we take it, that a hypocrite could not say these words mechanically, without doing it in the Holy Spirit, but that no one can do it intelligently and sincerely without doing it under the enlightenment and guidance which come from the Holy Spirit. That is to say, we are indebted to the Holy Spirit for all the religious light and life which we possess, and whoever is led to acknowledge Jesus as Lord is guided in such confession by the teaching and prompting of the Holy Spirit.

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Hope for the best, be ready for the worst, accept what God sends you.

Notes and Comments.

The Central Baptist has the following timely comment:

> That very excellent body of people, not numerous, but greatly respected, who are known as Free Baptists, are just now in a position where they may well pray the Lord to preserve them from vanity. They are directly the object of two lines of courtship, with suggestive glances from other directions. Some official negotiations are in progress between them and the Disciples of Christ with reference to a union, while at the same time a number of Baptists are exchanging with them messages of affection which look toward denominational matrimony.

We had noticed that the Baptists were casting affectionate glances in the direction of the Free Baptists. That's all right. Who knows but the Free Baptists have a great mission to perform in bringing about a glorious wedlock between all the branches of the immersionist family? It may be that they have come to the kingdom at this time for this purpose. We think there is no danger that they will have their heads turned by being the object of courtship by two such ardent religious wooers as Baptists and Disciples of Christ, In this sort of courtship there is no room for jealousy. We shall rejoice at all the advances toward unity in Christ of all who acknowledge him as their divine Lord.

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Discussing further the possibility of union between Baptists and Free Baptists, and referring to a remark of another paper that "the two bodies are now in practical accord, for the reason that we [the Baptists] have gone over to the position of the Free Baptists," having surrendered the "higher Calvinism" and restricted communion, the Central Baptist admits some modifications and says: "There has always been a large number among us who are extreme Calvinists and some who are Arminians, and they dwell together in the enjoyment of that liberty which is freely accorded them." That is the important thing, and opens up the only possibility of union. If Baptists who differ about Calvinism, and about the different methods of observing the Lord's supper, can dwell together in fraternity, why should not they get on in happy union with the Free Baptists and the Disciples of Christ?

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In a kind personal letter Dr. Winbigler, pastor of the First Baptist church in Washington, D. C., whose article we reviewed in a recent editorial, says, in referring to our review:

> I concede that the Disciples do not teach "Baptismal Regeneration" as the Episcopalians and Roman Catholics do, that the virtue is in the ordinance, but the statement that I make that your view may be called "Baptismal Remission" I think has been true, whether it has not also been modified in your statements and teachings I am not certain.

The phrase is one that has never been used in any of our representative writings, as far as we have seen. It is a misleading phrase. Why "Baptismal Remission" rather than "*Repentance* Remission" or "*Faith* Remission"? It would be more appropriate, if either one of these phrases is to be used, to call it "*Faith* Remission," seeing that repentance and baptism are but faith in process of manifestation, and obedience. Besides, no one who understands the spirit of the gospel would insist that remission of sins is tied to baptism in an absolute and inseparable way, as it is to those internal and spiritual conditions called *faith* and *penitence* which makes forgiveness possible. In scripture language, however, baptism, along with repentance, is "unto remission of sins." It is at that point or stage in the "obedience of faith" when the believer may claim the assurance of remission of sins, based on numerous passages of scripture.

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In the same letter Dr. Winbigler makes the following suggestion:

> Would it not be a good thing for the Baptists and the Disciples to appoint in their general conventions, advisory committees to attend the respective meetings as a preliminary step towards co-operation? Could not that also be done in state meetings and possibly in local associations? *There will have to be some courting before the engagement and marriage.* Is it not time that we try to fulfill the prayer of our Lord in John 17?

We are sure this suggestion will meet with a hearty response from the Disciples of Christ, and that they would be delighted to appoint such committees to confer with similar committees appointed by our Baptist brethren in their conventions. They have believed for a good while that the prayer of our Lord for the unity of his disciples among themselves as well as with him ought to be fulfilled, and will be glad to co-operate in any movement looking to that end.

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Commenting on Dr. Carroll's annual summary of the religious growth of the various churches, the Congregationalist and Christian World says:

> The report shows that at the end of 1904 there were 1,674 more ministers, 2,310 more churches and 582,878 more communicants than at the close of 1903. In each case this represents less gain than in 1903 as compared with 1902. In 1900 Congregationalists ranked tenth in number of communicants; we now rank eleventh among the sects. The Disciples of Christ that in 1900 were eighth, are now sixth in order, and the Protestant Episcopalians, contrary to the popular impression, are now in the same relative place they were then, according to Dr. Carroll.

If present indications are to be relied on the year 1905 will show greater progress in all the churches than its predecessors for many years back. The present religious awakening is widespread, including not only our own country but Great Britain and some of the continental nations.

The Need of the Hour

By James M. Philputt

"In the year that king Uzziah died I saw the Lord."—Isa. 6:1.

The most notable figure in Hebrew history, after King David, was the prophet Isaiah. The word of prophecy which had been despised and rejected when spoken by such men as Amos and Hosea, became by the mouth of Isaiah a strong practical power in the life of the nation. He was not only the leader of a great religious movement; in his later years he was easily the first man in Judah and virtually guided the affairs of state. In the dark crisis of Israel's history he was the bulwark of the nation, through the commanding influence of his character and the power of his prophetic word. His genius consisted in no single stroke, but in an unfailing faith, patience and reliance upon Jehovah.

The vision of the text marked the turning point of his career. He never forgot even the year in which it occurred. Earthly kings may come and go but the Heavenly King abides forever. The vision came while Isaiah was yet a young man, feeling his way toward the future, and pondering deeply in his heart the part he should take in the problems of the times. One day while worshipping in the temple there came to his inner, spiritual sense this vision of the glory and the holiness of God. He "saw the Lord, high and lifted up, his train filling the temple. Above him stood the seraphim—the 'shining ones'; each had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly." This is a symbolic way of expressing their humility, modesty and obedience. They seemed to be arranged in antiphonal companies, calling from one end of the temple, "Holy, holy, holy, Jehovah of hosts;" and answering from the other "The whole earth is full of his glory." So tremendous was this resounding diapason of praise that the very foundations of the temple were shaken.

You can trace the influence of this vision in all Isaiah's after career. His one aim was to get the people to see God. "You are absorbed," he would say, "in temple services, in ritual, in sacrifices, feasts and new moons; you are literally treading the courts of the Lord, but you do not see him! You have lost sight of God himself, as a factor and force in the life of the nation. It is to him you must look for deliverance, and not to horses and armies and human resources."

There is a striking similarity between our own time and that of Isaiah. Many ministers in these days are asking on their knees why it is the pulpit has not more power. People come and listen and are interested but go away with lives unchanged. We live in an age of great progress; the world is forging ahead along many lines; but when we look at the church, while there is machinery and activity enough, there is not a corresponding spiritual development. There is far too much apathy, indifference and worldliness. The church is shorn of her power; she is like a sleeping giant; if only she could be aroused and assert her power her influence in the land would become irresistible.

What we need is not so much more preaching, but preaching to a different purpose. As in Isaiah's time we need a fresh vision of God. We talk about God, we are engaged in various religious exercises, but too often we do not have a keen and clear sense of God himself, present in the midst of his people. If for a single half-hour we could be brought face to face with God the transforming effect would be greater than that of all the sermons we have ever heard. It was such a vision, burned into the consciousness of Paul on the Damascus road, that made him the great missionary and apostle to the Gentiles. It was a vision of God which sent Booth to the submerged tenth of London. Into the little chapel of St. Damian, in the Umbrian hills, once wandered young Francis of Assisi—dissolute, dissatisfied, discouraged. It was but a rude structure, with only a stone altar and a picture of the crucifixion. As Francis gazed at the picture it seemed to say to him, "Come unto me!" And with his mystic vision the picture was transformed into the real Christ, calling him into fellowship and service. It was in that hour that St. Francis resolved upon the life of poverty and service which made him one of the most conspicuous figures in Christian history; so that even the skeptic Renan said, "There have been two Christians—Jesus and St. Francis."

This vision must come to us in the face of Jesus Christ. In the church's development the emphasis must often be shifted from one portion of scripture to another, as the need of the time requires. Just now the truth which needs emphasis more than any other is the declaration of Christ, "He that hath seen me hath seen the Father."

There is with many Christians a conception of God that is erroneous and fatal to spiritual development. He is thought of as a great Being apart from the world, cold and unapproachable. It is difficult to understand how this conception ever got into the church, but once there it is almost impossible to dislodge it. And yet when you pick up your New Testament how at variance all this is with the teachings of Christ concerning the Father! "He that hath seen me hath seen the Father." "I came to show you the Father." "I and my Father are one." There is no love and tenderness, no forgiveness and compassion in me that is not in the Father. When you see Christ take little children into his arms and put his hands on them and bless them, he is saying "That is what my Father feels." When you hear him saying to the poor sinner, "Go, sin no more"—"that is what my Father feels." When you see him weeping over Jerusalem because they would not receive his message he would say, "That is what my Father feels." Always and everywhere you have the heart of God reflected in the words and deeds of Christ. "I came to show you the Father." It was in addressing a pagan audience at Athens that Paul said, "God is not far from every one of you; for in him we live and move and have our being."

"Closer is he than breathing,
Nearer than hands and feet."

In ten thousand different ways God is ever seeking to win our hearts from darkness to light, from sin and self to his fellowship and service. Mr. Moody used to say if he could get the world to believe but one little sentence, "God is love," that would be sufficient. It is this vision of God as love that melts the heart and wins its allegiance forevermore. Just this is the purpose of the coming of Christ—that through his mission of love and mercy we might come to know God. All our preaching is of little worth unless in some way it shows you the Father. For seven years Dr. Chalmers preached to immense throngs in Glasgow, but absolutely without spiritual results. Then he was laid upon a bed of sickness, where he got his first real vision of God. When he returned to his pulpit his words shook all Scotland. He says himself that those first seven years were without a "feather's weight of influence in changing the lives of the people." They came to hear his marvelous oratory; were charmed and thrilled; and went away to live just as before! With his new vision of God came the spiritual power that transformed their lives; and the influence of Thomas Chalmers is felt in Scotland even to this day.

With this vision of God there came also to Isaiah a new view of himself. He was no doubt an exemplary young man, one of the cleanest and best of his times; but when he had seen the Lord he fell upon his face and cried, "Woe is me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King." We judge ourselves too much by those about us or beneath us. This leads to conceit and complacency. A man will say, "Well, if I am not as good as I can be, I am certainly as good as a great many about me." You may be all that and yet very far below what God would have you be. "Except your righteousness exceed the righteousness of the Scribes and Pharisees you cannot enter into the kingdom

(*Continued on page 152.*)

As Seen from the Dome

By F. D. Power

"There are certain offenders whose criminality takes the shape of brutality and cruelty toward the weak who need a special type of punishment. The wife-beater, for example, is inadequately punished by imprisonment, for imprisonment may often mean nothing to him, while it may cause hunger and want to his wife and children, who have been the victims of his brutality. Probably some form of corporal punishment would be the most adequate way of meeting this kind of crime."

This is what the President said in his message, speaking of conditions in the District of Columbia. Then a bachelor member of the House of Representatives, who could safely offer it, presented in the Congress a bill to punish such husbands as indulged in the pastime of wife-beating with a turn at the whipping post. Then the press took the matter up, one of the leading exponents of civilization supporting the proposition and the other opposing it. Then the preachers were interviewed as to the advisability of introducing this means of correcting an evil, and curiously enough, most of them said it would be a good thing. Then the newspapers all over the country pitched in, actuated by that noble and patriotic impulse of everybody outside of the District to manage, not their own, but the District's affairs. And now the debating societies have taken the thing in hand, and strenuous orators are arrayed on both sides, and night after night the question is being vigorously canvassed. It has reached the acute stage. The President has stirred a hornet's nest. Life is hardly worth living any more at the Capital. One would suppose from the din that such a thing as conjugal felicity was unknown among us, that the crack of the whip resounded far and near along the banks of the Potomac, and that there was no salvation for the fairest city on the globe save in a return to barbaric or medieval forms of government.

The arguments pro and con are at least interesting. It is said the question whether or not whipping is an evil or a benefit is still uncertain. The customs of slavery are recalled and the reign of the overseer on the plantation pictured as restored and the spirits of Phillips and Garrison and Lincoln invoked to witness the rehabilitation of an infamous institution. The church and clergy are charged with the responsibility for the wife-beaters, teaching as they do the authority of the man over the woman in the vow "to love, honor and obey," and the state, it is declared, should oblige the church to strike out of its marriage ceremony a pledge so promotive of this crime. One of our most prominent pastors declares the whole thing unconstitutional—a violation of the eighth amendment, forbidding "cruel and unusual punishments." Many argue that the whipping post would no more prevent wife-beating than lynching prevents the most heinous and diabolical of crimes. On the other hand the friends of the measure argue that the husband who uses the lash on the wife should have a taste of his own medicine, that it is a sin against society to put such a criminal in a comfortable cell and feed him and clothe him at the expense of the people, that such a remedy will speedily make wife-beating a thing of the past, for no man would want a second application of the whip. Little Delaware is quoted as an example of the virtue of this treatment of the criminal. And so the discussion goes merrily on.

It does seem that we are turning back the hands on the dial. The whipping post was one of the institutions of the seventeenth century, brought by our fathers across the sea. Our early penal codes were fashioned after statutes and customs of England, and were marked by the cruelty, barbarity and inhumanity of the age. In some states in 1789, ten, and in Pennsylvania, twenty crimes were punishable by death. Branding, whipping, cropping the ears, standing on the pillory, sitting in the stocks, or ducking were common punishments one hundred years ago. In Delaware, which still retains the whipping post, a blasphemer was flogged, stood upon the pillory and branded with a letter B on the forehead. In Pennsylvania a thief, whether man or woman, after receiving thirty-one lashes well laid on, was condemned to wear on the left sleeve a Roman T, four inches each way and one inch wide, of red, blue or yellow cloth, and it must be worn for six months, and if found without the letter the penalty for the first offense was twenty-one lashes, for the second thirty-nine and a T branded on the forehead. Whipping posts and stocks were conspicuous in every town. In 1787 in Boston five thieves were sentenced to be flogged; in 1789 eleven were ordered by the court to be flogged in front of the state house. In 1817 a sailor was bound to iron rings on the outside of a Philadelphia prison and publicly flogged, and in 1819 in Georgia, and in 1824 in Philadelphia, common scolds were ordered to the ducking stool, but the sentence was not executed. Later still, Judge Cranch, of this city, sentenced a woman to be ducked in the Potomac, but she was fined instead.

In England the whipping business lasted longer than here. In 1825 a soldier was tried for insubordination and sentenced to receive 1,900 lashes with the "cat o' nine tails," a brutal instrument of nine knotted whip-cords. As late as 1829 British courts-martial were forbidden to give more than 300 lashes, and in 1832 the number was restricted to 200. The death of a marine at Portsmouth in 1836, after undergoing 134 stripes, led to an outburst of indignation and the decline and final abolition of whipping in the mother country, though there are said to be instances of the use of the rod as a corrective as far down the century as 1865. In the time of good Queen Bess it was the English way to whip the rogue, not to a post, but through the streets at the tail of a cart, and this may be the Washington way. As the poet sings:

Time was—before the philanthropic trash—
When jails resounded with the hearty lash,
When any morning some known rogue you'd
meet
At the cart-tail sent yelling through the street;
While the delighted crowd, with jovial cries,
Urged on the hangman's boisterous exercise.

Long after the public flogging became a "relic of barbarism" the schoolmaster kept up the reign of the birch. Men are living to-day who can recall experiences of this character. One of the old time teachers whose supreme joy was in switching youngsters laid across his right knee, and held in place with the left knee and hand, with the right hand free to exercise the rod, thus indulges his muse:

But now for years my chief delight has been
To scourge the obnoxious stripling of sixteen,
Horsed at nice angle on the sturdy back
Of one whose faithful aid I never lack,
My John, who, with his grip and grin enjoys
The bounds and twistings of rebellious boys.
Some masters love the wooden horse that holds
The fast bound victim in its leathery folds,
But why this apparatus, which affrights
Ridiculous parents in their sleep o' nights,
Each fancying in his dreams his naughty whelp
There strapped and stripped and yelling out
for help?
Nor do I like the block—he never feels
The proper smart who there unharnessed kneels.
Or, if the other lads must hold him down,
It makes a scandal in the neighboring town—
Stick to the living horse (i. e., the knee).

Shall we revive the whipping post for wife-beaters? That is the burning question. I have one suggestion. Shut up the saloon and there will be no need for the rod. The man sells his soul to Satan. For a certain number of years he is to have all his desires gratified, and then he is to forfeit his soul. The time expires and the man is unwilling to fulfill his contract and asks Satan on what terms he may be released. "Curse your God and I will release you." "No," says the man, "I can not. Give me something less fearfully wicked." "Then kill your father." "No, that is too horrible to think of. Is there nothing else?" "Yes; beat your wife," says the fiend. "Never! Is there no other condition?" "Why, certainly," answered Satan, "Get drunk!" And he did; and cursed his God, slew his father, and beat his wife, and died, and the devil got him. Give the wife-beater one year at hard labor and pay the wages to the wife; and above all *close the saloon!*

Bibliotheca Britannica

By William Durban

A minister of Jesus Christ should be interested in all that concerns the true welfare of humanity. The day is gone when it was fashionable for a preacher to hide himself in the cavernous recesses of his own consciousness, or to bury himself in that hermitage which many a study has constituted. The parson who is invisible all the week is usually incomprehensible on the Sunday. Therefore, if some of these English letters are occasionally concerned with the higher thought of this nation it is not because they are written by a recluse. I mix actively with the life of this prodigious London and in it meet men and women from all parts of the earth. For that very reason it is an intense relief at times to retreat from the hurly-burly, and though there is seldom time to indulge in a climb up the heights of Parnassus in fellowship with the giant minds of the past, yet there is unspeakable delight in lingering on its lower slopes. Over some of the choicest of the books of the season I have been pondering in spare half hours during the past few weeks with profit and pleasure. I will try to communicate a few of the lessons I have gathered.

The Roman Bogey.

I am one of those optimists who do not feel scared by all the worst that is said or can be said about the recrudescence of popery and its revival in Protestant lands. Several books have recently been published in London, the object of which is to make Anglo-Saxons quake at the prospect of a conquest of Britain by the Pope. One of these, entitled "The Advance of Romanism in England," by the Rev. J. Broadhurst Nichols, is especially alarmist. The facts adduced are not to be impugned. They are truly formidable and ominous enough, and I have no wish to minimize them. It is certain that Romanism does breathe more freely in England than at any juncture since the Reformation. The stupendous "Invasion of the Friars" consequent on the abolitions of the monastic "congregations" and "associations" in France by the action of Premier Combes, has occasioned the establishment of many powerful settlements of monks and nuns in England. In many towns and villages these Franciscans, Benedictines, Dominicans, and other religious orders have already ingratiated themselves with many of the people who have been professed Protestants. Jesuitry is here and there impregnating the moral atmosphere with its poison. But the fact after all which is most to be borne in mind is that the British people are Protestant at heart as they have been since the Reformation. The papal ascendancy is gone for ever. The chief peril now lies in the lack of Protestant unity. Romanists feel that they have one grand specific advantage. They persistently point to the apparent breakdown of Protestantism. They challenge Protestants with the question, "Can you have a true church which is not a unity, and can you have a unity which is not expressed in visible authority, and a concrete organization to which all will submit?" The Vicar who is author of this book, although an Episcopal clergyman, says that this kind of appeal will do more for Romanism than any ordinary propaganda. It is the kind of appeal which allured Newman and which tells with multitudes. And yet, it is absurd to say that Romanism is increasing in influence and in power. On the contrary, it is steadily withering. And the forces of truth are steadily gaining, although Protestantism is losing its old forms and conventions and is being constrained to come closer and closer to the Bible and to relax its artificial formularies.

A Monumental Biography.

Seldom have I been so moved by the record of any career as by the newly issued "Life of Hugh Price Hughes, by His Daughter." I hope that this noble volume will be much read in America as well as on this side of the Atlantic. For it is in a sense the religious history of our own times. I doubt not that many who are reading these lines of mine have seen and heard Hugh Price Hughes, the greatest Welshman of modern days, for he visited America and was delighted with that wonderful country. This splendid Paladin of British Nonconformity was an originator of great movements. He missioned the west end of London as it had never been evangelized before. He took Methodism of the best type and planted it right in the shadow of Westminster Abbey. He did more to help young men in London than any other man, excepting the grand old Baptist, Dr. Clifford. I had the honor of being his friend. It was at the Grindelwald conference among the Swiss Alps that I learned to know him. I have in London sat in his study chatting over the signs and currents of the times. And I was present with him at a meeting on the memorable day on which he died. We lost Dr. Parker in London during the same season. But Hughes was cut off in his prime. His memoirs tell all the pathetic story of a glorious life and of an untimely end of that life through the stress and strain of overwork. Is it right that the church should kill off its best men? A few years ago it was said that London had "killed its learned bishop." That was when, from a similar cause, Bishop Creighton's valuable life was cut short. C. H. Spurgeon should have lived for years longer. Why should a great preacher thus be the victim of the merciless requirements of the public?

"A Thousand Miles of Miracle."

I cannot help registering my apprecion of the pathos of the new book entitled, "A Thousand Miles of Miracle in China." This wonderful missionary record of suffering during the Boxer trouble must deeply impress the mind of every reader. It is written by Archibald E. Glover, of the China Inland mission. This narrative touches a period without parallel in the history of missions. Mr. Glover makes the causes of the terrible tribulation abundantly clear. But his story is chiefly concerned with the series of marvelous escapes of his own party. And interwoven with it is a valuable history of the crisis in Chinese missions. The book ends with a most touching account of the death of Mrs. Glover through the appalling sufferings incurred during the journey of escape.

A Veteran Preacher.

That grand old man of the English Baptists, Dr. Alexander Maclaren, has just issued one more series of his wonderfully impressive and eloquent sermons. In his retirement after a long ministerial life he is resting in the north of England. Here is an exceptional case of a great popular preacher who has not been killed by overwork. The reason is that he has refused to be overworked by the people at large. He preferred to give his own people his main strength. He has never taken part in the multitudinous social, economic and political movements which do so much to distract many capable preachers and to weaken their ministry, as well as to abbreviate their term of usefulness. The sermons are all on the Book of Genesis. They are all purely expository. Dr. Maclaren was considered by his Manchester congregation to be the world's greatest living preacher. These sermons will be admitted by every reader to be magnificent. There is one negative quality about them which I will not here discuss. We should not know from them that there was any such thing as higher criticism! That is a wonderful feature in the grand book on Genesis.

London, England.

"Abide With Me."

How this beautiful hymn came into being is recalled by the rebuilding of the Lower Brixham church, England, which was begun thirty years ago in memory of the author of the hymn, Rev. Henry Francis Lyte. At the age of fifty-four he found himself doomed to die of consumption, and prayed that it might be granted to him to write something which would live to the glory of God when he was dead. His prayer was granted and he wrote "Abide With Me" on the last evening that he ever spent at Brixham, after preaching to his congregation for the last time.

Letters from a Retired Minister

From the Rev. Dr. William Prentice, D. D., at Los Angeles to his nephew, the Rev. Will Westbrook Prentice, who has lately become the minister of the First church at Belleview. Young Prentice has mailed the manuscript of a recent sermon to his uncle accompanying it with a letter in which he says a synopsis of the sermon was published in the Belleview Daily Telegraph.

Los Angeles, Aug. 19.

My Dear Nephew:—Your letter and manuscript of sermon came in due time. I read both with no small degree of pleasure. By the way, Will, I am glad to know that you are using the daily papers. It is well that you take advantage, at least occasionally, of this courtesy of the press. The power of the daily newspaper is simply tremendous. Use it in every legitimate way. Cultivate the acquaintance of newspaper men. A friend or two on the editorial or reportorial staff of a great daily may mean much to you and your work. Looking back over my twenty years' ministry at "The Central Church," New York, I am frank to say that I could not have accomplished what I did had it not been for the assistance I received in divers ways from the papers.

Now for your sermon, which I have had time to digest pretty thoroughly. Your exegesis of the text is good. It is clear as a bell. I like it. As a whole the sermon is very readable; some of your illustrations are strong, not to say striking. If you delivered it just as it is written I should say there is a danger that you fall to thinking more of the form of your sermon than of the matter. Better have a care here! The sooner you cease to think so very much of your rhetoric and the more you think of the salvation of souls, the sooner your pulpit work will begin to tell for eternity. People don't go to church to hear oratory, for a man can't be an orator one hundred and four times a year. People don't go to church to hear lectures on literature and sociology, for the specialist on the lyceum platform is the preacher's superior at that. People go to church to see Jesus and where no vision is the people perish. I sympathize with you in this very thing. Every young fellow with fine literary tastes, and even some who have none, experience this danger. Alas! some never do get over it. I wrestled with it, too. I recall that in my first city pastorate when I was conducting revival services a literary woman of considerable reputation with whom I had a slight acquaintance dropped in on us one night. I had been talking simply and tenderly about the "Exceeding Sinfulness of Sin" but just as soon as I saw her I climbed up on my "high horse." Well, from that moment until I finished I "played the fool" extraordinarily well. I feared a slip in my English or a confusion in the agreement of my nouns and verbs vastly more than I did a mistake in a scriptural reference. I dragged in two or three classical allusions, quoted Richard the III's "My conscience hath a thousand several tongues," etc., and a couplet or two from Browning. But I met my just deserts in concluding, for about the very last thing I said was, "The wages of sin ARE death."

That night in the privacy of my own room I prayed God earnestly to forgive me, and that I might have another opportunity to *preach* the *word*. I didn't feel that I deserved another.

Clothe your thoughts in the choicest diction you can command, but don't always drift with the oratorical current. Frequently you would better turn and stem it.

All that I have to say about your pulpit style is this: Cultivate variety! Don't get into a groove! Be sermonically supple! Don't permit your congregation to guess pretty accurately just the manner in which you will deliver every sermon. No matter how beautiful one's natural style is he ought to vary it some, even if it costs a big struggle. For instance, an effective preacher would not so much as think of treating in the same general style John 3:16 and Luke 16:19-31. And all this reminds me of an incident I think worth relating.

I spent my vacation in a quiet hamlet where I formed the acquaintance of a Mrs. "X," who happened to be a very unique character. Her early educational advantages had been limited so that she seldom spoke other than ungrammatically and in a high falsetto tone at that. But she was naturally sharp as a tack. She has a son who was at that time a lawyer living in Chicago. (He is now in Congress.) And the story hinges on a visit which Mrs. "X" made to that son's Chicago home. He had married wealthy and lived in one of the fashionable residence districts. The daughter-in-law became very much devoted to her husband's mother, though she labored hard to have her leave off some habits that had become second nature to her. But let me quote it as nearly as I recall it in Mrs. "X's" own phraseology:

"You see, Brother Prentice, Elmira [that was the daughter-in-law] thought she could teach an old dog new tricks, an' one day she says to me, 'Mother, don't you think you could break yourself of that rather prim'tive practice of conveyin' food to your mouth with your knife? Wouldn't you like to try it? Suppose you begin to-day.' An' I said, 'Elmira, don't you lose a mite o' sleep about that matter. I'll promise you now that if there's anything forkable on the table I'll *fork* it, and if there ain't I'll *knife* it.'"

She put it a little bit crudely, Will, but the principle holds good on the very subject I am considering. Sometimes you'll have to handle delicate subjects. When such a one comes up speak out clear and bold.

I want you to be a fully orbed young fellow with no pet hobbies to trot out every time you have a chance to make a grandstand play. The gospel of Jesus Christ is by all odds the biggest thing in the world. Don't attempt to sidetrack it, or compromise it, or whittle it away. I am now an old man with the snows of seventy nine winters on my head. For more than half a century I have preached the gospel in season and out of season. And I want this to go down in black and white for your clear young eyes to read. I have never regretted a single sermon in which I came out clear and strong with, "*This is so,*" but I do regret the few in which I raised the question, "*Is this so?*" The pulpit is no more a place of expression of doubt than is the powder magazine a place for the striking of matches. See to it that from *your* pulpit there rings out a bugle blast of the faith triumphant. All else that enters into your success as a minister is but as dross compared with this.

"The salutation of me, Paul, with mine own hand. Grace be with you."

Affectionately your uncle,
William Prentice.

Preach Permanent Ideas.

A great deal is being said just now in the newspapers about Theodore Thomas, the great musical director of Chicago, and the editorials declare with great unanimity that his crowning glory was his conscientious adherence to the lofty and classical works of the masters. All his life long he persistently refused to pander to the lower taste of the populace, that demanded a low grade of jiggy and jerky melody, and he is credited with having done much toward cultivating a taste for the better grades of music among the people. Is there not a lesson in this for ministers of the gospel? Is there not a permanent and lofty set of ideas in every system, and along by their side a transitory and ephemeral set of notions that constitute the "rag time" of religion? Is it not true that about all of the divisions in our own ranks as well as the larger alienations of the visible church have their foundation in this insect world of "theology"? Preach permanent ideas. "Why labor for the meat that perisheth?" The path of history is strewn thickly with ideas now dead, that men once believed to be the veritable law of heaven. A. C. F.

The City the Goal*

By Lloyd Darsie

III.

In future movements for the conquest of the city, evangelism will play an important part. In this direction we are splendidly equipped. From the beginning, the Disciples have been distinguished for their evangelistic zeal and fervor. Those who have pointed out our peculiarities have always conceded this.

A passion for souls, a fervent yearning for the unsaved, was characteristic of the pioneers. They believed in the gospel. They held it to be the power of God. They had a sublime confidence in the old, sweet story. They never doubted that, when loyally and lovingly told, it would win its way to the human heart. They said, with Paul, "We will know nothing but Jesus Christ and him crucified." Like the apostle they preached, not for the sake of preaching, but to rally men to the cross of Christ. They were rarely disappointed. God gave them souls for their hire. They received little else, but they were satisfied. Every sermon was an evangelistic sermon. Every preacher was an evangelist; to close a discourse without an earnest invitation to the unsaved was treason to the King. Those men were masters in exhortation. They studied the art of appeal. They knew the way to the human heart. "With many other words" and oft-repeated exhortations they urged the claims of God upon the souls of their hearers. Not only so, but they made plain the way of salvation. They preached as though some present would hear the gospel for the last time. To preach a sermon without pointing out the divinely appointed steps by which the sinner approaches God and obtains the forgiveness of sins, was considered wasted time and effort. If the theme offered no logical opportunity to outline faith, repentance and baptism, they lugged it in with no apology for such an intrusion.

They opened the door of the kingdom so wide and made the invitation to enter so frank and cordial, that no man doubted a welcome. Their very sermons were invitations. Such subjects as "The Evidences of Pardon," "The Remission of Sins," "The Dispensations," "The Simplicity of the Gospel," "The Divine Authority," and "What is Conversion?" will indicate the character of their efforts. It was great preaching. It was comprehensive preaching. It was successful preaching. It made possible our greatest triumphs as a people. It swept whole churches into our ranks. We need such preachers and such preaching to-day. What our young men need is not some new interpretation of the gospel—not some restatement to meet present needs—but a return to the simplicity, the earnestness, the directness and the audacity of those grand men of God.

Such is our heritage as a people. We have trained in this school. We have before us such examples and ideals. We have been schooled in evangelistic methods. We are equipped for personal and aggressive effort as are no others. Our religious neighbors understand this. They look up to us as possessing the fire and zeal that once pushed the conquests of Methodism far and wide. If we are specialists in this field, we ought to work our specialty. If we are so exceptionally endowed for this work, we should be bold and audacious. We should undertake special efforts and plan great campaigns. When I have studied the evangelistic efforts of our denominational friends, the large investment of men and money and their abounding satisfaction with comparatively meager results, especially when compared with their investment, and then have thought of our own great harvests gathered annually without great display or large expenditure, I have thought of the Savior's promise, "To him that hath shall be given, and he shall have the more abundance."

The character of evangelistic work is changing. It is no longer one great evangelist. It is no longer the exploitation of the personal gifts and eccentricities of some remarkable man, but a well-planned and amply-equipped campaign. It is now a combined effort enlisting many men of rare spiritual power who simultaneously attack the enemy and occupy strategic points in the great city. That this is the wiser plan, that this is "the more excellent way," that it promises larger and more permanent results, I think none will doubt. This co-operative evangelistic effort has been conspicuously successful in many of our cities, and waits, I think, its greater triumphs, when undertaken by a people best fitted for evangelistic work. I believe the time is ripe for such a forward movement by the Disciples in many cities. Let the movement be well planned. Let all the churches be interested. Let the field be canvassed and explored, that we may know the ground to be won. Let the preliminary work be carefully done. Let the expectation be created that is half success. Let good choirs be trained for effective co-operation. Let special committees be appointed on advertising, finance, personal work, ushering, devotion and press work, and trained for special effort.

My Brethren! What little round top was to the battle of Gettysburg, the city is to our present civilization. It is the key to the situation. To fail here is to make final and irreparable failure. Jesus our captain summons us to this conflict! The Son of God goes forth to war! Who follows where he leads? Shall we be indifferent when such tremendous interests are at stake?

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*An address before the American Christian Missionary Society at the General Convention.

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A FELLOW FEELING

Why She Felt Lenient Towards the Drunkard.

A great deal depends on the point of view. A good temperance woman was led, in a very peculiar way, to revise her somewhat harsh judgment of the poor devil who cannot resist his cups and she is now more charitable. She writes:

"For many years I was a great sufferer from asthma. Finally my health got so poor that I found I could not lie down, but walked the floor whilst others slept. I got so nervous I could not rest anywhere.

"Specialists told me I must give up the use of coffee—the main thing that I always thought gave me some relief. I consulted our family physician, and he, being a coffee fiend himself, told me to pay no attention to their advice. Coffee had such a charm for me that in passing a restaurant and getting a whiff of the fragrance I could not resist a cup. I felt very lenient towards the drunkard who could not pass the saloon. Friends often urged me to try Postum, but I turned a deaf ear, saying, 'That may do for people to whom coffee is harmful, but not for me—coffee and I will never part.'

"At last, however, I bought a package of Postum, although I was sure I could not drink it. I prepared it as directed, and served it for breakfast. Well, bitter as I was against it, I must say that never before had I tasted a more delicious cup of coffee! From that day to this (more than 2 years) I have never had a desire for the old coffee. My health soon returned; the asthma disappeared, I began to sleep well and in a short time I gained 20 pounds in weight.

"One day I handed my physician the tablets he had prescribed for me, telling him I had no use for them. He stayed for dinner. When I passed him his coffee cup he remarked, 'I am glad to see you were sensible enough not to let yourself be persuaded that coffee was harmful. This is the best cup of coffee I ever drank,' he continued; 'the trouble is so few people know how to make good coffee.' When he got his second cup I told him he was drinking Postum. He was incredulous, but I convinced him, and now he uses nothing but Postum in his home and has greatly improved in health." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book "The Road to Wellville."

Our Budget

—R. B. Doan will work at Rutland, Ill., next summer.

—The work at Corydon, Ind., has been taken by Elder Fred Grimes.

—H. R. Murphy has begun work in a fine field at Soldier and Havensville, Kan.

—The work at Freeman, Ia., is now in the hands of L. C. Swan, late of Mount Ayr.

—The 14th district convention of Indiana will convene this spring with the church at Lexington.

—Chas. E. McVay will lead the music in the meeting H. A. Barnett is to hold at Pekin, Ill., this month.

—The corner stone has been laid for a new church at Scottsburg, Ind., where M. H. Jacks is the efficient pastor.

—C. C. Rowlison, of Kenton, Ohio, is in a splendid meeting, with W. H. Pinkerton, of Paducah, Ky., helping him.

—C. C. Taylor has taken the work at Hale, Mo., for quarter time and may preach for Tina also. The work is prospering in Carroll county.

—Bruce S. Kershner has been called to the church at Martinsburg, W. Va., one of the missions of the American Christian Missionary Society.

—A. Campbell's resignation at Cecil street, Toronto, has been received with deep regret. He will close his work there shortly and return to the states.

—Geo. B. Lyons, of Lyons, Kan., performed more wedding ceremonies in his country during the year 1904 than any of the forty-five ministers.

—Chas. A. Young, managing editor of the Christian Century, has been in a two weeks' meeting at Vincennes, Ind., with the pastor, William Oeschger. We have not heard final results.

—If your church has not ordered March offering supplies for foreign missions, the matter should receive attention at once. Address orders to F. M. Rains, Cor. Sec., Cincinnati, Ohio.

—Jas. D. Armistead, of Nashville, Tenn., has accepted a call to the Norwood Christian church, which is one of the children of the old Central at Cincinnati. He will enter upon his duties at once.

—Little Howard Atkinson Howe, the grandson of the national president of the C. W. B. M., has named his favorite doll "Mexico," because he heard his grandmother speak so often of that country.

—A Unitarian paper in summarizing the teaching of Theodore Parker on the subject of piety, says: "Religion and fear make superstition; religion and hatred make fanaticism; religion and love make solid piety."

—Last week the Foreign Society received $2,000 on the annuity plan from a friend in Indiana. This is his second gift of $2,000 on this plan. F. M. Rains, Cor. Sec., Cincinnati, Ohio, will give any one full information upon request.

—The church at Carlinville, Ill., has employed W. H. Applegate, of Camp Point, who takes charge the beginning of February. As the pastorate has been vacant since the first of September last the congregation is very eager to get to work.

—The church at Mattoon, Ill., is planning a missionary rally for a week in March, having each of our different boards represented during one evening of the week. It is a wise method. As a matter of education and enthusiasm we commend it to other ministers.

—A. M. Growden preached in the First Reformed church of Hamilton, O., during the revival in progress there.

—A new church has been organized at Minonk, Ill., with eighteen members. J. H. Bullock is supplying the pulpit.

—I. G. Shaw will close his work at Kewanna, Ind., the second Lord's day in March, his intention being to enter Butler college.

—May the Christian-Evangelist continue to grow, is my prayer for this coming year.

Caldwell, Kan. L. H. Barnum.

—J. L. Smith paid us a pleasant visit on his way from Pocahontas, Ia., to Eureka Springs, Ark., where he will take up the work.

—W. H. Frye wishes to take charge of mission work near a large center or hold meetings after April 1. Can furnish singer if desired.

—Kasson and Lorimor, Ia., want a preacher. H. Kilgore, J. M. Newton, and H. Smith are the elders and may be addressed at Kasson.

—Seventy-five have been added to the church at Pleasantville, Ia., since J. W. Babcock took charge and all debts have now been paid.

—R. Sellers, who has been in the evangelistic field since closing his work at Greencastle, Ind., will locate at Elwood about the middle of February.

—E. T. Hayes, who has engaged with the Macedonia church in Clinton county, Ohio, for his third year, has received thirty-seven into the fellowship.

—S. K. Hallam, minister of the church at Denton, Texas, is planning a trip to the Pacific coast in the summer. He is highly honored in our Texas ministry.

—The church at Gravity, Ia., wishes to employ a pastor for full time; one who will locate in the town desired. Moderate salary. Address J. R. Lorimer

—The South Side church of Christ, Lima, Ohio, expects to become a living link with the foreign field. It is prospering greatly under the leadership of G. H. Sims.

—Mrs. S. A Bates, who gave to the American Christian Missionary Society $5,000 for a George Bates memorial fund, is planning the foundation of a church at Irvington, Nebraska, near her own home.

—After the union evangelistic campaign W. J. Wright, national superintendent of evangelism, will assist W. F. Richardson for two weeks in the Eleventh and Locust street church, Kansas City.

—W. S. Houchins, our missionary under home board at Montreal, Canada, has been called to see his mother at Burgin, Ky. She is 82 years of age, and has had a stroke of paralysis. She is now somewhat better.

—The American Christian Missionary Society received $200 last week on the annuity plan, from a friend in Illinois. The annuity booklet will be sent to all who will write for it to the corresponding secretary, Benjamin Lyon Smith, Cincinnati, Ohio.

—E. J. Church, a United Brethren minister who recently united with the church of Christ at Jennings, La., will be glad to preach for us in the southern states, and any church needing him may address him at that point. We hear that he is a fine man.

—Sumner T. Martin reports that half the amount of money necessary to pay for two fine corner lots has been raised at Monrovia, Cal., and he is expecting that the full amount, as well as a preacher's salary, will be subscribed within the week.

—Three hundred pounds of good things! C. E. Hunt does not indicate what they were but his church evidently does not mean for him to starve, for his larder was that much heavier after a visit of about fifty of his congregation at Kidder, Mo., where the work is moving along nicely.

—Mrs. Princess Long has been giving a series of concerts through central Illinois during the last two weeks.

—B. H. Lingenfelter, for many years the successful pastor at Seattle, Wash., has resigned the work there to take effect April 1. He prefers to locate somewhere in the west or middle west, but would go anywhere where the finger of Providence would seem to point.

—The church at Murphysboro, Ill., regrets its inability to retain as its pastor Philip Evans, and very cordially commends him to the brotherhood as an honest and earnest worker. Any church needing a minister may address him at Murphysboro, or H. L. Graff, the church clerk.

—Foreign missions are not only a test of our obedience, but means of salvation from narrowness and provincialism. That only is the normal church that is the working missionary church. Some suggestions will be found in another column from Brothers McLean and Rains about the March offering.

—It is not often that we hear of the confession of a mute. In the meeting at Udell, Ia., held by Evangelists Atwood and Gardner, there was a touching scene when a mute wrote upon a blackboard, in response to the evangelist's question, "Do you believe with all your heart that Jesus is the Son of God?" the answer, "Yes."

—The indications point to a very large gathering at the congress this year which is to meet at Columbia, the Athens of Missouri. Here Christian college, one of our best female schools, is making improvement after improvement, and the Bible college building is about completed. It is hoped that the dedication of this handsome edifice may take place at the time of the congress.

—An effort is being made to establish a congregation at Porterville, Cal., a point selected by the state board. It is a good section of California for people in the east to go to. The town is a growing one, and there are already 2,000 people there. Those wishing any information about it may write to W. W. Pew, who is the missionary evangelist acting under the board.

—G. F. Bradford, who has been for three years at Eureka, Kan., is so well liked that he has been asked to remain. The local paper says that never in its history has the church been in such a prosperous condition. The congregation has removed a thousand dollar debt on the building, and over 100 additions have been made to the membership, including some of the most influential citizens.

—Benjamin L. Smith visited the church at Valparaiso January 22, and with A. L. Martin, the special missionary of that church, presented the claims of Indiana Harbor to the continued support of the church at Valparaiso, as it is our own home mission field. The result was the church voted to continue its support of the work of A L Martin as its own home missionary at Indiana Harbor. J. H. O. Smith is the pastor at Valparaiso.

—Geo. C. Ritchey, of Roseburg, Oregon, writes: "Your educational number of the Christian-Evangelist is indeed great and would have been very helpful to the coast states had you issued it Jan. 5 instead of Jan. 12. It reached here yesterday, Jan. 16, after education day. Next year may we have the educational number one week earlier? Success seems to be your close companion. May it continue so." That is one trouble with the "coast states"—they are too far away! If they could only be brought over on this side of the mountains they would be all right. Faith can remove mountains, but there is no promise about removing "coast states"(!) so we will move up our educational number one week on the calendar.

—The work at Platte City, Mo., under Louis S. Cupp moves forward. In three years there have been 185 additions, about 150 being by baptism. Brother Cupp has a large mission study class which occupies the hour of the midweek prayer-meeting, and in the absence of a city library, a public library has been started in the church, beginning with 200 volumes. The young pepple seem greatly interested in these two movements.

—A pastor who is about to leave a church writes concerning its leading members: "They do not even know where our representative papers are published." We are not surprised to learn, after this, that the church has lost its bearings largely through erroneous teaching. The church that does not keep in touch with our literature and with the general enterprises of the brotherhood, is likely to lose its bearings and drift into general uselessness.

—The Christian hospital of this city wishes a few more girls between twenty and thirty years of age, of good morals, with a grammar school education and good health, to take the training course for a nurse. For further information write to Mrs. O. C. Shedd, 4011 Pine St. This institution is a part of the National Benevolent Association, and is under its general supervision. It is doing a much-needed work in the line of Christian benevolence.

—In a great religious campaign we must have the "sinews of war," and the way to have that is to adopt a scriptural, systematic and proportionate method of giving. Send for a bundle of Brother Wharton's tract, "The Christian Use of the Tithe System," and distribute them among the members of your church. Price, three cents per copy, 25 cents per doz., and $1.50 per hundred. The tract contains 24 pages, in three chapters: I. The Tithe Principle; II. The Practice of the Tithe Principle; III. Objections Answered.

—Stephen E. Fisher realizes the value of the Bible chair work and the opportunities for it at Champaign, Ill. Writing of the University Place church he says: "The work of this church will not be what it ought to be until we can institute the Bible chair idea and thus have added facilities for presenting the great fundamentals in their simplicity. The student life here presents in fact one of our greatest opportunities for the dissemination of our plea, and our brotherhood must not pass its call unanswered. The Methodists and Presbyterians are both planning to inaugurate a work of this sort next year."

—The work is progressing at Detroit. Brother Tannar sends a fine report of the Central church. A fine lot has been given to the church for a mission and architects are now at work on plans for a chapel to cost from $10,000 to $15,000. It is hoped to complete this during 1905. "We shall then," writes Brother Tannar, "organize a Sunday-school and congregation and hope to begin a work in that part of the city which ought to mean a great deal to our cause in Detroit in coming years. The site of this proposed new church is in a part of the city that is destined to be most important as a residence section."

—The board of trustees of Eureka college has passed resolutions upon the death of Bro. Thos. E. Bondurant, late of De Land, Ill. He was for many years a faithful and efficient member of the board of trustees of Eureka college and greatly aided it by his warm sympathy, financial co-operation, and wise counsel. He was one of the most liberal supporters in building up a strong Christian college in Illinois. With his sister, Mary E. Bondurant, and other relations sincere sympathy is expressed. The deeds of such men as Brother Bondurant go on until the end of time. They live not for themselves, but for others.

—In connection with the third annual convention of the Religious Education Association which will be held in Boston from Sunday, Feb. 12, to Thursday, Feb. 16, there is being arranged an exhibition of Sunday-school apparatus, literature and methods of teaching. It is designed to make the exhibit as pedagogically complete as possible and to show the plans and methods of instruction pursued by Protestant, Roman Catholic and Jewish Sunday-schools. Communications respecting it should be addressed to Dr. Richard Morse Hodge, 700 Park Ave., New York City.

—I have often thought I would try to tell you of my enjoyment in the perusal of the Christian-Evangelist. I always turn to the reports from the churches; then to the "Easy Chair," and never fail to read "As Seen From the Dome," by Dr. Power. I had the pleasure of hearing him speak several times and must say that I think he is a Power in the church. There are so many things in the paper that are helpful to me—the Endeavor Lesson, the Midweek Prayer-meeting, etc., I cannot express my appreciation of the paper, and would be lost without it. E. H.

—Z. T. Sweeney will dedicate the new Christian church at Owensboro, Ky., on Feb. 26. The handsome edifice will represent an investment of $35,000. We will all rejoice with Bro. R. H. Crossfield in the prospect of doing even a greater work than he has done in that city. During 1904 his report shows 538 names on the roll with a gain of 84 for the year. The Tenth Legion has a membership of 22. The treasurer's report showed all bills paid, and a balance in hand. The same can be said of the auxiliary societies. $640 were raised for missions and Brother Crossfield had a total of 197 additions there and at other places where he preached during the year. W. E. Harlow will conduct a revival service for the church during April.

—The Missouri state secretary and the secretary of the Board of Church Extension came very near having a race. Both had checks of $1,000 sent to them at the beginning of the year. The first letter opened by Brother Muckley contained a check for that amount from a friend in Missouri on the annuity plan. This lifted our church extension fund up to over $445,000 which means that there is another $55,000 to be raised in order to reach the half million by the close of this year. We cannot let 1905 go out without a clear round half million dollars for the use of our Church Extension Board. The latest amount received is a gift of $400 from a friend in Texas. All money should be sent to G. W. Muckley, Corresponding Secretary, 600 Water Works Bldg., Kansas City, Missouri.

—Henry W. Schwan reports a day of great blessing and good things at Ripley, O. Benj. Wettich, who resigned a splendid position as superintendent of a German parochial school in Cincinnati in order, to use his own declaration, "to be a Disciple of Christ only and to preach Christ to my fellow countrymen," was ordained to the Christian ministry by Brother Schwan, R. H. Dodson, present pastor of the church at Ripley, assisting. The services were conducted in the German Evangelical church, where Brother Schwan had the privilege of ministering in German once each month, while he was located at Ripley, to a scattered but very devout band of Germans. The fact that Professor Wettich's father and brother are both prominent in the Lutheran ministry and that he himself has always been a Lutheran has caused a great deal of comment on the part of the general public. To quote Brother Schwan, "His own flock and our people are one in bidding him God-speed and our people regard this as God's definite leading, pointing toward larger things."

MARCH OFFERING
FOR
FOREIGN MISSIONS.
First Sunday in March

The Foreign Society does work in twelve countries, supports 143 American and English missionaries, 295 native Evangelists and helpers, thirty-eight schools and colleges and seventeen hospitals.

The following March Offering supplies are furnished the churches, free of charge:

1. March Offering Envelopes.
2. Pastoral Letters. (For Preachers only.)
3. March Offering number of the Missionary Voice.
4. Subscription Books.
5. "Great Facts" from the last Annual Report.

Order to-day, giving the number of members in your church. Be careful to give the local name of the church, as Bethel, Mt. Pleasant, Sixth Street, etc., when different from the post-office.

Address,
F. M. RAINS, Cor. Sec.,
Box 884, Cincinnati, O.

—Dr. Newell Dwight Hillis in a recent sermon at Plymouth church, Brooklyn, predicts an unequaled spiritual revival which is to sweep over the country. He says: "We have been in a hothouse condition for 20 years. We have analyzed the Bible and dogmatized the Bible, and have had heresy trials that were more dangerous than Chicago fires, and we have asked questions and answered them. We have passed from the old thought that the world was created in six days to the new thought that God is making a new world every moment. At length we understand that God is not far off, that he is not to interrupt our laws with miracles, but that he is close to man, and is living with him all the time. All this is the result of science. We are at the beginning of one of the greatest church-going epochs in all history."

—We acknowledge the receipt of a bright little calendar from Dr. Albert Buxton, president of Dexter-Houston college, Dexter, Mo. He says:

> Southeast Missouri is growing as rapidly as the "boom" regions of the pioneer frontiers—and yet, measure half way up from the northern Arkansas line to the Missouri river, and half way from the Mississippi river—in this one-fourth of Missouri, I can find only one minister residing at and giving his whole attention to one church, and only three or four more that reside in this region and give half their time to any one church. A Christian college here is a permanent fortress—an arsenal of Christianity in this region. Pray for us. Help us.

No school in any part of our state is needed more than Dexter college, and everyone who knows the situation in southeast Missouri can but sympathize with the heroic effort which Brother Buxton and those associated with him are making to build up a Christian institution in that section of our great state.

—We have received a neat pamphlet containing a sermon by Rev. John Chester Ball on the occasion of his inauguration as president of Keuka college, entitled, "Christianity a Warfare for Conquest." In an introductory note, Dr. Geo. H. Ball, who visited our convention in St. Louis refers to the occasion of the inauguration of his successor as one of great interest to himself. He says: "Even a strong and healthy man at 85 years of age necessarily expects soon to lay aside weighty responsibilities. My anxiety for a successor, every way able and worthy, has, for some time, been very deep and strong. It gave me unspeakable pleasure to find such a man among my blood relatives. * * * I continue my active service for it, as God shall give me strength and prolong my life." The able sermon, based on the great commission in Matthew, shows that the new president is likely to be a worthy successor to the venerable man who has filled the position with such distinguished ability.

Ministerial Exchange.

Churches wishing a pastor or an evangelist of experience will be put in communication with a young man by addressing J. O. Crowder, 1909 Farragut St., St. Louis, Mo.

"Any pastor or evangelist desiring a singer of exceptional ability as soloist and chorus leader may find the same by addressing me. She is a Christian lady and terms will be reasonable." H. G. BENNETT.

Jefferson City, Mo.

Charles E. McVay, singing evangelist, is open for an engagement in March. Can give popular song recital to help pay expense of meetings. Address, Benkelman, Neb.

B. B. Burton, 1109 26th St., Des Moines, Ia., desires to hold a meeting in May, also two summer meetings. He can also fill several Chautauqua dates.

C. Manly Rice, 58 Virginia St., Wheeling, W. Va., desires to correspond with a male singing evangelist having a sympathetic voice, who is a good soloist and choir director. Meeting to begin soon.

Philip Evans, 405 N. 9th St., Murphysboro, Ill., wishes to receive propositions regarding a pastorate in Illinois, Missouri or Iowa, paying from $800 to $1,000 per year.

J. J. Limerick, Carrollton, Mo., is open for an engagement as pastor or for meetings.

H. C. Williams, 3308 Lincoln Blvd., Omaha, Neb., will correspond with churches needing a minister.

W. F. Shearer, Angola, Ind., is open for an engagement to hold a meeting in February. Can furnish singer if desired.

The church at Lamont, Okla., wishes a minister, married man under fifty years of age preferred, for half or three-fourths time. Will pay at the rate of $600 per year.

J. S. CALVERT, elder.

Dedication at South Haven, Kansas.

It was a long trip from Wabash, Indiana, to South Haven, Kansas. But it was a most joyful occasion when we met with the faithful brethren, under the wise leadership of their devoted pastor, Bro. J. M. Morrison, and dedicated their new and beautiful house of worship with all of the indebtedness provided for. Their house is modern in all of its designs, and will make a most comfortable place for worship. On account of crop failure in that part of Kansas for two years running, it required a great struggle on the part of these devoted men and women of God to build and furnish the house. But they proved themselves equal to the task, and they have completed the work.

Wabash, Indiana. L. L. CARPENTER.

GETTING AHEAD

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE,
921 Chestnut St., Philadelphia.

Send for (free) descriptive booklets. We do business through correspondence.

Omaha's Union Meeting.

The churches of Christ in Omaha are uniting with the other city churches in a forward evangelistic movement. There are about fifty different congregations engaged in the campaign. Our two faithful pastors, Bro. S. D. Dutcher and Bro. H. J. Kirschstein, are each preaching one week according to the plan adopted—Brother Dutcher at the Westminster Presbyterian and Brother Kirschstein at the Castellar Presbyterian church. The meetings are to continue three weeks. Much good is looked for and a widespread interest is being manifested. Indirectly the joining of forces is bound to result in benefit to the cause of primitive Christianity in Omaha. It is putting our people in touch with portions of the city not hitherto reached except in an indirect way, and will give the people of those communities a chance to get acquainted with the people and preachers devoted to the restoration movement. Protracted meetings in both the North Side and the First churches will probably be held later in the season. LOUIS R. SMITH.

Omaha, Neb.

The Revival in Denver, Colorado.

[In a letter to the editor under date of Jan. 20, Brother Tyler writes thus concerning the great revival at Denver.]

We are in the midst of the most intense religious interest, in Denver, that I have ever seen.

The South Broadway Christian church is the center of one of the ten districts into which the city is divided. It is crowded every night, and is full every day. Cards are used on which are the words: "I have an honest desire to live a Christian life." There is a place in which to write the name of the church of one's preference; about 100 persons have expressed a preference for the South Broadway Christian church.

I cannot, in a brief note, tell you a tithe of the good things that are coming to pass in these days and in this part of the world and that I am fairly bursting to proclaim. To-day was observed as a day of prayer in Denver. This is Friday, Jan. 20, 1905. Business houses were closed from 11:30 to 2:00 o'clock. The mayor issued an order closing all city offices and suspending business during this time. Great meetings were held in the Tabor opera house, the Curtis theatre, and the Coliseum. The governor left his office in the state house to hear J. Wilbur Chapman preach in the Tabor opera house. This is enough for the present. As soon as I can find time to do so I will tell the readers of the CHRISTIAN-EVANGELIST about this most wonderful campaign. Cannot say more now. B. B. TYLER.

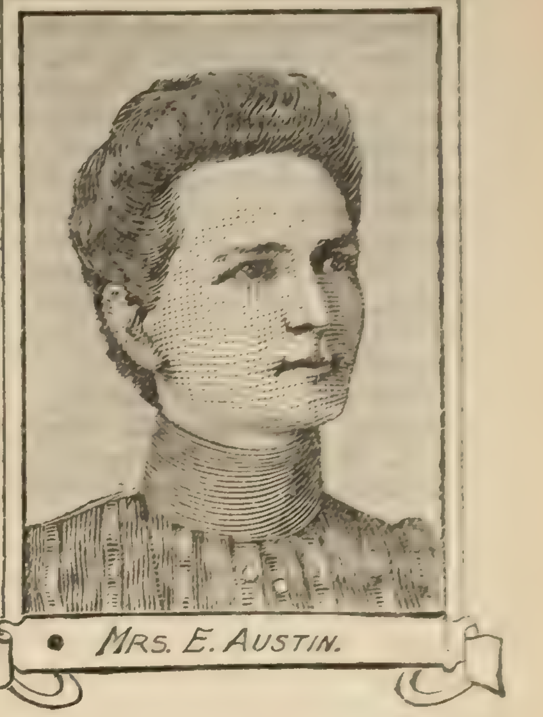
158 South Pennsylvania Avenue.

How We Established a Church.

There are many towns in the same condition that Junction City, Kansas, was in. But there is no reason why they should not have a Christian church if the people have the love of Christ in their hearts and sufficient energy to go to work with the determination to "*have*" a church. In the early spring of 1904, J. W. Scott (our present elder) and myself advertised for those who were former members of the Christian church. A few readily responded and took up the work with us of finding others. Some we found were "*cold*" and tried to discourage our work, for they "thought there were plenty of churches in the city." These were either afraid of the tax on their pocketbooks or of being unpopular with other churches, if they lent their aid for a new church. Many such obstacles confronted us, but thank God we surmounted them all for Christ's sake. May 22, of 1904, we organized the church with 19 members, and began to hold communion services, prayer-meetings, and Sunday-school, and these meetings have been of great comfort and joy, and in the future those few, like Christ's Disciples, will look back upon those hours with great pleasure. To-day we are proud to state that we have enrolled in the church and Sunday-school 70 members; have leased a church for five years; employed a pastor (F. M. Branic), who will begin his work Feb. 1 with a revival meeting; and we have abundant resources for meeting all financial obligations and the Christian church of Junction City is an established fact.

ROBERT L. READY, Clerk.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.


MRS. E. AUSTIN.

An interesting letter to our readers from Mrs. E. Austin, of New York City.

Brooklyn, N. Y., Nov. 9th, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,

Mrs. E. Austin.

19 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

The Chicago Campaign.

The evangelistic campaign of our churches here is progressing, to the encouragement of all who are co-operating in it. Our force was strengthened last week by the coming of F. L. Moffett, of Centerville, Iowa, to lead the forces at the Douglas Park church. Thus far, with one exception, every co-operating church has had a number of accessions during the campaign. The largest number gained thus far is that of the Metropolitan church, 48. This church, however, has been conducting its meetings for one week longer than the other churches. The Austin church is second, with 44 accessions. The First church is third, with 22. There have been reported, to date, 190 accessions to the various churches.

The down-town noonday meetings have grown steadily in interest and attendance. Bro. H. O. Breeden, of Des Moines, Iowa, addressed the largest audience of the campaign on the closing day of his service here. This week the central noonday meeting was addressed on Monday by H. A. Northcutt, of Kirksville, Mo.; on Tuesday by J. H. O. Smith, of Valparaiso, Ind., and the Wednesday meeting, by J. P. Rice, of South Bend, Ind. The meeting on Thursday will be addressed by F. L. Moffett, of Centerville, Iowa. Friday is to be a grand rally day, when the work of the campaign will be reviewed and reports given. Brothers I. W. Lowman, of De Land, Ill., J. J. Taylor, of Connersville, Ind., W. A. A. Harris, of Kentucky, Geo. B. Stewart, of Dayton, Ohio, and local pastors will speak on that day. Each day in these meetings the invitation of the gospel is extended, and the attempt is made to discover those who have been connected with our churches in other places and not now identified with local congregations. A storm is now upon us, and it remains to be seen how seriously it will affect the progress of the work.

GUY HOOVER, Sec.,
Evangelistic Campaign Com.

The Conference Committee.

So widely scattered are the members of the Free Baptist conference committee that it has seemed impossible to get any considerable number together. However, by correspondence it has been generally agreed that Robert Moffett, of Cleveland, shall act as secretary of the committee, and a meeting will be called at the earliest favorable date.

The hope has been expressed by some members of the Free Baptist committee that we may have an extended conference during the summer. We must be at least well ready for that. It seems to be generally felt, I think, that our larger acquaintance is favorable to our full union. We can at least make progress by cultivating a kindly acquaintance. I am very sure that any who oppose this will make an unusually sad mistake.

Hiram College. E. B. WAKEFIELD.

Easter Services Ready.

The Christian Publishing Company's presses have just turned out for the National Benevolent Association thousands of copies of a beautiful Easter exercise, by Palmer Hartsough and the Fillmores, entitled "Easter Joy." The association will send this exercise free of cost to all Bible-schools and church societies wishing to present it on Easter night. Since this is the only day on which appeals are made for church benevolences, and because of the dearness of this ministry to the heart of the Master, we heartily commend this service to all our congregations everywhere.

BROWN'S BRONCHIAL TROCHES

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The Cleveland Campaign.

The meetings are doing quite well. The local interest in each church is reported good. In the first 15 days 184 additions were reported. The greatest number of additions at any one place is Miles Ave. with 76. While Cedar Ave. is a church of several years' standing, yet this is the first meeting ever held in the church. So far there have been 22 added there. Not only are additions being won, but Pastor Wise reports the best audiences he has ever seen in the house. Everybody who knows G. W. Moore, knows that the preaching is of the highest order. At the preachers' meeting at the Y. M. C. A. building, Monday, Jan. 23, it was moved to have another effort of like character next year, and a committee was appointed to begin the preparations. It takes some time to learn how to do a thing right. All things considered, the Cleveland meetings have been very successful so far.

A Great Church Convention.

In Des Moines, Iowa, June 22-28 will be held what promises to be the largest church convention ever held in Iowa. At that time the Christian church (Disciples of Christ) will hold their jubilee convention, celebrating the completion of fifty years' missionary work of that church in the state.

Fifty years ago that church had seven ministers, 37 congregations and 3,000 members in Iowa. They now have 327 ministers, 485 congregations and 60,000 members in the state. Strenuous efforts are being made to have this gathering eclipse any gathering of the kind that has ever been held in the state and it will not be at all surprising if 25,000 people attend these sessions. The church is waging a strenuous evangelistic campaign this year. They have their hearts set on winning 10,000 souls for Christ during the year and have for their motto "Each One Win One." The ministers and churches are unitedly pushing the interest of the convention and are taking offerings in their respective congregations to support the missions of the state.

For further information, address,

B. S. DENNY, Des Moines, Cor. Sec.
J. M. LUCAS, Des Moines, Treasurer.
W. V. WILCOX, Des Moines, Ch'm.
Com. on Arrangements.

The Christian Lesson Commentary.

The volume for 1905 is equal to any one of the preceding nineteen volumes. This book is a real aid to those who follow the international Sunday-school lessons either as pupils, or as teachers. For six months in 1905 the studies will be in the gospel of John. The "Harmony," in this book, of the four gospels, is alone worth the price of the volume to those who will take up the study of "The Life of Christ" and who have not a "Harmony." This is an *eclectic* work. The "helps" have been gathered from a wide field.

B. B. TYLER.

* * *

The Christian Lesson Commentary on the Sunday-school Lessons for 1905, by W. W. Dowling, is a substantial volume published by the Christian Publishing Co., of St. Louis, for the use of advanced students and teachers. The helps given are extensive and eclectic and a useful feature is the Dictionary of Scripture Proper Names at the end of the volume. Copious illustrations, chronologies, summaries, etc., add to its value. This is the twentieth year of its appearance as a lesson help.—*The Canadian Congregationalist.*

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NEWS FROM MANY FIELDS

New York Letter.

The twelfth annual conference of the Foreign Mission Boards of the United States and Canada was held in New York, Jan. 11 and 12. It is the custom for one of the boards to entertain the conference at luncheon the two days of the conference, so our F. C. M. S. did the entertaining this year, and did it gracefully and with credit to our great brotherhood. Secretary Rains was chairman of the committee of arrangements, and also presided at one session of the conference. Among the topics discussed were these: ''Arbitration,'' ''Young People's Missionary Movements,'' ''Missionary Exhibits,'' ''How to Enlist and Cultivate Large Givers to Foreign Missions,'' ''Missionary Magazines—Value to Society, Make-up and Distribution,'' ''The Outlook in the Congo Free State,'' ''The Relation of Missions to the Native Church and Its Leaders,'' and many other themes of interest in the work of evangelizing the world. All the larger missionary societies of the country are co-operating through this agency, and the effect is mutually beneficial to each and all of them. The next annual conference will meet in Nashville in February, 1906, just a few days in advance of the Student Volunteers' Convention. At these conferences one also comes in touch more or less with missionaries, at home on furlough, who add much to the value of the convention by their practical suggestions.

While in the city F. M. Rains held two missionary rallies, one at the church on 169th street and one at the church on 56th street. Dr. Macklin will remain in this city for a few weeks to do some work along special lines and then will go to Philadelphia to pursue certain medical studies at the Jefferson medical college.

At a recent meeting of the Lotus club of this city Professor Henry Van Dyke, of Princeton, was the guest of honor. Dr. Van Dyke, responding to a toast, spoke of two things in particular: Preachers and writers. He claimed that one of the surest measures of a preacher's success is the number of true and tried friends he can make; and in order for a man to make friends he must be friendly toward men, he must be the opposite of what the old Scotchman said of his minister, ''He is invisible six days in the week, and incomprehensible on the seventh.'' If the preacher is ever tempted to climb up in his theological sycamore tree, if he be a man of perception he should heed the cry he must sometimes hear from the crowd: ''Zaccheus, come down.'' It is when he can live with his fellowmen on a footing where he makes them realize that he has the same temptations and struggles to contend with that he can be most helpful to them, and then he is liable to find in their friendship his best reward. In speaking of his literary work Dr. Van Dyke said: ''I am fond enough of the honest dollar to be happy that the pay of writers is better than it used to be. In order for one to become a literary success it is not necessary to have his hair growing half way down his back, nor is it necessary to live in literary society. I could not get into the blood-and-thunder school of modern fiction, nor into the thud-and-blunder school of modern criticism, nor into the neurotic nor the tommy-rotic school of poetry.'' ''After all,'' said he, ''the ethical interest is the supreme ideal of life, for he who emasculates himself until he is unable to tell the difference between good and evil, between right and wrong, incapacitates himself as a writer, and yet a writer is not a preacher, and literature is not the pulpit.''

Professor Franklin H. Giddings, of Columbia university, was the speaker at the January meeting of the Disciples' union of New York, which was held at the church on 119th street, Jan. 10. His topic was ''The Present-Day Trend of Social Evolution,'' in the discussion of which he claimed that human society has made steady progress through all the centuries, though at times it seemed, looking at certain periods of history and certain people, that no advancement was being made. Rythmic progress was the phrase he used to describe the development of society, along the lines of politics, religion, industry and business. He claims that we are rapidly tending towards what is regarded as socialism by many people, which means either public ownership or public control of most, if not all, the public facilities in the United States. This doctrine has been in practical operation on the continent of Europe for many years, and in England pretty nearly all the street railways are owned by the respective English cities. And every year finds a considerable number of our cities added to the list of those which are doing this sort of thing. He predicted that within the next few years all public utilities will pass into the possession or the control of the people in general. The cry of liberty is raised against this idea. But he claims that we have not as a nation yet learned what liberty means. The Pilgrims and the Puritans came to this country not to secure individual liberty for themselves or any one else, but a group liberty. If any man among them dared to think or to act independently of the group to which he belonged, woe unto him. He was allowed to go to Rhode Island, if he would hurry. He says individual liberty came into this country, or began, in the days of Andrew Jackson, and it started among the people of the Mississippi valley, and was a result of the pioneer life of the preceding decades. He also claims that our social pyramid is upside down and we are just beginning to see it. For the last twenty-five years our legislatures, state and national, have been making laws to bind the individual and curtail his rights; and all the while we have been giving increased prerogatives to corporations. But we have already begun to turn in the other direction. By a study of the rythmic progress of society we see how this has worked in the past. Time was when men were bound to their clan, tribe, feudal lord, or to their parish, as now they are bound to their trade union, trust, or to their sect. All this indicates the absence of real individual liberty. It is bondage. But now men may leave their party, religious sect, trade or their trade union and the like without being disgraced. Real progress is being made and in the end we will have union in liberty and liberty in union in a degree in which we have not had these things. His speech was clear, thoughtful, and in the most dispassionate style. S. T. Willis.

* * *

Our Young Folks.

Our Young Folks, published by the Christian Publishing Co., 1522 Locust St., St. Louis, 75 cents a year, is a splendid weekly for young people, not only as a help in Sunday-school and Christian Endeavor work, but as well suited to develop a high moral and spiritual tone. Such literature is one of the best aids to training up the young in the way they should go. Try it for your boys and girls. It stands at the head of the list of its kind.—*Texas Missions.*

The Land of Roses and Magnolias.

The Soniat Ave. Christian church, New Orleans, was organized last April with 23 members. Their number was increased during last year to 37 members. They secured a property which is now worth $7,000 or $8,000 and has a debt of only $3,000 (to the Church Extension Board). The building is nicely finished and furnished. The baptistry is elevated above the platform, and has heavy curtains hung over it, stretching across its middle lengthwise. It is the best arrangement for a baptistry I have seen anywhere—better than sliding doors, rolling floors, or drop curtains. The work accomplished is the best testimony to the devotion of this handful of workers.

I began work as their pastor on Jan. 1. There were two additions the first Lord's day, one by letter and one by baptism from the Episcopalians, one from the Baptists the second Lord's day, and three by statement last Sunday. The prospects are bright for the future.

On last Friday night the church gave an elegant reception in my honor. Baptists, Methodists, Presbyterians, Episcopalians, Catholics and Jews were present. Brethren Wilkinson and Merrill, pastor of the Rayne Memorial Methodist and Valence St. Baptist churches, respectively, made very complimentary speeches. Bro. A. M. Denholme, general manager of the New Orleans Item, one of our elders and our efficient Sunday-school superintendent, made the address of welcome.

The American Christian Missionary Society is fostering this new work in this great city. New Orleans, on account of the Panama canal, promises to become the central city in the western hemisphere. It is growing rapidly—now has over 300,000 people. It is a cosmopolitan city, and here the nations of the earth may be reached. French, Italians and Spanish give it a Latin atmosphere. Forty per cent of the population is said to be Roman Catholic. The Soniat church is in a splendid uptown district, where the chances for growth are good. Already I hear whisperings of a third church.

Bro. T. B. Larrimore has been in a meeting with the First church since Jan. 1. This church is taking on new life, and the membership express themselves as highly pleased with Brother Larrimore's preaching. There have been two additions by statement. The meeting still continues.

The writer is much pleased with the beauty of this city, and its opportunities for work. He is in love with the people. They have a way of wooing that is irresistible.

Will the brethren at large please send to me the names of Christians moving to this city? It is said that there are enough people here who should be affiliated with us to give us the largest Protestant membership in the city. Is it not the pastor's business to look after his sheep, even when they wander away from his fold? Marcellus R. Ely.

1133 Nashville Ave., New Orleans.

* * *

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Christian Publishing Company
1522 Locust St., St. Louis, Mo

Ohio Letter.

J. Herman Dodd, of the Franklin avenue church in Columbus, is assisting J. L. Garvin in the First church in Youngstown in a meeting this month.

S. H. Bartlett will preach in a meeting with the Third church in Youngstown beginning Feb. 6. L. J. McConnell is the minister at the Third church.

J. E. Lynn was taken sick at the beginning of his meeting in Warren and M. L. Bates was summoned from Newark, N. J., to do the pulpit work.

The new church house at Blanchester will be dedicated to the service of God Sunday, Feb. 5. Chas. C. Smith has done heroic service there and this is the fruitage. Secretary Bartlett will be the preacher on this happy occasion.

Ohio extends a cordial hand to O. D. Maple who comes to Marion from Iowa. There is a great field at Marion that will yield to patience, tact and hard work.

I. J. Cahill began a meeting in the Central church at Dayton, Sunday, Jan. 22. The meeting will be held by home forces entirely.

Percy H. Wilson is preaching for the Springfield meeting. After the meeting at Wilmington, with E. J. Meacham, James Small will come to Elyria and assist John P. Sala.

Four or five good men who could work for $600 per year can find places in Ohio by addressing this scribe.

Priest and Hackleman are waging a warfare against sin at the Central church in Columbus this month. C. A. FREER.

Collinwood, O.

❖ ❖

A Fine Record.

At the annual business meeting of the First church reports were read from 12 departments. Of many prosperous years perhaps the one just closed was the most prosperous. It certainly was from the standpoint of money, $8,765 was raised for all purposes including missions, charities, current expenses, repairs, etc. Of this $1,250 was paid into the Foreign Christian Missionary Society. In addition to this not less than $1,000 from individual members is known to have been given through private channels. Including their own pastor six workers are kept in the field for all their time, and one other is supported by a brother and sister of the congregation. The active roll of membership is 911, with 152 retired from the active roll. The congregation is by no means wealthy. The amount raised comes from a multiplicity of givers, rather than large sums from a few. One feature of this church is that no paid socials, entertainments or bazars of any kind are resorted to as a means of raising funds. There have been added to the church 101 members during the year. This was without outside evangelistic aid to the pastor.

This is near the end of Bro. J. G. Slayter's fifth year here. The success of the church is largely owing to his indefatigable zeal, his physical endurance, the genial sunshine of his heart and his powerful gospel preaching, utterly devoid of any sensational element. Perhaps the most effectual door open to him is his large Bible class. During the year the average weekly attendance has been about 150. At least 50 per cent of those brought into the church came through this class, and the secret of his success seems to be his application of the Sunday-school lesson to the daily lives of the people, together with a painstaking care to keeping up the attendance.

Another powerful instrument of the church is "The Brotherhood." This meets one night in each month. Sociological questions are discussed by either local or outside talent. The membership is 89, with an average attendance of over 100. Men meet each other as men. All artificial walls which separate brother from brother are removed. It promises to be a strong factor for good citizenship in this city. Since the organization of this club three years ago three other similar clubs have been organized. They have met once in joint session.

By the drawing power of a good choir, by Brother Slayter's plain, easy, practical, everyday gospel preaching, and by the combined activities of a harmonious and devoted church, splendid audiences are gathered together, weekly, morning and evening, winter and summer, and it is truly delightful to see the power which the gospel has over the people in these mercenary days of hurry and drive, of selfishness and worldly-mindedness.

Akron, Ohio. B. C. CAYWOOD.

❖ ❖

NERVOUS DYSPEPSIA.

A CURE FOR ALL.

Not a Patent Cure-all, Nor a Modern Miracle, But Simply a Rational Cure for Dyspepsia.

In these days of humbuggery and deception, the manufacturers of patent medicines, as a rule, seem to think their medicines will not sell unless they claim that it will cure every disease under the sun. And they never think of leaving out dyspepsia and stomach troubles. They are sure to claim that their nostrum is absolutely certain to cure every dyspeptic and he need look no further.

In the face of these absurd claims it is refreshing to note that the proprietors of Stuart's Dyspepsia Tablets have carefully refrained from making any undue claims or false representations regarding the merits of this most excellent remedy for dyspepsia and stomach troubles. They make but one claim for it, and that is, that for indigestion and various stomach troubles, Stuart's Dyspepsia Tablets is a radical cure. They go no farther than this, and any man or woman suffering from indigestion, chronic or nervous dyspepsia, who will give the remedy a trial, will find that nothing is claimed for it that the facts will not fully sustain.

It is a modern discovery, composed of harmless vegetable ingredients acceptable to the weakest or most delicate stomach. Its great success in curing stomach troubles is due to the fact that the medicinal properties are such that it will digest whatever wholesome food is taken into the stomach, no matter whether the stomach is in good working order or not. It rests the overworked organ and replenishes the body, the blood, the nerves, creating a healthy appetite, giving refreshing sleep and the blessings which always accompany a good digestion and proper assimilation food.

In using Stuart's Dyspepsia Tablets, no dieting is required. Simply eat plenty of wholesome food and take these Tablets at each meal, thus assisting and resting the stomach, which rapidly regains its proper digestive power, when the Tablets will be no longer required.

Nervous Dyspepsia is simply a condition in which some portion or portions of the nervous system are not properly nourished. Good digestion invigorates the nervous system and every organ in the body.

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Mississippi.

My first year's work for the Meridian church closed Dec. 31 and I have accepted a call for 1905. The work in many respects has been very pleasant. The membership is now 150 including 34 additions during the year. The church raised $557 to liquidate the church extension debt; gave $10 for church extension; $20 for foreign missions; $36 for home missions; $100 for the state work; $23.50 for the new church building at Hickory, Miss., besides other offerings, for the orphans' home, etc. The total raised for all purposes was about $2,000, which does well for such a small congregation. Our Sunday-school has one of the very best men for its superintendent, Bro. S. K. Cozine, formerly of Lexington, Ky., and a member of the Central church, and our officers have been faithful.

A summary of our year's work would be incomplete without mention being made of the glorious meeting we had in September, conducted by R. H. Crossfield, of Owensboro, Ky., which resulted in the saving of many souls, as well as being a great spiritual uplift to the church. We are already planning for our meeting to be held in April by Bro. O. P. Spiegel, of Birmingham.

Our cause in Mississippi has been greatly strengthened by the faithful work of the state evangelist, Bro. W. W. Phares, but on account of ill health he has been forced to resign and will serve the church at McComb. We hope soon to have a good man to succeed him, to carry out his well formed plans for the success of our plea in Mississippi.

A. T. Felix, formerly of Bardstown, Ky., has accepted the work at Fayette; Brother Holton, of California, has taken the work at Hattiesburg, and is making an excellent beginning.

Aberdeen is without a preacher, Brother Nutter having gone back to Kentucky. We hope soon to hear that a good man has been secured to preach there.

The Mississippi Christian, edited by M. F. Harmon, at Jackson, has changed its name to The Christian Messenger, and is a great help to the churches throughout the state.

Meridian, Miss. W. M. BAKER.

* *

A Few Suggestions.

The time for the annual offering for foreign missions in the churches is again near at hand. The first Lord's day in March is not far away. The Foreign Society has larger obligations now than ever before. The number of missionary workers is 438, the number of schools and colleges being supported is thirty-eight, the number of hospitals and dispensaries is seventeen, and the number of orphans is over 400. Careful plans should be made for an unprecedented offering. We venture to make a few suggestions to the brethren everywhere.

1. Talk right out about the March offering as a matter of course, as you would about a baptismal service or the Lord's supper. The duty of this offering is just as binding in the scriptures as either of the institutions mentioned.

2. Do not fail to make thorough preparation. Every detail for the offering should be looked after with scrupulous care. Without this it will not be a success.

3. Much depends upon the way the offering is announced. The announcement should be made with moral earnestness and with great expectancy. A timid, half-apologetic announcement invites failure.

4. Divide the church into sections or districts and select a live, wide-awake, interested solicitor to secure subscriptions from every member in each section. This method has proved very successful wherever adopted. In this way some individual members will contribute as much as the whole church gave last year And we suggest that each member be asked for a definite and creditable amount, and not for an uncertain, pitiful "something." Pitch the giving on a high plane.

5. It is important that an offering be secured from *every member*. Work to increase the number of givers as you would labor to increase the membership of your church. By this method some churches have made their greatest advances. The lamented George Darsie emphasized this plan during his successful twenty-seven years' ministry at Frankfort, Ky. Try to get every member to at least support a missionary for one day by giving $1.65. Ask others to support a missionary for a week by giving $11.55. Others will support a missionary for a month by giving $50.

6. Plan for a foreign mission rally in your church Sunday night, February 19. Some preachers and church officers regard this as one of the greatest meetings in the church during the whole year. They have the churches crowded with eager, interested people.

7. Determine to raise not less than your apportionment This is only the minimum of what the church can and ought to give.

8. Make good use of the March offering envelopes. Place these in the hands of every member of the church in good time before the first Sunday in March. The envelopes are always helpful when faithfully used.

A. McLEAN,
F. M. RAINS.

* *

After Exposure

to freezing weather, heal chapped hands and face, chilblains and frost-bitten fingers and toes with POND'S EXTRACT.

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This plan has met with the success it deserves, and the saving to the buyer ranges from $10 to $40 on an order, according to the price of the job furnished. This is the only company in Ohio making all their own carriages, buggies and harness in their own factory, and selling them exclusively to the mail order buyer. Naturally the prices are much lower than the ordinary dealer can meet, and the price saved in the purchase goes into the buyer's pocket.

Every one contemplating the purchase of a carriage, buggy or horse trappings of any sort should write a postal card to the company for their handsome illustrated catalogue, which gives complete information as to their way of dealing.

The Need of the Hour.

(Continued from page 140.)

of God.'' When the thought of self-satisfaction, or conceit of one's piety, gets fixed in the mind there is an end of all spiritual growth. One of the surest signs that a soul is getting nearer to God is a growing sensitiveness to sin. There is, indeed, great difference between a moral man and an immoral one, between kindness and brutality, between culture and boorishness; but there is an immeasurably greater difference between the best man that ever lived and God. If you play the violin compare your performance with Paganini. If you paint, put your work alongside an Angelo or a Raphael. The orator does not pattern after some provincial stump speaker, but takes for his models Demosthenes and Pitt and Burke. A candle is better than no light at all in the dark, but a candle casts a shadow in the track of a great modern searchlight; and the searchlight itself fades out in the blaze of the noonday sun.

I once heard F. B. Meyer, of London, tell a story of a visit he made to one of his parishioners who was a washerwoman. She lived in a garret and her day's work hung out upon an adjoining roof. With the blackened roofs and chimneys of sooty London as a background the clothes looked very white and clean. Mr. Meyer complimented his parishioner upon her work, and she was of course greatly pleased. But during the call a snowstorm came up and everything was covered with the beautiful mantle of white. This made the clothes look yellow and dingy. Mr. Meyer humorously called attention to this fact as he was leaving, but the good washerwoman replied, ''Ah, but Mr. Meyer, who can stand against God Almighty's whiteness!'' When we bring ourselves into the presence of God we fall upon our faces, with Isaiah, crying ''Undone!'' One of the greatest dangers of the spiritual life is a callousness, an insensibility to sin; and this is a constant danger, for sin is such a common thing; we hear about it and read about it every day. The very atmosphere we breathe seems saturated with it. It is almost inevitable that we should come to think lightly of it. We think of it as a misfortune, as a natural imperfection, and not as a malignant disease, whose poison is in our very heart. Let us not be deceived. How Christ tore the masks from men's lives in this respect! With him sin was no mere ceremonial thing, but a moral taint which must be gotten rid of at all cost. ''If thy right eye cause thee to sin, pluck it out! If thy right arm, cut it off! Better enter into life maimed than that all should be lost!'' To the apostle Paul sin was no shadow, but an awful reality! Read the seventh chapter of Romans, and you get a glimpse of the tremendous struggle that went on in his own soul. How can any man with the scroll of the centuries unrolled before him think lightly of sin? What tragedies, darkened lives, broken homes, ruined nations, tears, agony and bloodshed are its heritage to the world! If you think lightly of sin, beware! It is only because you have been benumbed by it. If you go to the closet of the purest saint you know, you will hear him exclaim upon his knees, ''God be merciful to me, a sinner!'' But if you would get an adequate conception of the awfulness of sin go to Gethsemane and Calvary! There you see sin as a shadow across the face of God. There you see love suffering that sin may be removed. At that scene the human heart grows tender and sin becomes increasingly hideous. Then it is that we can sing

> ''Just as I am, thy love unknown
> Has broken every barrier down;
> Now to be thine, yea thine alone,
> O Lamb of God, I come! I come!''

It is only the vision of God that can give us the true vision of self and sin.

Next there comes the interesting episode of the angel flying with the coal of fire to touch Isaiah's mouth, saying, ''This hath touched thy lips and thine iniquity is taken away and thy sins are forgiven.'' How swift and sure is God's forgiveness when once we recognize our sin and turn from it.

Then follows Isaiah's consecration: ''I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I, send me;'' anywhere, however difficult or obscure the field, at home or abroad, in the quiet country or the crowded slums of a great city; I am ready for the baptism of toil and suffering, ready for the task, whatever it may be. It is a human soul that God must have to do his work; it cannot be done through a book; it cannot be done by machinery. His message can come only from the lips that have been touched by the coal from off the altar. Only those whose lives have been cleansed by the power of God can be used for the extension of his kingdom.

After this new vision of God and self life can never be the same. Dannecker, the German sculptor, once spent two years upon a statue of the Christ. When it was finished he called in a little child to see if she would recognize it. ''It is some great man,'' she said—and Dannecker knew that he had failed. Disappointed and saddened, he went to work again; and after he had wrought six years once more the task was finished. Again he called a little child; and while she looked upon the statue, unconsciously she moved toward it, murmuring, ''Suffer little children to come unto me''—and the sculptor knew that this time he had succeeded. The instinct of the child was a better judgment than any jury of critics. It was after this that Napoleon desired him to carve a statue of Venus; Dannecker declined the commission, saying that after he had had a vision of the Christ he could not use his gifts in producing a heathen goddess.

In all our service we need this vision of God. That alone brings the transformation. You may listen to preaching all your days and yet be just as hard and censorious, just as faultfinding in the home, just as clever in driving unscrupulous bargains in your business; but at last there comes an hour in which all this is changed; it is the hour in which you get a vision of The King, and of yourself, and of the fearful price you are paying for every sin. It may come to you in the midst of a great, seething city like this; it may come even at this very hour. You go to your home and say, ''Yes, this is my home, but it is to me a more sacred place than ever before. These are the dear ones God has given me; henceforth I love them with a new love.'' To-morrow you go down town and you say, ''This is my business, but I come to it to-day with clean hands, which shall never again be soiled with anything dishonest or dishonorable.'' You have had a vision of The King, and life is richer, duty sweeter, earth more attractive, and heaven more sure.

✻ ✻

HAVE YOU NO FRIENDS in any town or ,community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, LeRoy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Fairhope, Jan. 18 —Well received. Meeting continues. Four confessions. Brother Hill came over the bay to-day and will assist to-night. I will begin a meeting at Meadow Spring Friday night, expecting S. P. Spiegel to come later when Fairhope has finished.—J. F. CALLAHAN.

ARKANSAS.

Bald Knob, Jan. 23.—A short meeting out in the country at Hebron, resulted in taking three confessions. The work was done under many difficulties. They want another meeting next summer.—JAMES H. BROOKS.

Fayetteville, Jan. 26.—There were four conversions at the First church last Sunday.—N. M. RAGLAND.

ARIZONA.

Phoenix, Jan. 16.—We had a fine day yesterday. There were six added, three by confession, three by statement. We organized a church at Tempe, a near by city, with 24 members and a Sunday-school with 45 pupils on last Sunday. They have a splendid hall, and are well equipped for the future I will continue to preach for them on Sunday afternoon until they can do better.—D. D. BOYLE.

Phoenix, Jan. 23.—Four added yesterday, three confessions, five last Sunday, three baptisms. The work grows and I will continue with this church indefinitely.—D. D. BOYLE.

CALIFORNIA.

Monrovia, Jan. 23.—Four more added yesterday, one confession. Organization of church effected with 27 members. Sunday-school officers chosen. Second session of Sunday-school with fine increase over last Lord's day; 12 in boys' class and 10 in young women's class.—SUMNER T. MARTIN, J. A. CARROLL, evangelists.

COLORADO.

Colorado Springs, Jan. 27.—One hundred and nine additions. Home forces. One hundred and seventy dollars for Colorado missions.—CRAYTON S. BROOKS.

DISTRICT OF COLUMBIA.

Washington, Jan. 23.—Just closed a 17 days' meeting with the historic Beaver Creek church of Maryland, resulting in 22 accessions: 21 by confession and baptism and one by statement. Despite muddy roads, snow drifts, dark nights and other hindrances, we had good audiences all the way through, and I regard this as one of the happiest meetings of my life. No truer people are to be found than in this community. W. S. Hoye has been their faithful minister for 21 years. Our stay at his home was very pleasant.—J. MURRAY TAYLOR.

IDAHO.

Boise, Jan. 17.—The Lord is blessing us greatly. Since taking the work, Nov. 20, there have been 19 added to our forces—14 in the last three Sundays. We are reaping the abundant harvest from the faithful sowing of our good Brother Wright and his faithful wife. Faithfully he has served the church at this place, and it is only because of his health that he leaves. We will have a new tabernacle in a few weeks that will seat 700 people. We expect a great year's work.—EDW. B. HARRIS.

ILLINOIS.

Plymouth, Jan. 23.—We held a three weeks' meeting at Caney, Kan., in December. Ten identified themselves by letter, many of whom, though among the best people in town, could not before be induced to do so. One come from the Baptists and one by confession. I was ill the last three evenings and Brother Charlton filled the pulpit. We desire to locate with a live, working church with a good field from which to be strengthened. I am recovering my health and strength at home while Mrs. Walton gives a series of concerts in Kansas.—J. ARVILLE WALTON AND WIFE, evangelists.

Chicago, Jan. 20. Our meeting has been in progress 12 days with 30 additions to date.—GEORGE A. CAMPBELL, pastor; H. A. NORTHCUTT, evangelist.

Lake Fork, Jan. 24.—Closed the year at Bellflower, Jan. 1, with 64 additions, 34 by baptism. Raised for all purposes about $1,200; out of debt and money on hand. Began revival here Jan. 13 with home forces. Congregations large and interest good. One man restored who has been a backslider 14 years. Meeting continues.—J. D. WILLIAMS, minister.

Belle Plains, Jan. 19.—We have just closed a meeting, with J. P. Davis doing the preaching. There were five confessions.—E. Z. PONY.

Mt. Carmel, Jan. 23.—Our meeting conducted by Bro. S. M. Martin continues with steady and increasing interest; 120 accessions to date. Baptisms almost every night. The meeting is remarkable in the fact that large audiences keep coming every night so long. I am sure that a long meeting will give the best results. It gives the evangelist time enough to teach and impress the great truths of the gospel.—LEE TINSLEY, pastor.

INDIANA.

Evansville, Jan. 21.—In a meeting here with home forces. There were three confessions yesterday and interest is growing. Chas. J. Schneider is song leader.—ALLEN T. SHAW, pastor Bethany church.

Indianapolis, Jan. 16.—Great audience yesterday at Lynn; 31 pledged to "win one." One added to the church by statement.—WILLIS M. CUNNINGHAM.

Lowell, Jan. 25.—Just closed a meeting of three weeks and two days' duration last night, with three confessions at last service. Sickness and bad weather hindered.—A. M. HOOTMAN.

Greencastle, Jan 25.—I have just closed a good short meeting at Orleans, Ind., Brother Trusty, pastor. Nine additions.—R. SELLERS.

IOWA.

Whiting, Jan. 15.—Five added at regular service: four by baptism and one from the Baptists.—D. S. THOMPSON, pastor.

Kasson, Jan. 21 —We are very grateful to the brethren at Winterset for allowing their pastor, J. H. Swift, to hold us a short meeting, which closed to-day with 12 by confession and baptism, two of which united with the church at Lorimor, all being bright, earnest young people.—H. H. KILGORE.

Atlantic, Jan. 23 —We have just closed a three weeks' meeting with eight additions, all by confession. J. A. McKenzie, our southwest Iowa district evangelist, did the preaching. His next meeting will be at Missouri Valley.—W. B. CREWDSON.

Maxwell, Jan. 19.—Our meeting closed at Elkhart with six added. Excellent results were obtained for the weather through which we were obliged to pass. J. M. Hoffman led us in the effort to save souls. The church is grateful to God for the results that were obtained; we shall reap throughout the year from the seed that was sown. A C. W. B. M. auxiliary was organized with 22 members. This will prove a great spiritual blessing in our future work.—G. E ROBERTS, pastor.

Moorhead.—Just closed a meeting at a mission point five miles in the country with 20 added: 18 by confession and two from the Danish mission church. All of these become members of our home congregation. During the meeting the thermometer registered 18 degrees below zero and four nights it was 14 degrees below. The meeting was closed four nights on account of a storm. There is no more fruitful field than the country adjacent to our prosperous churches.—W. B. WILSON, pastor.

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You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

Udell, Jan. 21.—Our meeting is going very nicely; thirteen days old and twenty added. We continue this week and go from here to Cunningham, Kansas. Those desiring us for meetings should address us at Topeka, Kansas.—ATWOOD AND GARDNER, general evangelists.

Osceola, Jan. 27.—Fifty-five additions up to date. Last Sunday the pastor of the First Presbyterian church, B. F. Baker, resigned and, along with his wife, has united with us.—OMER AND HALL, evangelists, H. E. VANHORN, pastor.

INDIAN TERRITORY.

Stillwell, Jan. 22.—The First church of Stillwell began a meeting on Jan. 16 with Evangelist D. W. Campbell, of Iowa, and Miss Mayme Eisenbarger, of Bethany, Mo., leader of song. Ten added to date. Great interest manifested. Audience increasing at each service. We are working for a great meeting.—J. C. HOLLEMAN.

KANSAS.

Beloit, Jan. 20.—H. F. Ritz has a fine meeting in progress, Sister Hazelrigg doing the preaching. This is a good field for our plea, —T. WALLACE.

Iuka, Jan. 18.—G. C. Ardrey, of Stafford, has just closed a four weeks' meeting. Although he labored under adverse circumstances the result was a great victory; 22 accessions: 16 by confession and baptism, and six otherwise. Brother Ardrey did a great deal of good in this community, and our church is built up spiritually. The Christian Endeavor has been organized with 20 members. We hope to secure soon the services for part time of some able minister to carry on the work which has been started.—M. E. TREMAIN, church clerk.

Lyons, Jan. 23.—Forty-seven to date, great interest; continue.—HAMILTON AND WILKINSON.

Clearwater, Jan. 24.—Six came forward and made the good confession last Thursday night; 16 to date. We go to Beaver City, Neb., for our next meeting, Feb. 13.—W. L. HARRIS, evangelist.

Lawrence, Jan. 23.—Two more additions at the North Lawrence church. In the evening we united with the First church in a union meeting to hear A. McLean's address on missions. Work at the Northside church is moving along nicely, and the congregation is much encouraged.—W. T. Clarkson, pastor.

North Topeka, Jan. 23.—Closed a three weeks' meeting last night with 12 additions, two from the denominations. H. E. Ballou, of Effingham, did the preaching.—F. H. Bentley.

KENTUCKY.

Owenton, Jan. 24.—In 1904 the Owenton Christian church had 40 additions. The amount collected for all purposes was $1,579.58, of which $274.80 were given for missions. In addition to my regular work I made five short visits to the weaker churches in Owen county and added to the several congregations 26 souls—19 by primary obedience. Of the total additions for the year 35 are here reported for the first time. The church attendance is increasing and the prospects are bright for further success.—W. J. Clarke, minister.

LOUISIANA.

Jennings, Jan. 23.—We have had two additions—a U. B. minister and his wife. Services are increasing in size and our members are heroic in their efforts to extend the Master's cause. They paid my expenses to the St. Louis convention and have shown their appreciation in other ways. We have the second largest and the most influential church in the city.—H. L. Ford.

MICHIGAN.

Adrian, Jan. 23.—Five more confessions yesterday, making a total of 22 recently added. We are doing good work for a mission church. —W. H. Kindred.

MISSOURI.

Butler, Jan. 25.—I have been assisting Bro. H. James Crockett here in a three weeks' meeting, beginning January 1. There were 24 additions, of which 18 were baptized. We had but one week of good weather, then came snow and zero weather. On the first day of the meeting the church extended a call to Brother Crockett to become permanent pastor. He has won the hearts of his people and the confidence and respect of the entire community. Butler is a strong church, having many excellent men and women in its membership. Brother Peach, supported by an orchestra, led the singing. Sister W. E. Walton sang a number of gospel solos. I greatly enjoyed the meeting and the hospitality of the community.—J. T. Ogle.

Lathrop, Jan. 23.—One confession here last night.—J. G. Creason.

Princeton, Jan. 23.—We held a five days' meeting Jan. 16-20 at the Union church, six miles southwest of Princeton. There were three added: two by baptism and one from the Christian Union church. Good feeling and interest wrought upon the community.—S. A. Ennefer.

Monett, Jan. 23.—Had a gloriously good meeting yesterday. One more addition by letter; having additions nearly every Sunday, church is in fine condition. The future is bright and hopeful. We begin a protracted meeting Jan. 29. Expect Brother Simons, of Chetopa, Kansas, to be with us and help us in the meeting.—J. P. Haner.

Columbia, Jan. 23.—There were two confessions at our Sunday evening service with the East Side church of Moberly. This church is the only Protestant church in the east portion of the town and is splendidly located among a population of nearly 3,000 people. I began preaching there full time, the first of January, and we hope to have a great work this year. The Christian-Evangelist will help us, for many, I hope, will read it.—J. F. Ferguson, pastor.

Carterville, Jan. 23.—Meeting three weeks old with 42 additions: 31 confessions, rest by statement and from other churches; seventeen are men. House was packed to overflowing last night; interest is intense; six additions last night. Meeting will continue over next Sunday and perhaps longer.—Bentley, singer.

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Palmyra, Jan. 24.—Our meeting closed Sunday night, Jan. 22. We had just made a successful beginning when smallpox, inclement weather and bad roads dictated it the part of wisdom to close. Four were added: one by letter, three by baptism. H. R. Trickett presented the gospel message.—W. H. Jones, minister.

Weaubleau, Jan. 24.—We have had three added here by letter since last report, one in December and two in January, at regular services. The church has called me again. Our Bible-school is doing finely. The outlook is good. We have employed Elder J. D. Babb, of Buffalo, as evangelist for Hickory, Polk and Dallas counties. He is already doing a good work. At last report he was in a meeting at Thurman schoolhouse in Dallas county, with 12 added—seven baptisms, one Catholic, one Methodist, others reclaimed.—S. E. Hendrickson.

Dewitt, Jan. 25.—Evangelist Kitchen, of Moberly, just closed a great meeting at Dewitt with 32 additions: 20 confessions, five reclaimed, two by letter, three from Methodists, two from Baptists. A Christian Endeavor was organized and the official board strengthened by four new members.—Mrs. Frank Baker.

Carrollton, Jan. 16.—Two baptized at Bogard yesterday, and one baptized and one received by statement at Norborne on Jan. 12. —C. C. Taylor.

NEBRASKA.

Overton, Jan. 23.—Two last Lord's week and one (an Episcopalian) yesterday. We are getting ready for our protracted meeting (Feb. 6) with B. H. Coonradt and wife, of Edgar, to assist us. I will supply his pulpit while he is with us. Everything promises a great meeting and ingathering of precious souls.—O. L. Adams, minister.

OHIO.

Mount Healthy, Jan. 23.—Nine additions—eight by baptism.—A. C. Gray.

Beach City, Jan. 23.—Two confessions and baptisms at Dundee. Large audiences. I will hold a meeting in February for free-will offerings if the church will adopt my plan, or on reasonable salary.—Bowman Hostetler.

Hamilton, Jan. 20.—Two baptized last Sunday night. In the afternoon I delivered the annual memorial sermon under the auspices of the woman's relief corps. I have informed the church that I shall not enter my second year as pastor.—A. M. Growden.

Kipton, Jan 23.—A 22 days' meeting resulted in 18 additions to the church—17 by baptism and one by statement. The preaching was done by the pastor and the singing was conducted by E. W. Gibbs and wife, members of this church. The Sunday-school has grown in the last seven months from an average of 35 to about 100. The outlook for this village church is certainly most encouraging.—W. S. Cook.

Mt. Vernon, Jan. 21.—We held a three weeks' meeting, with H. N. Miller, of Newark, preaching. The meeting resulted in 26 additions: nine by letter, 16 baptisms, one of the additions was a Dunkard. Of those baptized three were from as many different denominations, and one of the letters was from the Baptists. The above figures but inadequately report this meeting. It was a grand meeting in different features—the attention and interest most marked, and the attendance from the start excellent, at different times we could not begin to seat the people that came to hear.—W. A. Roush, pastor.

OKLAHOMA

Shawnee, Jan. 22.—Four additions last Sunday.—Granville Snell.

Newkirk, Jan. 24.—We are in a fine meeting here; a difficult field, but God is blessing us. There have been 13 accessions to date. These are fine people and will add much to the church. F. D. Wharton is the popular pastor.—E. W. Brickert, evangelist.

PENNSYLVANIA.

Turtle Creek, Jan. 23.—I just closed a two weeks' meeting with home forces. There were nine added, seven by baptism, one from Christian alliance, and one by statement.—Geo. E. Jones.

SOUTH CAROLINA.

Charleston, Jan. 23.—There are bright prospects for the Master's work in Charleston. We have commenced the new year with resolutions to do more for his cause. On Jan. 1, the church held its annual election of officers, selecting three new deacons and one additional elder by unanimous vote. We have been having additions to the church nearly every Lord's day. Our prayer-meetings are well attended and very helpful. The ladies' aid is active and doing fine work under the leadership of our minister's wife. The attendance in our Bible school increases slowly but steadily. Bro. Chas. E. Smith, our minister here, and the writer organized a mission Bible-school in the northern part of the city on January 8, since which time it has shown a healthy increase.—Arthur W. Inabruett, elder.

TEXAS.

Corsicana, Jan. 19.—Annual report of First Christian church shows total money expended, $2,297.69, of which $850 was paid on our new church lot. Sixty-five were baptized during the year 1904—26 as a result of protracted effort and 39 in our regular ministry.—J. F. Quisenberry.

Changes.

H G. Bennett, from 310 E.High St., to 308 E. High St., Jefferson City, Mo.
Daniel George Cole, from Oskaloosa, to Estherville, Ia.
C Manly Rice, from Lisbon, O., to 58 Virginia St, Wheeling, W Va.
J. B. Cole, from Lake Charles, La., to Rose, La.
J. A Findley, from Sullivan, O., to 203 Lansing St. N., St Johns, Mich.
Jas D. Armistead, from Springfield, Tenn., to Norwood, Ohio.
John Treloar, from Kalkaska, Mich., to Wheatland, Cal.
W. C. German, from Valley Center, Kan., to Pratt, Kan.
B. H. Hayden, from Bowmanville, Ont., to 82 Pooley Place, Buffalo, N. Y.
T. P. Bratton from Delta, Cal., to Newville, Cal.

Midweek Prayer-Meeting.

February 8, 1905.

GROWING IN GRACE.

"Ye therefore, beloved; knowing these things beforehand, beware lest, being carried away with error of the wicked, ye fall from your own stedfastness. But grow in the grace and knowledge of our Lord and Saviour, Jesus Christ. To him be the glory both now and forever. Amen" (2 Peter 3:17, 18.)

The contrast which the apostle here makes between falling from our steadfastness and growing in the grace and knowledge of Christ is suggestive. It must be the one or the other. There is no standing still in the Christian life. He who fails to go forward, goes backward. Not to increase is to decrease. This fact, remembered, is a powerful stimulus to growth.

Growth as a Duty. The exhortation in the text is to "Grow in the grace and knowledge of our Lord and Saviour, Jesus Christ." John tells us that "the law was given through Moses; grace and truth came through Jesus Christ" (Jno. 1:17). What Peter means is that we should grow both in the grace and in the knowledge of the truth which Christ brought to us. Growth is thus enjoined by the word of God. It is a duty, also, which we owe to ourselves. Every man is under obligation to make the most of himself. This can only be done by growth. Again, we owe it to God, who has called us with such a high calling, and has given us such tasks to perform, to make ourselves capable for these tasks through growth both in grace and in knowledge. Notice, it is not enough that we grow in *knowledge*; we must also grow in *grace*. It is this blending of grace with knowledge that makes a beautiful, well-rounded character.

The Means of Growth. Read 1 Peter 2:1, 2. Notice here the negative and positive sides of growth—the things to be "put away" as a preparation for the nutriment by which we are to grow. There is nothing better to promote Christian growth than "the spiritual milk which is without guile." But we are not likely to "long" for it while there are in our hearts wickedness and guile, hypocrisies, envies, and evil speakings. Babes in Christ must feed upon the simpler truths and facts and principles of the gospel, until they grow strong enough to digest the more difficult truths connected with our Christian life. But in order to "grow thereby unto salvation," this spiritual food should be taken regularly and should be accompanied always by spiritual exercise corresponding therewith. Nothing promotes physical digestion more than healthful exercise, and nothing promotes a spiritual apprehension of truth so much as *obeying* the truth. (John 7:17.)

The Measure of Our Growth. Read Eph. 4:12, 13. Observe that all the offices of the church have for their purpose "the perfecting of the saints"; and that this "perfecting" looks "unto the work of ministering, unto the building up of the body of Christ." Our personal growth and perfection looks, therefore, to the common good—the building up of the whole body of Christ. Notice too, that the only limitation placed to our growth is "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." What an illimitable range of growth is thus before us! What a magnificent destiny for the church of God! Here is indicated the sublime purpose which God has had in all his revelations in the establishment of his church, and in all the ministries of the church—the building up of men and women to the full measure of the stature of Christ.

Here, then, in this lesson, we have three

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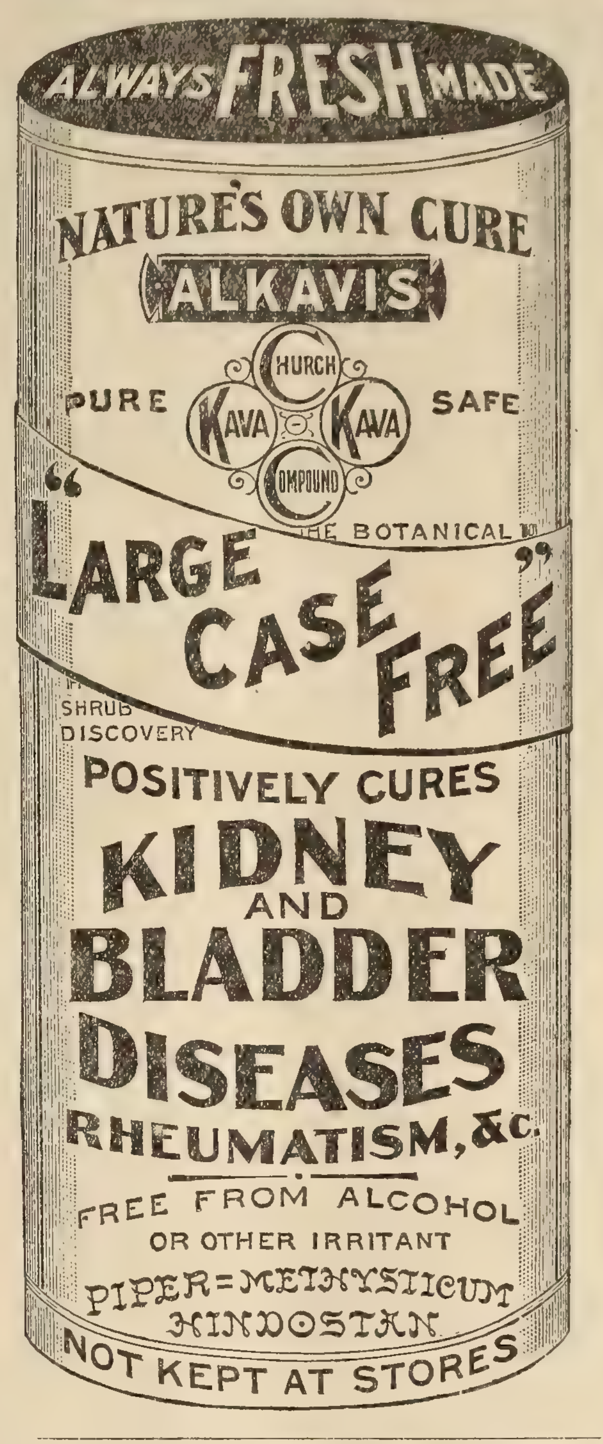

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things: (1) The *duty* of growth; (2) The *means* of growth; (3) The *measure* and *model* of Christian growth.

Prayer. Oh Lord, since Thou hast called us to share in Thy life, in Thy labor and suffering, in the world's redemption, grant us, we beseech Thee, the earnest desire to be like our Master. To this end may we hunger and thirst for the spiritual food and drink which Thou hast prepared for us, that we may grow thereby into Thy likeness, and fill up the measure of duty and responsibility which Thou hast laid upon us. Help us to put away from us everything that hinders our growth, and so to open our hearts to Thy truth that we may at last attain unto Thy likeness and share in Thy glory. For Thy Name's sake. Amen.

Sunday-School.

February 12, 1905.

THE SECOND MIRACLE AT CANA.—John 4:43-54.

Memory verses 49-51.

GOLDEN TEXT.—The same works that I do bear witness of me, that the Father hath sent me.—John 5:36.

After the completion of that early Judean ministry of which John tells—or perhaps we should say the interruption rather than the completion of it—Jesus returned to Galilee. Passing through Samaria he met the woman at Jacob's well, as narrated in the previous lesson, and paused for two days preaching to a throng of willing listeners at Sychar. Thence he passed on into Galilee and came to Cana, the home of one of the little group who had already become his disciples and the place where he had already performed one miracle.

The fame of Jesus had already filled the country (Luke 4:14), a fact which suggests that the bare reference to his works in Judea (John 2:23) must cover rather a wide range of unrecorded activities in miracle working. Doubtless there had already been enough works of healing (though none are recorded) to give him a reputation pre-eminently as a healer of desperate diseases, for the nobleman who came from Capernaum was very sure that Jesus could heal his son.

A very large proportion of the miracles of Jesus were miracles of healing. In an age when medical science was scarcely known and when the provisions for the care, comfort and cure of the sick were notably inadequate as compared with the situation in our own time, this healing ministry offered the most obvious field for the exercise of that power which Jesus possessed. And the use of his power in this way had a double value: It showed a power which all beholders at once ascribed to God and thereby became a testimony to his divine mission and gave weight to his words; and it showed the love and sympathy of God for suffering humanity. Jesus came to reveal the Father, primarily to reveal the Father's love, and the miracles of healing were not less notable as proving the love of God than as showing that Jesus was the bearer of God's power.

In most cases in which the details are given, it was required that the intended beneficiary should show his faith *before* the act of healing—a circumstance which shows that Jesus did not rely upon the miracles to win men's confidence. The moral and spiritual impress of the character of Jesus was and is the highest proof of the validity of his claim to our allegiance. Those who to-day condition their acceptance of Jesus upon a proof of the historicity of his miracles might be answered as he answered the nobleman: "Except ye see signs and wonders ye will in no wise believe"—with a clear implication that faith ought to have been based upon other grounds.

Christian Endeavor.

By H. A. Denton.

February 12, 1905.

CHRIST A SERVANT—AND WE ARE SERVANTS.—Phil. 2:3-11.

For the Leader.

There are false ideals at work in the minds of the people of to-day, that are doing a great deal of harm. Much depends upon the ideal. Some think everything depends upon the ideal. That is pretty strong, but we can all concede the important place the ideal occupies in the life of one. There is nothing upon which there are more erroneous ideals than the relation we sustain to others, to work, toward the life of the sweating brow. When we get above work, when we consider it lowering one's dignity to earn one's bread; when we want to be served, rather than serve; when we are all seeking the places in life where some one else does the drudgery, and we sit as the served—when these things are true of us, we need such a lesson as this one to-night. Our Savior was not inferior to any, and yet he said he came to serve rather than to be served. If our Savior was a servant, how much more are we servants! Let us get the good lessons and the profitable applications out of this topic to night.

For the Members.

1. It is not mine to pick the best places and to say, "This is the work I want to do." The mind should be in us that was in Christ. I should come to this question not to please myself, but him who gave himself for me. And, when we come to consider this matter well, it must be best for us to serve rather than to be served. If it had not been so, our Master would not have taken this course.

2. Some one may say, "How can this be, that it is better for one to serve the world than to be served by the world?" Well, it must be so because Jesus followed this course. He did it, knowing the full philosophy of the whole thing. In his divine wisdom and knowledge he must have been able to see that there was more real profit, more real pleasure, more lasting satisfaction, more that ennobles one, more that profits in the true sense of profit, in such a course than in the opposite course. Upon no other grounds can I conceive of our Lord's choosing this course.

3. The one who serves because of a true spirit of Christ in him, has a joy that can not be taken away from him. The opportunity for such course will ever abide in a world where sorrow and darkness reign on every hand. May not this be one reason given in explanation of the course of Jesus? Again there is a nobler feeling experienced, a more real joy, in doing for others than there is in experiencing some such thing done for us. The donor of a true gift gets more out of it in a real happiness than the receiver. "It is more blessed to give than to receive" is nothing else than the enunciation of this doctrine.

4. If one's happiness is held by no stronger tenure than that peculiar to the joy that comes from position, from money, from fame, from a host of patronizing friends, it is surely an uncertain and an unsatisfactory condition. How soon can all this take the wings of fire, of envy, of loss of health, of the passing of beauty, of the loss of position, and fly to the uttermost parts of the earth! Alas for us if we stand in no better security than this! Now, if we consecrate our lives to serving, to doing good, to helping others as did our Master, who can take away our joy? Is it not secure from every power that does prey upon the joy of one who works by the other rule?

5. The joy that comes from the life of service is eternal, for we can conceive that when the opportunity for service here is brought to an end by death, we are prepared for the highest life on the other side. If there are untold things to enjoy, who will be better prepared to enjoy them than one who has known the side of toil here? And when it comes to occupation, to the rich heritage, to being "ruler over many things," who will be more thoroughly drilled, or more thoroughly prepared for this, than one who has learned to serve as well as to be served, to be ruled as well as to rule? After we have considered the blessedness that comes from service, there remains the consideration of the benefit of suffering, sacrificing, that comes in a life like this. It brings out the best in one, and so has an important part in the perfection we seek.

Quiet Hour Thought.

"Must Jesus bear the cross alone, and all the world go free?"

DAILY READINGS.

M.	Approved of God.	Mark 1:9-13.
T.	Preaching and healing.	Mark 1:35-45.
W.	Moved with compassion.	Mark 6:33-44.
T.	In touch with children.	Mark 10:13-16.
F.	Our example.	Mark 10:35-45.
S.	Servants, yet free.	1 Cor. 7:20-23.
S.	Christ a Servant—and we are servants.	Phil. 2:3-11.

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People's Forum.

Some Education Day Thoughts.

(CONCLUDED.)

It is right that individual and religious enterprise should have its part in the educational development of the nation. Churches and individuals are free to establish and endow colleges and universities in every state. But it is singularly short-sighted to advocate these things on improper grounds, and to discourage attendance at state universities. They are not for unbelievers alone, not for the indifferent. The sooner the number of church members in these schools can be increased the better, and when they crowd their halls, demanding generous instruction in the religious history of the race, and even demanding suitable courses to prepare for the ministry, the application of the doctrine of separation of church and state *in education*, which is one and inseparable, will go to the lumber room of our educational history, and the clause excluding sectarian instruction will be seen to have no application whatever to the main question of complete education in all schools whether of church or state origin. Instead of withdrawing from the state universities we must stand by them and contend earnestly for the principle that you can't get a man, the sum of whose virtues is equal to one, by educating four-fifths of a boy. The whole boy goes to the state university and the whole boy must be educated by the state as well as by the church. The unity of life dare not be sacrificed in any system of education. State and churches must rise to the principle of *all schools for all people* with religious, that is, *complete* education in every school. The church schools are as incomplete as the state schools. "Church schools are sometimes expected merely to hand down unchanged the traditions that they receive. They are required to furnish weapons against thought tendencies of the time that are condemned before they are heard." (George Albert Coe: Education in Religion and Morals, Chicago, 1904, page 328.) In a foot-note on the same page, touching prayers offered for colleges, the same thoughtful writer adds: "My own observation leads me to believe that such prayers are commonly based upon a false antithesis between study and spirituality which often amounts to a belief that intellectual development is *per se* dangerous to religious life." To the extent that such sentiment prevails in church schools, they are weak not only educationally but religiously. State schools on the other hand must be persuaded to give up the fraction four-fifths as an educational symbol and to fly the symbol of complete education.

Every increase in the percentage of church members in these colleges and universities gives Christians of all faiths an added reason for urging the regents and faculties to hoist the true symbol of education. Many of them are anxious in reality to do this and covet the encouragement of all Christians in their efforts to free state institutions from limitations laid upon them by laws enacted in other days when it was necessary to protect their youth against the withering blight of sectarianism in the churches. Men in state institutions know quite as well what complete education is as do men who direct church schools, and it is well for all denominationalists to remember that they and their forefathers must bear the blame of the limitations state schools are now under. Our own people must share this blame, for our contention for unity has not been without sectarian tendencies.

Brother Brown, it seems to me, lacks imagination when it comes to the amount of money the brotherhood is to raise, and has all too timid a heart. He hopes Iowa will give $3,000 and the brotherhood $20,000. That's about the same as saying that the brotherhood is to take up a penny collection for educational purposes! The presidents of the state universities have more imagination and more courage. They ask for hundreds of thousands and even for a million now and then, quite aside from regular appropriations, which they do not have to ask for. They ask for the money solely on educational grounds. They have more faith in what many preachers call the "godless state" than our financial agents have in the "godly church." According to thy faith! Our brotherhood in Iowa is rich, strong, numerous, influential, has its dignity to sustain before the world and the responsibility of glorifying God in its gifts, yet it is asked to give a university a sum no larger than any Iowa village gladly pays every winter to maintain a graded school!

A brotherhood a hundred years old that boasts more than a million members is expected to give a sum that an ordinary town school board would sneer at and this pitiful sum is to be divided among our colleges! Have we any educational policy? Has faith disappeared from among us? Have we no realization of what it means to endow colleges and universities? There is another New Testament religious body in this country. They are called Baptists. In 1904 they had $51,158,368 invested in educational plants. The Northern Baptists, about our number, gave, in 1904, $779,594 to foreign missions. They gave the neat sum of $635,396 to home missions, and gathered up, in 1904, $934,923 through the American Baptist publication society. Some way the preaching of New Testament things over in the Baptist fold seems to awaken the imagination of the people and to touch the source of all Christian benevolence. Let our brotherhood take a million-dollar collection on education day so that it can rightfully call itself a New Testament church.

William Holland Matlock.

Berkeley, Cal.

❖

Does It Command Respect?

The Editor the Christian-Evangelist:—In reply to Bro. J. W. McGarvey, I wish to say that his question, "Is it respectable?" is quite different from mine, "Does it command respect?" I think it is apparent, too, that the use he has made of the word "respect" is a little different from that which the whole of the article would justify, and also that he has wholly overlooked my use of the word "command" in the sentence quoted from my former article.

My thought is this: that, since we have a cause representing a million and a quarter people, the Bible colleges of the Disciples of Christ should be very much better equipped than they now are, in order to command respect. The individual or college, to *command* respect, must be generally recognized as superior, while he or it may *have* respect without this quality. Love or sympathy may beget respect for something that is quite inferior. So, our Bible colleges have the respect of many good people, not because of any superiority that gives them title to command it, but rather for the same reason that constrains us to respect our "poor relation," that of loving, sympathetic interest begotten of the sacrifices made for them—sacrifices made for the colleges generally—by a few heroic souls, the most conspicuous of whom being the overworked and poorly paid men and women composing their faculties.

When I note that the Methodists, with more than thirty theological colleges and departments, have five or six institutions each of which is endowed very much more heavily than the Bible College of Kentucky or that of Drake, I feel that we as a brotherhood are not doing that which commands the respect of ourselves. I note that one of the leading theological schools maintained by the Methodist church has grounds and buildings worth $695,000, and a productive endowment of $520,000 producing an annual income of $32,000. I find one other with an annual income of $35,000, and another with more than $32,000. With these figures before us, we can but be impressed with the small amount that is being contributed to the upbuilding of our own Bible colleges. It stands to reason that we cannot have so many excellent teachers in any of our Bible college faculties with a $5,000 income as we could with a $30,000 or $35,000 income. This lack does not command respect. We are coming to be recognized as one of the leading churches of this country. We should be able to point to at least one Bible college as well equipped as the best that others have.

I think it is generally taken for granted that a college professor ought not to be required to teach more than twelve hours per week, if he is to do his best work for the student. I notice that the Bible college men of Kentucky, as well as at Drake and other of our colleges, have an average of about twenty hours per week. This is not a condition that commands respect.

As to buildings, I am glad to know, as I have known, in fact, that the Bible college of Kentucky university has a very good building; but if I am to judge from the statements of my good brother, it is about half the size that it should be, if it is ever to be what the broth-

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A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

erhood ought to make it. As stated in the article criticised by my brother, it is my judgment that the least number of teachers in the faculty of a creditable Bible college should be from eight to ten. The professors in any of these schools will tell you that one of the great demands of the present time is that we have more teachers so that fewer hours of teaching may be required of each, and also for the reason that a better gradation and classification of students would then be possible. If the Bible college of Kentucky university had the additional teachers needed, the present building would be altogether too small, as, according to Brother McGarvey's letter, it accommodates but six.

The library of 3,000 volumes is no doubt good, but is it all that it ought to be?

As to the endowment, Brother McGarvey admits that it is not adequate. Certainly, neither $88,000 nor $188,000, as an endowment for a Bible college, represents properly the missionary spirit that should be existent in the church of Christ. We have something over $100,000 endowment for the Drake university Bible college, and other of our Bible colleges possibly have as much, or more. Such an amount is wholly inadequate to meet present needs. So Brother McGarvey and I are agreed that large additional endowment is needed by all our colleges.

As to the product of these colleges, I have nothing but words of praise for the great men and women who have received training in them, as well as for the saintly teachers who impart instruction therein, but it does seem to me that it has been the good fortune of our Bible colleges that these preachers and teachers came to them, rather than the good fortune of these same ministers that they were compelled to patronize these poorly equipped Bible colleges in which to be taught the word pure and undefiled. I note what is said as to the worthiness of the teachers of the Bible college of Kentucky university. In this statement I am in full accord with Brother McGarvey; but it takes a large number of great teachers in the present day to do the work required of a modern Bible college. I know that there is a thought prevalent in the world that an eminent teacher and one pupil constitute a university; but all our efforts to get endowment, and our insistence as educators that we be provided with more well trained men to do the work of these Bible colleges, indicate most emphatically our disregard of this misleading statement. A Bible college with enough such men as McGarvey, Grubbs, Deweese, Jefferson and Calhoun, would certainly command respect as to its faculty; but where shall we find one so blessed?

In view, therefore, of the information which Brother McGarvey has placed before me, and for which I thank him very much, I still insist that my former statement is not amiss. It is humiliating, I know, that our Bible colleges so inadequately represent the onward swing of this mighty movement of the Disciples of Christ back to first principles as taught by Jesus and his apostles. But certainly no blame, but rather praise, attaches to the names of our broad minded men such as Brother McGarvey, to whom the brotherhood is indebted for even the small beginning that looks to the establishment of really creditable schools, that will command our respect. These men have done more than their share toward making these institutions what they should be, the mightiest of the missionary forces of the church, while a great brotherhood has stood aloof, to our present shame and humiliation. We should have better Bible colleges than any of the denominations because we have a greater plea. That these colleges do not adequately represent the ability of the brotherhood to do for them, that they are not superior in any way, that they do not in their present condition bespeak in unmistakable terms the demand of our people for an intelligent, educated ministry, and that they consequently fail to command respect, should be humiliating to every follower of our Lord and Master, Jesus Christ.

Drake University. Hill M. Bell.

* *

MARRIAGES.

SHIVELEY—OSTER.—At Sigourney, Ia., Jan. 17, 1905, Mr. Noah D. Shively to Miss Mary Oster, both of Keokuk Co., Ia., C. H. Strawn officiating.

STAPLES—SMITH.—At the bride's parents', near Burlington Junction, Mo., on Dec. 28, 1904, Mr. Lester O. Staples and Miss Edna P. Smith, both of Burlington Junction, Mo., N. Rollo Davis, of St. Joseph, Mo., officiating.

*

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

FOWLER.

Samuel Mills Fowler died at his home in Kalamazoo, Mich., Dec. 26, 1904, at the age of 87. He was born in Churchill, N. Y., and was ordained to the ministry at the age of 22. In 1849 he came to southern Michigan. For about ten years he lived and labored at Centerville, Brady, Grand Prairie and neighboring points, at some of which he organized churches. Then for three years he preached in Canada. In 1862 he came to Kalamazoo, and lived here till his death. His wife lived to a beautiful old age with him, having died only two years ago. Brother Fowler was in the ministry the long period of 65 years. He was a faithful and active member of the Christian church in Kalamazoo, and was ardently devoted to the cause of Christian union.

H. H. Haley.

GRIMES.

Precious little Olive Mildred A. Grimes passed to her heavenly home Dec. 30, aged five years and five months. "Of such is the kingdom of heaven." She was a bright, cheerful little girl, a faithful member of the Christian Sunday-school. She was only sick two days, and in the midst of her playthings and Christmas presents, she started home to her Savior. She was a sweet singer, and now another little voice is added to the angel choir. The memory of her life will inspire her parents and friends to place more emphasis on spiritual things.

Levi Marshall.

SEARS.

Albert Martin Sears was born in Nicholas county, Ky., Oct. 15, 1833. June, 1851, he became a Disciple of Christ. Six years afterwards he came to Missouri, locating in Ralls county. Here, except a year spent in the west in search of health for his family, he lived and labored and died. May 23, 1861, he was married to Sallie Ann Shulse. To the union three children were born, who, with his wife, survive him, viz.: Dr. William E., of California; Pres. Otis B., of State female college, Farmville, Va., and Prof. Rolla G., of State university, Madison, Wis. In many respects Brother Sears was a remarkable man. Though, by reason of poverty, deprived of such an education as he desired, and in spite of the need of constant toil on the farm, he came to know things and could converse with anyone on the current questions of the day in church and state, and intelligently and beneficially. He knew our plea and for many years was a most efficient teacher in the Bible-school, and often remarked that he would rather do that work and serve in that capacity than be president of the nation. Identifying himself with the little band of Disciples meeting in a school house, it was not a great while until he was made elder and he, with others, served so well that it was not long until it grew into what was known everywhere as Olivet church, now located in Center, a strong, aggressive and efficient people. By industry and economy Brother Sears was enabled to accumulate a competency, all the while, however, generously giving to the needs of the work at home and abroad. And that his boys might excel him in ability to do good, he was careful to teach them at home and to put them in touch with the best instruction abroad. Nor were his efforts in vain, as those who know their present attainments and passion for larger growth will testify. Brother Sears, better than his most intimate friends, perhaps, knew himself, and was never disposed to appear what he was not. The gospel and his wise choice of the best associations and companionships saved him from what, otherwise, would have been a useless, vicious life. He was a man of strong passions and a stubborn purpose, which, had they not been restrained by the wise choices he made, would have mastered him for evil ends. He was evermore grateful for the graces of the gospel that adorned his life and thankful for the good forces about him that wrought so well. He died on a Saturday evening in December, but not unexpectedly to himself. Weeks before he spoke to his dear wife of the matter and directed that the writer, because he had known him so long and so well, should speak at the funeral and urged: "Tell him to speak the truth about me, a poor, weak sinner that I have been." Better this, though needlessly extravagant, than an effort to hide even lesser weaknesses from the public. Brother Sears was a good man—the trend of a life always void of hypocrisy is in evidence. He has not lived for naught. Otis and Rolla, distinctively, and the doctor, in face of physical misfortunes, and the bereaved wife, will reflect, in measureless ways, the fact. Ralls county, Mo., so abundantly testifying its indebtedness to the gospel of Christ, and its splendid triumphs, by the way, in the more than 26 preachers in the field, must forever count as a factor in the achievement of the life of Albert Martin Sears.

I. B. C.

New London, Mo.

Ferry's Seeds are known by what they have grown. For half a century they have been the standard—haven't failed once to produce bigger, better crops than any others. Sold by all dealers. **1905 Seed Annual** *free* to all applicants.

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VAN WORMER.

Mrs. Jennie Loomis Van Wormer, daughter of the late Elder J. Edwards Loomis and Mary Baker Loomis, of Cicero, N. Y., old-time Disciples, passed to her rest at her home in Phoenix, N. Y., on Tuesday, Jan. 17, after an illness of two weeks. She was born March 19, 1846, baptized into Christ at 18 years of age by W. A. Belding, and was married to Henry S. Van Wormer, of Brewerton, N. Y., some 35 years ago. Soon after their marriage they took up their home in Phoenix, N. Y., and, although there has been no church of their choice in this vicinity, they have held true to the faith as taught by Christ's disciples. Allowing their membership to rest in the home church of their youth, they cast their activities, with the open Bible in their hands, into the local churches and Sunday-schools, and Henry and Jennie, as they were called, were known in the community as Disciples, and loved for their work's sake and respected for their loyalty to what they believed to be the true doctrine. Sister Van Wormer was a woman of warm friendships, devotion to her family, generosity in hospitality and ready in active sympathy in all cases of illness or want. Besides her husband, two daughters, Mrs. W. N. Emmons, of Knoxville, Pa., Theo. M. Van Wormer, of Phoenix, N. Y., and a brother, Jefferson F. Loomis, of Cicero, N. Y., survive. Bro. W. J. Ryan, of the Syracuse church, conducted the last sad rites in a simple service on Friday morning, Jan. 20.

* *

Do You Suffer with Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. R. Johnson, Sr., a prominent citizen of **Grand Forks, N. Dak.,** writes, I tried twenty physicians and changes of climate without relief, but was completely cured by the Kola Compound after fifty years suffering. **Dr. W. H. Vail,** an eminent physician of **St. Louis, Mo.,** writes that he tried Himalya on several different cases of Asthma with satisfactory results in every case. **Mrs. Millie Borchers, Amanda, Ohio,** writes, I suffered with Asthma twelve years until the Kola Compound cured me. **Mrs. W. E. Murgittroyd, North Chatham, N. Y.,** writes, I suffered for several years with Asthma and could get no relief until I used the Kola Compound which cured me. Hundreds of similar letters have been received by the importers, copies of which they will be pleased to send you.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the CHRISTIAN-EVANGELIST who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

Family Circle

Rather Be a Baptist.

I'd rather be a Baptist,
In light and love and hope,
Than be a Roman Catholic,
And subject to the pope.

I'd rather be a Baptist,
And with my Savior go,
Than an Episcopalian,
With all his pomp and show.

I'd rather be a Baptist,
And with Jesus every hour,
Than be a Presbyterian.
And never feel the power.

I'd rather be a Baptist,
And wear a smiling face,
Than to be a Methodist,
And ever fall from grace.

I'd rather be a Baptist,
And know that I am right,
Than to depend on water,
And be a Campbellite.
—*Baptist Advance.*

❖

Answer.

I'd rather be a Christian,
And with the Christians stand,
Than join the Baptist party,
And wear its party brand.

For sure the blessed Savior,
And Peter, James and Paul,
By such outlandish title
Did not God's people call.

You pass the holy Master,
Who is the church's Head,
And name for John the dipper,
Who is still among the dead.

For John was only human,
Despite your Baptist views,
And said he wasn't worthy
To bear the Master's shoes.

Indeed, he wasn't worthy
(With all your Baptist pride)
To place his name or label
Upon the Master's bride!

Christ said in Cesarea,
"I'll build upon this rock"—
And called his people Christians
Down there at Antioch.

But never called them Baptists,
And by no hook or crook
Can you find such a people
In all God's holy Book!

You don't trust in the water,
And think that you are right,
And better than the people
You nickname Campbellite.

You make quite high pretentions,
Much higher than you oughter,
For folks who get their title
Directly from the water!

You won't eat with the Wesleyans,
With Luther, or the pope,
Although you say they're Christians,
And have a Christian hope.

You set a higher table,
And by yourselves you keep,
Divide God's elect children,
And separate the sheep.

For these and other reasons,
I would not like to be
A poor, sectarian Baptist,
But a Christian true and free.

And specially this reason:
God left you in the lurch;
He founded no such people,
He started no such church!
—*T. R. Burnett, in Burnett's Budget.*

LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XVIII.

POPLAR SQUARE CALLS A PASTOR!

Mr. Randolph called the meeting to order and Mr. Cunningham, who had been elected clerk in his son's stead, read the minutes of the previous meeting. The routine business was rushed through and the report of the Committee on Pulpit Supply called for.

The chairman reported that the church had been without a pastor for practically three years, and that, as a natural result, the audience had fallen off to an alarming extent and the work was in a run-down condition.

"We further advise'" he continued to read, "that a pastor be called at once. And, in view of the fact that such a thing seems impossible, unless the element in favor of Mr. Baxendale can be satisfied—and almost the entire church and the public, as well, are enthusiastic in the demand that he be reinstated—we recommend that a call be extended him, and that the said call shall become operative at his convenience."

Time and circumstances unite in accomplishing wonders. Strange to say, while all who had voted to accept Mr. Baxendale's resignation—except Ralph Cunningham—were present, the call was extended with but one dissenting voice—that of "Grandfather" Peterson. He stated that he had read "The Scriptural Church," and that in it Mr. Baxendale was more unsound than he had ever been in the pulpit. He also maintained that his associates in the board were being actuated by sentiment, and were thereby thoughtlessly imperiling "The Church" and its doctrines.

After deciding that the call should be regarded as a profound secret until Mr. Baxendale's answer was received, the meeting was adjourned, with a sigh of relief.

When Mr. Baxendale opened his mail, the next morning, he was greatly astonished—almost shocked—to find the official communication, containing the call, in Mr. Cunningham's own handwriting.

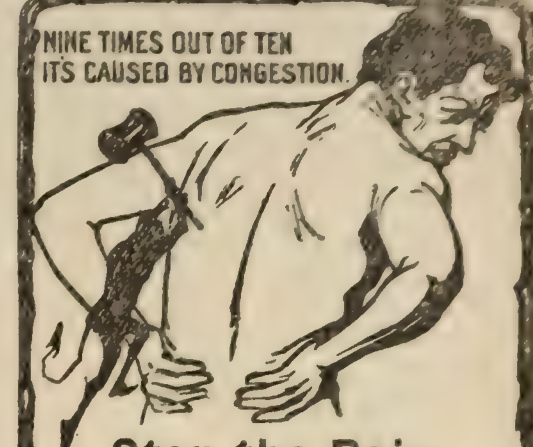
Also, one of the evening papers, of the same day, in a special edition, published a rumor to the effect that Mr. Baxendale had been recalled to the Poplar Square pastorate. Each of the officials disclaimed all responsibility in the matter, and the method by which the disclosure was made has not yet been discovered. Great is the mystery by which "official secrets" become public property!

Mr. Baxendale had intended giving the call at least a week's consideration; but, owing to its hasty publicity, he decided upon a course and acted at once. Consequently, the following evening, at a "called meeting," his communication to the board was read by the clerk. Feeling that the reader might be interested in its contents, the letter is hereby given in full.

"PROVIDENCE, R. I , June ———.

"TO THE OFFICIAL BOARD OF POPLAR SQUARE CHURCH.

"BRETHREN:—Your favor, sent to me by the clerk of the board, received this morning. But for the untimely publicity given to the matter, I should have considered it for several days before replying. However, I presume I am as well qualified now to give an answer as I would be after further thought upon the subject. To simply say that I appreciate the call you have extended me does not express my feelings.



OH! THAT BACKACHE.

Stop the Pain
WITH AN
Allcock's
PLASTER

The simplest, easiest and most effective remedy for this most common complaint. It's cured millions during the past half century. It will cure you.

REMEMBER—*Allcock's Plasters* are guaranteed not to contain belladonna, opium or any poisonous ingredients. They are made of healing vegetable gums which soothe, strengthen and cure.

Insist Upon Having Allcock's.

"For twelve evenful years I ministered to the Poplar Square church, and those years were full of sunshine. Now, after a lapse of three strange years, it is difficult for me to realize that the same delightful field is again open to me. If I obeyed the present impulse, prompted by memories of the past, together with the many pleasing features of the pastorate, I would accept the call and have the matter closed at once.

"But the views I held, when our relations were severed, have not changed. I am impressed that my convictions, along the line they suggest, have been rather intensified than modified. Judged by the standards of the denomination, I am perhaps more of a heretic now than I was thought to be then.

"I, therefore, submit the following proposition. If, by a large majority vote of the congregation, it is accepted, without modification, I shall be delighted to again take the pastorate and will also do all in my power to advance its interests. Otherwise, I cannot accept the call, and can only promise, in return for your kind consideration of me, my best wishes and prayers.

"1. The denominational name is to be stricken from the charter and from all tablets, bulletins and literature pertaining to the church and its work; and the organization must be advertised and called 'The Poplar Square Church,' while the members are to be known as 'Christians' only.

"2. The authorized discipline, together with the creed, must be abandoned—thereby cutting loose, entirely, from denominationalism—and the church is to recognize no human authority outside of the local congregation.

"3. Elders and deacons, whose duties are clearly outlined in the New Testament, are to be appointed; and in all matters pertaining to the spiritual welfare of the church, apostolic regulations must be applied

"4. The New Testament is to be our only guide in doctrine, methods and fellowship.

"May the Lord guide you.

"LLOYD BAXENDALE."

When the communication had been formally placed before the meeting, Dr. Lessing addressed the chair and said: "I voted to accept Mr. Baxendale's resignation because I thought he was wrong. But after reading his book and carefully examining his position in the light of scripture, I am convinced that he is right. If he is unsound, so am I, and likewise are many others of our congregation. His book is in nearly every family of the church. I am in a position, also, to state that the people have read it and the majority agree with him. I shall most heartily vote to accept the conditions specified in the document before us. I, therefore, move that, as a board, we recommend their acceptance by the congregation."

"Second the motion," responded five or six voices.

Then followed a heated discussion, led by Mr. Steele. He said, in part: "I voted to accept Mr. Baxendale's resignation, because I believed him to be unsound in doctrine. I also voted to recall him, on account of the popular clamor for him, which undoubtedly exists to an unlimited extent. I felt, however, that possibly his three years' experience in the very unenviable capacity of 'a preacher out of a job' had taught him a lesson, and that he would, at least, be willing to refrain from parading his peculiar views in the pulpit. I am therefore not only disappointed but utterly astounded at the arrogant and unreasonable demands contained in his communication to this body. I have not read his little book, nor do I care to do so. I have no time for such nonsense as I hear it contains. And as to the matter in hand, I feel sure that this board has too much pride to make a public spectacle of itself by submitting to the church such presumptuous propositions as these we are now considering. As for myself, the fact that we are entertaining the absurd suggestion, instead of dismissing it at once, depreciates, to some extent, my own self respect. And should it be placed before the congregational meeting and thereby become public, I would be ashamed to acknowledge that I had ever belonged to the Poplar Square church."

Several other speeches were made—all of them in favor of the motion, except "Grandfather" Peterson's, which was substantially a repetition of his former remarks, already chronicled. Mr. Steele insisted that Mr. Cunningham should express his views, but that gentleman declined to take part in the discussion.

Near the close of the meeting, Mr. Steele suggested that the proposed step would deprive the church of the Randolph Endowment Fund, as, without doubt, the bequest had been made to "The Poplar Square ——— Church."

To this, Mr. Randolph replied that, when settling up his father's business, it was discovered that, owing to an oversight upon the part of the testator, there was an irregularity in the form of the bequest. The denominational name was entirely omitted and "The Poplar Square Church" named as the beneficiary. His legal adviser had called his attention to the technicality and remarked that the will could be successfully contested. But he did not once think of taking advantage of it—his father's wishes being paramount to every other consideration in the administration of the estate, and, at his own request, the matter had been regarded as a "profound secret" by both the lawyer and himself.

The vote was then taken, with the result that, so far as the board was concerned, Mr. Baxendale was recalled to the pastorate upon his own terms—"Grandfather" Peterson and Mr. Steele voting in the negative.

(TO BE CONTINUED.)

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The Czar and the People.

The story of the war's rebound on the social and political organization of the forty different nations and religions composing Russia, begins with the Czar, the man whose dominant characteristic is his horror of war, writes Gilson Willets in the World's Work. The tale of the Romanoff family shows why the Czar has this aversion. His father went to his tomb overwhelmed by religious superstition; his grandfather was killed by an assassin's bomb; his great-grandfather, crushed by catastrophes in the Crimea, committed suicide; his great great-grandfather died a mysterious death; his great-great-great-grandfather, in 1801, was murdered. The effect of the war upon this autocrat has been to make the most melancholy of the world's monarchs the saddest man in Europe.

To General Bobrikoff, the governor of Finland, I once said: "Is the Czar a good shot?"

"My master," replied the governor, "shoots like a book-worm. And he wears a uniform as an educated man would wear livery—self consciously and with detestation."

One day in St. Petersburg I said to my guide "Billy" (I couldn't pronounce his real name), "Billy, the streets are a-glitter with uniforms. What do you suppose all these soldiers think they are soldiering for?"

"For God and the Czar, sir."

That morning Billy took me to the railroad station to see the prisoners take the train for Siberia. Any stranger may witness that spectacle any Wednesday morning at eleven o'clock. Billy talked to one of the soldiers who guarded the five hundred prisoners. "Ask that man, Billy," I said, "what he thinks he is soldiering for."

"He says," replied Billy, "for God and the Czar, sir."

"But ask him, Billy, what else."

After a talk with the soldier, lasting fully ten minutes, Billy turned to me: "He says he doesn't know, sir."

Two hours later, in the Palace Square facing the winter palace, a vast crowd had gathered. The Czar had been thrown from his *troika*, sustaining slight bruises.

"Doesn't this crowd suggest personal attachment?" I asked the Count, as we drove into the square.

"It is no more a testimonial of personal attachment," he said, "than the crowds one sees at a Lord Mayor's parade in London. A crowd like this is not permitted here. Watch!" Hoofs were heard, and a company of Cossacks charged into the square—with whips. The crowd dispersed. It had seen those whips before. All my ideas of personal attachment melted at the sight of those whips—knowing that in the hands of Cossacks the whips were not merely for horses.

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We mail you postpaid, one package each of the Wisconsin Pansies, Carnations, Cosmos, Eschscholtzia, Nasturtium, Peacock Poppy, Giant Blue Corn Flower, Sweet Peas, Clarkia and Asters, with a catalog value of over $1.00. This low price is made to introduce **Salzer's Free Blooming Flower Seeds,** absolutely the finest on earth.

For 35c

Send 35c and this notice, and we will add to the above 10 packages, one **American Beauty Oxalis** (see above cut), catalog price **15c.** This giant pink blooming Oxalis is the floral wonder of 1905. If ordered alone it costs 15c each, or 3 for 25c.

For $1.00 Postpaid

Twenty-one rare plants, taken from Roses, Palms, Begonias, Cannas, Gloxinias, etc., all different; some worth 35c each, but we mail this magnificent collection postpaid upon receipt of $1.00 and this notice. We grow millions of plants annually.

Send 5c for our big 140 paged plant and seed catalog, brilliantly illustrated with paintings from nature. R

John A Salzer Seed Co. LACROSSE WIS.

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A Story of Man in the Light of the Bible, Science and Experience : : : :

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His best book . . . It is the book of the gospel—the gospel for the man in the street.—Dr. Jas. Hastings, Editor of Dictionary of the Bible.

All who read the book will be benefited thereby. It breathes a sweet, pure spirit and will certainly do much good.—D. R. Dungan.

It is a book for the age, by one who is alive to the needs of the age and the great problems that confront the leaders of the church.—J. J. Morgan.

It is the ripest thought and matured conviction of a veteran whose ministry as a preacher and writer among the churches of Christ has been conspicuous. It bears the unmistakable marks of wide reading, earnest thinking and catholic sympathies.—Christian Standard.

It has been quite a help to me. It abounds in good suggestions and new applications.—Wm. Ross Lloyd.

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It is the greatest book ever published by our brotherhood. At every reading it has had fresh charm for me. . . Send for it now! Now!! Not by and by, and you will thank me for ten years to come.—Jas. Small.

Dr. Moore is the most picturesque figure of this present religious reformation, one of its profoundest theologians and most charming writers. Of all his numerous and valuable contributions to church literature this is his masterpiece.—Geo. L. Snively.

Published by
CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Money as Cheap as Water.

What, then, will it cost the man who would live like a king in a big New York hotel and enjoy these more than regal luxuries?

To occupy the royal suite for a day costs one hundred and twenty-five dollars. But this is without anything to eat. Food suitable to be served on a gold service by a retinue of liveried attendants comes high. For instance, one portion of turkey costs five dollars, the cantaloupe to begin with is one dollar a portion, and the grapes to end with are one dollar and fifty cents. Green-turtle soup is one dollar and twenty-five cents a portion, and a simple little salad two dollars. What would game cost? It might leave some change from a ten-dollar bill, but nothing worth talking about. One small portion of grouse, for example, costs three dollars and fifty cents. Does one care for a cup of tea? He can have it and welcome for sixty cents. Suppose some bucolic longings come to our friend from the country. The butler looks dumbfounded at first when he asks for buttermilk, but money can do anything, and so he gets a glass at the cost of forty cents. And fees—they are always with him, or rather they are always going away from him. The merest page would be insulted by a fifty-cent piece, though he might be willing to accept five dollars—on account.

It is safe to say that to live like a king in one of these New York hotels will cost the one in search of that experience at least two hundred dollars a day, and cheap at that.—*January Woman's Home Companion.*

Let the Boys Help.

"Let us get here at quarter past seven and have a coasting party!" cried Fred Baker. "We all have supper at six, and that will give us lots of time to get here."

"I can't come until half-past seven," said Will Adams, "I have to wash the supper dishes."

There was a chorus of derision. Wash dishes—a boy wash dishes! Who ever heard of such a thing?

"I have," said Will, quietly. "I know of three boys in the Hamilton hotel who wash dishes three times a day."

"Oh—but they are paid for it!"

"Well, do you mean to say that you would do for pay what you wouldn't do to help your sick mother?"

This was silencing, if not convincing, as the boys were "good" boys, as boys go. Yet one and all felt that Will Adams had belittled himself in some way by doing what they called "girls' work."

Is it not strange that these ideas should prevail, not only among boys, but among the boys' mothers as well?

Many a smart boy wants to help his mother, but does not know how, beyond bringing in wood and water or going an errand. There is nothing that will injure him in learning how to wash dishes, make beds, sweep, set the table or cook a plain meal. Indeed, all these things are accomplishments which may prove valuable in after life.

In this topsy-turvy world a young man may save himself from beggary at some stage of his career by learning how to cook.

To claim that this is girls' work is nonsense. There are men who make a living by sewing, cooking, washing and ironing. Not boys' work! It is a positive harm to a boy's moral character to allow him to be idle while his overworked mother is staggering under her household burdens.—*Columbus Dispatch.*

Her Life Had Been all Getting.

The following pathetic story is related by "Ian Maclaren" concerning a little girl who was blind from her birth:

"If I dinna see"—and she spoke as if this were a matter of doubt and she were making a concession for argument's sake—"there's naebody in the Glen can hear like me. There's no footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to onybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss-rose—and I judge that the oat-cake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if he didna give me ae thing he gave me mony things instead. And, mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial and my faith micht ha' failed. I've lost nothing; my life has been all getting."

Facts About Russia.

2½ times as large as the United States and Alaska.

30,000 miles of coast line, half of it ice-bound.

36,000 miles of railroad, ⅔ of it owned by the government.

The United States has 53 times as many miles of telegraph and sends 15 times as much mail.

The United States has 23 times as many factories.

1 20 as much coal produced, and ⅙ as much iron as in the United States.

Total exports $350,000,000.

Next to the United States as a grain-producing country.

Population in 1903, 141,000,000.

Russians 66 per cent, Poles 7 per cent, Finns 5 per cent, Turco Tartars 9 per cent, and Jews three per cent.

Average laborer gets ¼ as much wages as in the United States.

Only 90 daily papers.

What is Home?

Recently a London magazine sent out 1,000 inquiries on the question, "What is Home?" In selecting the classes to respond to the question, it was particular to see that every one was represented. The poorest and the richest were given an equal opportunity to express their sentiments. Out of 800 replies received, seven gems were selected as follows:

Home—A world of strife shut out; a world of love shut in.

Home—The place where the small are great and the great are small.

Home—The father's kingdom, the mother's world and the child's paradise.

Home—The place where we grumble the most and are treated the best.

Home—The center of our affection, round which our heart's best wishes twine.

Home—The place where our stomachs get three square meals daily, and our hearts a thousand.

Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

Curious Facts About Russian Priests.

A white Russian priest must be married, but he cannot marry a second time. If his wife dies, he must enter a monastery. Hence the Russians tell many stories of the extraordinary means to which the priests resort in guarding the health of their wives. If the priest's consort sneezes, a mild panic ensues in the household.

A St. Petersburg Experience.

An American wished to move from the Hotel Europe, the principal hotel in St. Petersburg, to a smaller hotel around the corner. He came down with his bag packed ready to go. "Sorry," said the manager, "but you cannot leave this hotel or register at another hotel until we get your passport from the police; and that will take a day and a night. You must go through exactly the same procedure as if you were leaving the country."

GINSENG If you want some **information** about **Ginseng** send for **"My New Book of Advice." It's free;** also my **Great Seed Catalogue** for 1905. **F. B. MILLS, Box 329, Rose Hill, N. Y**

With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE FIRST DAY—CONTINUED.

But Mace's mother was not able to forget the world about her save for a moment. At the time of moving, novels must be put aside, however fascinating. There were a hundred things to be determined—nay, a thousand. Mace, who was only fifteen, found a pleasurable excitement in the scene. It was interesting to see the folding-beds standing along the back path, as if they had gone out for a walk. The tables and chairs were scattered over the back-yard, as if there were to be an outdoors picnic. The refrigerator and the parlor table stood rubbing shoulders together, much as a democratic prince might hob-nob with his butler. Mr. Tumbleton and his two sons, A and D, were unloading leisurely, entering into countless discussions as to the best way to remove each article of furniture from the wagon.

"Now this here organ," said Mr. Tumbleton, laying a finger upon it and buoyed up by the thought that he was paid for the hour whether that hour brought forth a deed or a discussion, "we must be mighty keerful lifting it down."

"Yes we must," said A, approaching it cautiously. "I don't want to break that thing."

"It's a handsome organ," said Mr. Tumbleton. "Now, A, you git over to this cornder."

"No, dad," said A. "that ain't the way. We'll build up an incline to the end gate, and scoot her down."

"We don't want no incline," said Mr. Tumbleton. "At least, I don't think we do. I can't say, off hand. Now, let me study about this proposition."

"I'll git a rope," said D.

"Yes, do," rejoined Mr. Tumbleton. "I don't know as we'll need it, but they is few things that a rope can't accomplish."

"I do hope," said Mace, approaching, "that you will be very careful with my organ, Mr. Tumbleton. I think more of it than of anything else I own in the world."

At that moment, some one emerged from the house next door—the house which Mr. Tumbleton had described as belonging to the "sheep-stealing" Enderthorpes. "Say, Bob!" called Mr. Tumbleton, "can't you lend us a hand on our organ?"

"Don't call *him!*" whispered Mace indignantly. "And after what you said about those people!" she added reproachfully.

"Why, all we want of him is to help lift," returned Mr. Tumbleton in a hoarse undertone, "we ain't layin' no burden on his morals, miss."

Bob Enderthorpe, a youth of sixteen or seventeen, tall, angular, awkward, red-haired, and homely, stumbled to the dividing fence. "Yes, I'll help," he said, suddenly leaping the picket fence without touching it. He drew near the wagon, tripping, as he did so, over one of his feet, and almost falling into the arms of the elder Mrs. Woodney. As Mace gave him one swift, resentful glance, she noted the homeliness of his features, the shabbiness of his clothes, and the glaring redness of his hair. No wonder he is ugly, she thought, if his father is a sheep-stealer! It would have been unjust for him to have been polished, handsome and at ease. Bob did not look at her. "Push the organ my way," he said. "Let D get down here and help."

"No," said Mr. Tumbleton, "that ain't the way. You git up here, Bob, and I'll git on the ground and hold her back."

"Better just dump it down on my shoulder," said Bob Enderthorpe. "I can lift the whole business."

"Now, it's this way," said Mr. Tumbleton. "Miss Mace holds me responsible for this here organ, and it's my bones and muscles that's going to keep it from destruction. Git up, Bob."

"Very well," said Bob resignedly. He made a rush at the wagon and boarded it with such noise and force that the horses were startled. Mr. Tumbleton climbed to the ground.

"Let her come, Bob," he said. "Let go, A. Stand away, D. I'm going to have the whole responsibility on my back. Oh, I've lifted organs before to-day!"

"Now you're ready, are you?" cautioned Bob Enderthorpe.

"Let her come, Bob."

Mace, excited by these preparations, looked about for advice, but her family were all indoors. Mr. Woodney and his wife were tacking down the carpet in the middle room, and the grandmother had retired to examine the pump. Bob, obedient to the command, let the organ slide forward. It was heavier than Mr. Tumbleton had supposed and he swerved dizzily to one side. A and D, seeing the danger, rushed to his assistance and they were in time to prevent the instrument from being dashed to the ground.

"Oh, you have ruined my organ!" cried Mace, staring with whitened face at a long gash which had been cut into the front of the top lid; for when Mr. Tumbleton swerved, the organ scraped heavily against an iron bolt. The ugly furrow had been plowed from one end of the organ to the other.

"Well," said Mr. Tumbleton, as they rested it in safety upon the ground. "I reckon it will play as well as ever. Won't you give us a tune, Miss Mace?"

"You have ruined my organ!" cried Mace angrily. "And after I begged you to be so careful! It was all I had that was worth anything. And now you've ruined it, forever!" She burst into tears.

"Well, now," said Mr. Tumbleton soothingly, "perhaps we can putty it up and varnish it over. Bob, he let her down too swift for me, that's a fact."

"I told you not to call him over!" sobbed Mace. "I didn't want him to help! You would have him!"

"I'm mighty sorry," said Bob, who was as red of face as he was of hair. "But it really wasn't my fault. He said to 'let her come,' and I let her come."

"But I didn't want *you!*" cried Mace, who, like everybody (so far as I know) in moments of anger, speak words which are neither agreeable nor polite.

"I'll go back home, then," said Bob, not at all stiffly, but mournfully, almost tearfully.

"Yes, *do!*" cried Mace, a little louder than before, and turning her back upon him and the three Tumbletons. Her father, hearing her voice, stopped tacking down the carpet, and felt his way to the back door. "What is it, Mace?" he asked gently.

"Oh, papa!" cried Mace running to him, sobbing and throwing an arm about his neck, "they've ruined my organ—they've cut a horrible gash right across the front of it, and it could all have been helped, if they had done as I begged!"

"What person is that climbing our fence?" demanded the grandmother with some severity, as she gazed over her son's shoulder at the retreating form of Bob Enderthorpe.

"He's the son of the thief that lives next door," sobbed Mace. "Mr. Tumbleton *would* have him to help lift my organ, and now it's not fit to be seen. You can't look at it without seeing that place."

"Mr. Woodney, have you decided which room to have for a parlor?" asked Mr. Tumbleton, who had heard quite enough about the organ.

"Not yet. We know the middle room can't be it, so we'll fix it up first. I rather think we'll make the back room the parlor. It is so dark they couldn't see to cook in it, and now that the organ's spoiled in its looks, it will be best in a gloomy chamber. I rather think the front room must be our kitchen. In that case the pump will be unobtrusive. You know, if it were in the parlor, we might put draperies over it, and deck it; still—"

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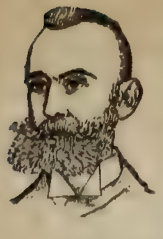
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"Nothing could be done with it," the old lady interposed. "I have just been looking at it and I have given it my whole attention. It is a perfect pump, and could never look like anything else."

"Then I decide that the rear is our parlor," said Mr. Woodney with the air of a man making an all-important decision. "We can set the organ with its face to the wall as is often done in churches and hang something down over its bare back, and make it look quite respectable in the dim light."

"Or better still," said Mace, who was still angry and bitter, "we might hide it in the cellar."

"I wouldn't advise nothing to be put in the cellar," interposed Mr. Tumbleton with the air of a man who felt it his duty to speak. "This here cellar ain't never used for nothing except the water to be pumped out of it, when needful."

"Perhaps we can devise a sort of raft," said the master of the house cheerfully, "with a rope to it which will rise with the tide, and which we could pull up to the steps. We could keep our things on it—our butter and fruit and meat. We could even make it so strong that you could ride about on it, Mace. Wouldn't you like that?"

Mace, however, felt just then that she would not like anything. "The back being our parlor," said Mace's mother, appearing, tack-hammer in hand, and speaking between two tacks which she held in her teeth, "we must put up a temporary front porch to the back of the house. And we can hang things out in front so people will know it is the rear of the premises. We'll set the refrigerator at the front door, and the kitchen table for the crocks under the front window, and what with leaving open the door so the pump may be seen, I think strangers will understand that the house is reversed."

"Yes, ma'am," said Mr. Tumbleton with hearty approval. "I'll build yore porch for you, I'm a carpenter in a manner. Now at the corner of the front wall I can put up a nice little board with a hand pointing and the words 'Ladies' Parlor,' such as you may see in depots and the like. Then they'll come right around the house, for, there being no grass, you might say the whole yard is one broad, smooth walk, and here they will find my pretty little porch, and going in, Miss Mace can play for them on the organ with its face to the wall. Yes, ma'am. Now, A and D, get to work, for the sun will catch us if we stand here talking. Not but what it is a pleasure to converse with all of you," Mr. Tumbleton added apologetically, "but when there is work to be done, my policy has always been to go and do it."

(TO BE CONTINUED.)

❁ ❁

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

The Rule That Tommy Made.

By Julia Deane.

"I say there, boy, want to earn a nickel?" Tommy Tolliver, the new errand boy at the factory, jumped to his feet. Want to earn a nickel! Was there ever a boy who wanted it more? Tommy wondered.

"Just you run around the corner to Pat Ryan's saloon, and get a pail full of beer. Here's the change. We'll pay you the nickel when you come back," said one of a group of men who were eating their lunch in a corner of the room.

Tommy's face flushed. "I can't do it," he said.

"Why can't you? You ain't much of a kid if you can't carry a pail of beer two blocks."

"That's just the trouble," answered Tommy, with a flash of the eye. "I'm a lot too strong to carry a pail of beer even one block. I've had enough of the stuff. If it hadn't been for beer, I wouldn't be working here doing what my father ought to be doing—taking care of my mother and the youngsters. I'd be in school, like other boys."

"Say, sonny, you better do it this time," counseled a good-natured young man, "or they'll complain to the superintendent about everything you do."

"You'll have to do it, that's all there is to it," said the first speaker. "The boss put you here to run our errands. So jest you take that pail, and don't you show up here again till it's filled. Hear?" And the pail was thrust into the boy's hand.

Just outside the door Tommy hesitated for a second, thinking hard.

"That man in there isn't the head man," he argued. "Of course, if it comes to the boss telling me I've got to do it, I'll have to hunt for a new place; but I'm not going to give up easy."

Straight around the corner went Tommy to the main entrance, up the broad steps to the elevator. The elevator boy directed him to the room where "the whole push, president, vice-president, secretary and treasurer, are holding an important meeting."

Boldly Tommy knocked at the door, and found himself facing a room full of prosperous looking men, so prosperous, indeed, in dress, that Tommy glanced down in sudden shame at his own shabby garments.

"Well, my boy, what's the trouble?" asked the gentleman who seemed to be at the head of affairs.

"I'm Tom Tolliver, the new errand-boy in the factory," said Tom, bravely. "I just came yesterday, and the men down there say I've just got to get this pail full of beer or I'll be fired quick. I came up here to find the real boss. Say, is it so? Have I got to carry their beer for them?"

The man looked seriously down into the boy's anxious face, as he answered with another question:

"Suppose you have? What will you do about it, young man?"

Quick as a flash the answer came back, in a respectful but spirited tone:

"Do? I reckon there ain't but one thing to do, and that's to hunt another job. I'm not going into the beer business for anybody." There was a subdued murmur of applause in the room.

"Well, my boy, neither are we in the beer business, and I think it's about time we had some pretty stiff rules posted up in our building concerning that very thing. What do you say?" he asked, turning to the other gentlemen in the room.

"I suggest that we draft such a notice immediately, have it written out on a typewriter, and put a copy in the pail, and send it back by this young man. Then the men can't say he didn't bring back a full pail."

Before the day was over notices were posted all over the building, forbidding the use of beer and liquors of all kinds on the premises. Neither did the president forget the new boy in the factory, but when, a few weeks later, a new office-boy was needed in the head office, he sent word to the superintendent of the factory that he would like to have "the boy with the backbone" sent up to take the position. And although no name was mentioned, the superintendent smiled a knowing smile, and called out loud, so all could hear:

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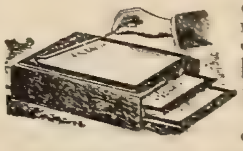
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Business Notes.

Adnah, a tale of the time of Christ, is having a good run, for it is one of J. Breckenridge Ellis' best, and was never before offered for the price, $1.

⁂

"Praises to the Prince" is generally acceptable as an all purpose song book, with its 224 pages, and in such binding as other books of like character, is having fine sale.

⁂

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⁂

The "Removal Sale" is not interfering with the regular trade, as the orders and business indicate, but seems to be helpful, as the thought of one reminds one of something else, so both are ordered at once.

⁂

Robert Gordon, a story of the Mexican war, is one of our attractive books of good fiction, and has never been offered until put in our hands this winter for less than $1.50, but we are postpaying it for $1.00.

⁂

The Hoffmann Pocket Record and Memorandum, of which see advertisement, has gone to many of our ministers this week, all of whom save one compliment it highly, he wanting an encyclopedia in connection with the booklet.

⁂

One agent sends us regular orders for the Garrison books, "Alone with God," "Heavenward Way," and "Half Hour Studies at the Cross." More helpful or devotional books have not been written, and none sold at the price, 75 cents.

The Midweek Prayer-Meeting booklets, the Daily Readings and the Topical Hand-Books are finally in the hands of those ordering them, and we thank those who so patiently waited on us, though we could not help the delay. All orders can now be filled promptly.

⁂

We have the best New Testament for use in your schools that can be had for seven cents per copy, it being revised, too, and we have the same book in better binding at 15 cents and in large primer type at 35 cents, all postpaid, but when these are gone, the supply cannot be renewed at such prices.

⁂

We are sending out the Normal Instructor, Part II, "The Christ," to many who are using them in connection with our lessons in the Bible school for the next six months, on the life of Jesus. The International Lessons are confined to the Gospel of John, but the Instructor takes up the life of the Christ systematically, and thus supplies for you what is lacking in John's testimony, but you will also need the part on The Land, Part IV, and the one discussing the People, Part VII. These are offered at the nominal price of 15 cents each, or $1.50 by the dozen, prepaid, or the set of seven for $1.00.

⁂

More than half of our Sunday-School Libraries have been sold, and the others will go out this week if possible. We mean to sell them, hence the reduction from $12.00 to $2.50 for library of forty cloth bound books, on the subjects interesting and helpful to Bible-school pupils. Here are the books:

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The Vegetable Creation, 2 vols., 112 pages each.
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The Chinese, 3 vols., 100 pages each.

⁂

The Y. P. S. C. E. societies are taking up the Bethany Reading Course as never before, and that means growth and development in the Lord and his work, and we are making special inducements to all such societies, believing it to pay all departments of the church to have our young people taught and developed in the work of the Christ and his church.

⁂

The Topical Hand Book is a pocket manual, containing the Title, Golden Text, Outline, Background, and Principal point of each Sunday-school lesson for the year 1905; the Topical Outlines for the Midweek Prayer Meeting for the year as noted above; the Christian Endeavor Topics for the year, with carefully prepared Daily Readings on each, together with an analysis of each topic, and also the Junior Endeavor topics, with a series of Daily Readings, different from those of the Senior, containing more than 100 pages, all for 5 cents each, 50 cents per dozen, prepaid. When wanting these, order the Topical Hand Book, and they are $3.00 per 100.

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IT would be difficult to exaggerate the importance of the work of foreign missions. The vastness of the enterprise and the imperative demand which is upon us make the most extravagant adjectives both natural and fitting. To give the Gospel to all the nations is an obligation from which the church can escape only by way of cowardice and open rebellion. If the Christ has any claim whatever upon our individual loyalty, then this claim must be equally honored by the whole church. In other words, if our Lord has the right to command the individual, he has the right to command the entire host of the redeemed. The work of foreign missions is not only a test of our obedience, but it is our salvation from narrowness and provincialism. Until we have seen, with some sort of appreciation, the tremendous sweep of the church's task, our energies, even in our home work, must be contracted. The great vision enables us to do the ordinary things in an extraordinary way. With the mighty appeal of the crucified and risen Christ ringing as a trumpet-blast in our ears, let us not be unfaithful in this great day of opportunity.

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For the brighter age to be.

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For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
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For the heaven above us clearing,
And the song of victory.

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THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events.

A New Russia.

It may be long in arriving, but a new Russia is in the offing. Somewhere out of the chaos we may expect a ground plan for the creation of a constitution that shall mean a new freedom and a new country. Most of the active rebellion has been suppressed and the Czar has received a number of the laboring men in his palace and talked with them in a paternal way. It is true the speech was of a temporizing character and nothing definite in the way of reform was promised. But whipped abroad and with an empire at home seething with discontent, the Emperor must be forced to take the advance step so strenuously disapproved by the grand dukes and the Holy Synod. One element of Russia's internal problem which it is difficult for an outsider to weigh properly is the attitude and influence of the students. It is not easy to avoid either overestimating or underestimating it. Perhaps it is the censorship of the press as much as anything, rendering it impossible for Russian reformers and revolutionists to vent their energies in the manner familiar among us, that has sent the apostles of these disturbing doctrines into the universities to win among the educated young men not only followers but leaders for their cause. At any rate it has come about that a very large proportion of all the students at the Russian universities are more or less active propaganadists of revolutionary doctrines. Not infrequently the papers bring reports of student uprisings which are in reality nothing more than casual clashes with the police, though they are heralded as the beginning of sweeping revolution. It is easy to take them too seriously. The country is too big and the students too few for the outbreaks of the latter to effect much more than local disturbances of the peace. And yet it is a matter of real importance that the best trained young men of the country are enlisted in the struggle against the government. The significance of it lies not in what they can do as individuals, but in what they can do as leaders and spokesmen for the vast multitude of working men who share their discontent, though perhaps without any definitely formulated theory of government. At present the movement for reform is too much a mob movement. It has too little sane leadership and perhaps too little even if the capacity for following sane leadership even if it happened to have it. The young anarchistic priest, George Gopon, whose influence seems to be more potent with the strikers than that of any other man, has urged the assassination of the Czar and all his counsellors. The success of such a program would be the most crushing defeat to the real purpose of its movers. It is greatly to be hoped that the government will be frightened or forced into granting better laws and larger liberties, but the present overthrow of the monarchy in Russia would be a world-disaster.

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Naval Supremacy.

Captain Richmond P. Hobson is continuing his propaganda in favor of a vast increase of the American navy, even to the point of making it "equal to the combined navies of the world." For considerably more than a year he has been lecturing and writing to this end, but recent events have furnished him with fresh arguments for naval increase. The undertaking of the Panama Canal of course lends itself very readily to this cause. The fact that it would call for a larger navy was freely used as an argument against the building of the canal, so perhaps it is entirely legitimate, now that that enterprise is actually under way, to use it as an argument for building more ships. It ought to be said in this connection, however, that the existence of the canal will almost double the efficiency of our present navy because it will make it possible for vessels to pass from the Atlantic to the Pacific, or vice versa, without great delay. Captain Hobson's other new argument for a greater navy is drawn from recent events in the far east. His theory is that, in the operations of the Russo-Japanese war up to the present time, "Russia has conducted a pre-arranged system of retreats" in order to awaken a general fear of the Yellow Peril and to win the sympathy of the European peoples in a raid upon China. He believes that that purpose has already been successfully accomplished and that the governments and peoples of Europe are ripe to join in such a movement. In other words, recent events in the Orient have brought about a new grouping of the powers with only England and Japan on one side and all the others against them. Such a grouping of course lacks balance, and it is of importance that the United States be prepared to join the weaker party and, by the weight of an enormous navy, overcome the preponderance of the other powers. In fact, Captain Hobson's theory is that our navy ought to be so much larger than any other nation's that no one will think of opposing it, and so peace will be assured. "The various European powers ought now to prefer that America, neutral, friendly, peaceful America, rather than one of their own number, should hold naval supremacy. But in any event they must realize that all combined cannot ultimately compete with America. [*Do* they realize it, though?] Therefore the proposed program in which America proclaims that she intends to be first, will prevent competition." Very simple. But is it so sure that Germany, for example, would at once see the hopelessness of trying to compete with America? We doubt it.

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"We Need the Money."

Speaker Cannon, who stands pat on the Dingley tariff and is opposed to revision, sums up the argument for his position in the simple and homely phrase, "we need the money." We like to believe that the speaker of the House of Representatives is perfectly ingenuous in any statement that he makes, but it is scarcely conceivable that he would seriously maintain that the Dingley tariff is the greatest possible success as a revenue producer. It was not constructed primarily as a tariff for revenue, but as a tariff for protection. There are many articles upon which its schedule is absolutely prohibitory, and in such cases the revenue is cut off as completely as it would be by absolute free trade. It stands to reason that a revenue-producing tariff is one under which importation is both permitted and encouraged. The only revenue derived from a prohibitory tariff is that derived by the domestic producers who are freed from the wholesome necessity of meeting foreign competition. It is an interesting sign of the times that so staunch a protectionist as Speaker Cannon bases his defense of the existing tariff not upon the principle of protection, not upon the claim that the schedules of the present tariff represent the degree to which our various infant industries need to be defended against foreign competition, but upon the theory that the tariff exists for the purpose of raising revenue. Of course he would not say that explicitly, but "Uncle Joe" has too good a sense of humor to permit him to defend the steel schedule, for example, on the ground of protection.

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"Spoiled Children." Hon. Theodore A. Bell, of California, in a recent discussion of railroad rates in Congress, made the following statement as printed in the Congressional Record:

> There are railroad men to-day by the score who declare that you have no right to touch a railroad schedule. They regard it as something sacred, and any attempt whatever looking to regulation or control in the interest of the public is condemned as sacrilegious. Thus the creature of the law assumes to be its master and defies legislative restraint. We are the victims of our own neglect and omissions in not exercising long before this our sovereign right of control over public utilities. The railroads are like a lot of spoiled children, who, having been given their own way for years, rebel against even the most wholesome discipline.

It is high time these "spoiled children" were being brought under wholesome discipline, and we rejoice to see evidence in the President's utterances, in Congress, and in recent Supreme Court decisions, that this is to be done. The public conscience has been awakened by recent revelations, and it begins to look as if existing laws were about to be better enforced, and that new legislation will be enacted seeking to bring not only the railroads, but the Beef Trust and other great monopolies under the control of just laws. If those who are in authority in the government at present do not bring about this reform, the people, at their first opportunity, will sweep them out of power, and put in those who will.

* * *

Our Relations With Venezuela. The daily press is telling us again of the strained relations existing between the representative of our government in Venezuela and President Castro. It was reported that the United States Minister, Mr. Bowen, has advised the severing of friendly relations with that country. The course of President Castro has been most unaccountable from any point of view which an American can understand. It will be remembered that our Minister to that country, Mr. Bowen rendered most distinguished service to Venezuela in the matter of securing arbitration with the powers which were seeking to collect their debts from that country, and in affecting a peaceable settlement of what promised to be a serious difficulty between that country and some of the European governments. Instead of manifesting any sort of gratitude towards this government, and its representative, Minister Bowen, he has displayed the very opposite kind of spirit. He has not hesitated to trample on the rights and interests of Americans in Venezuela, and has even quarreled with Minister Bowen because he sought to have justice done to his fellow Americans. He has seized the property of the New York and Bermudez asphalt company, an American corporation, and it is claimed that he has directly influenced the courts of Venezuela to adverse action in the case of this company. At a critical point in the diplomatic negotiations, President Castro left Caracas for the interior. This, of course, is construed as a defiance of the United States authorities, and as one of the papers puts it, has "invited the dispatch of an armed American force to Venezuela to present and support an ultimatum." It is to be hoped that there are wiser heads in the nation than that of President Castro, and that he will be influenced to more reasonable action.

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"Heathen Enough at Home. One of the so-called strong arguments against foreign misssion work is that there is greater need of our efforts at home and that here they may be more profitable. Now that the March collection is coming on apace we hear some people talking about the foreigners who are crowding into our country. When we have converted these, say these people—who, if the experience of pastors is worth anything, help little in Christian work of any kind—it will be time to think of the claim of foreign missions. We are glad to quote some words from the Watchman in reply to this half-hearted kind of Christianity. It says:

> "The Christian program is the program upon which every great business is conducted. The able business man does not wait until he has utilized the last possibility in his own town or county before he broadens out his enterprise. Mr. Wanamaker does not say: 'I haven't all the trade that I can have in Philadelphia, and therefore I will not go to any other city.' While the Philadelphia trade is expanding he goes to New York with an equal enterprise, and the New York trade at the same time is expanding from a new center. There is not the slightest reason for expecting that China will be won to Christ by the direct labor of American missionaries. The hope is that our missionaries may gather native churches at strategic points through whose work China will be Christianized. The men who imply that that work should be delayed until we have done everything that can be done in our own country, set themselves athwart a program that they would extol in the conduct of any other world-embracing enterprise."

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Holding the Fort. A British Parliament is elected for a period of seven years, but it seldom lasts through its legally allotted time. The one now in session, however, may go through the full period if Mr. Balfour lives. He is engaged in the policy of holding the fort, though he is losing at nearly every bye-election followers of his standard. He does not have to resign unless the sovereign demands, but it is customary for the government to retire whenever it is defeated on a vote in the House of Commons, or when it sees, by its losses in bye-elections—which are elections due to the retirement or death of individual members of Parliament—that its policy has become obnoxious to the electorate. These bye-elections are regarded as a very accurate barometer for testing the country, and when the results nearly all tend one way any government may take warning. Not so M. Balfour. He has the Salisburian superior obstinacy. The Liberals have been winning some important elections, but he has declared that this will not affect his policy. At present Mr. Balfour can afford to talk this way, for by reason of the jingo fever the Conservatives won a huge majority, which is still, despite the losses, more than enough to cope with the Liberals. If the latter had a great leader upon whom they would all unite Mr. Balfour would simply be driven to give way, so great is the discontent in the country with his regime. And they are religious and moral problems that are now the backbone of that discontent.

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Some Good Laws. Governor Folk's policy is having good effect in suggesting some good laws. Without a dissenting vote the Missouri House of Representatives has passed a very much needed law, dealing with employment agencies. Everyone knows what a lot of fraud is perpetrated upon people out of employment who answer the fake advertisements in newspapers only to find that they have to pay a fee to some agency for the privilege of getting some advertised job. Nine times in ten there is no job of work but there is a "job" being "worked." The bill introduced by Mr. Speer and passed by a vote of 120 to 0, provides that unless an applicant is given employment in three days his fee, upon demand, shall be refunded. It also provides that any agency directing a female to an immoral resort shall be punished by a fine of from $100 to $1000 and a jail term of from sixty days to one year, or by both fine and imprisonment.

Another proposed law which has wide support is intended to remedy an evil which has been productive of much complaint in the large cities of the state, particularly St. Louis. The bill provides that no female under the age of 18 shall be admitted to any dance hall, beer garden, vaudeville theater or like resort where intoxicants are either given away or sold under a license. The penalty of violating the law subjects the proprietor of any such resort to a fine of not less than $50 nor more than $500 for each offense.

Texas and Christian Benevolence.

If anyone has conceived the idea that the brotherhood of Texas is anyways near the rear end of the great procession, he will need to revise his opinion. We have not a more wide-awake, loyal-hearted body of members anywhere in the Union than is to be found in the "Lone Star State." In missionary work, in Christian education, and in benevolence, they are forging to the front. For many years they have had in contemplation a benevolent work such as they have now undertaken, and have done something in that line, but the recent bequest of Juliette Fowler, of Dallas, opened the way for them to carry out their purpose. This good sister left in her will fifteen acres of ground in the edge of Dallas, and $4,000 for a Home for orphan children and for the aged poor of our churches. The board having this matter in trust purchased a farm of 200 acres of rich soil, ten miles west of Dallas, and on it began the erection of "Faith Cottage"—so called because they had no money with which to complete the building. Soon after this the institution became affiliated with the "National Benevolent Association of the Christian Church," whose headquarters are in St. Louis, and the Association furnished the money for the completion of the building.

The dedication of the building was set for the 26th of January, and the editor of this paper was asked to deliver the dedicatory address. He and his wife were accompanied by George L. Snively, the General Secretary of the Benevolent Association, and Mrs. O. C. Shedd, treasurer of the Mothers' and Babies' Home and Hospital, and chairman of the committee on admissions in the Christian Orphans' Home—two of the institutions of the Association located at St. Louis—who also had parts in the dedicatory services.

Most of us stopped at Dallas with hospitable friends on Wednesday night, and on Thursday morning went out to the Home on the Interurban railway that connects the cities of Dallas and Fort Worth. The churches of Dallas were liberally represented, including their pastors, Davis and Ford, in the delegation. Fort Worth sent out, along with Hamlin and Inman, a good representation, and the church at Arlington, near by, was also well represented. In addition to these there were many preachers present from neighboring churches.

M. M. Davis, the Senior Bishop at Dallas, presided over the meetings both in the forenoon and afternoon, and of course that part of it was done well. After prayer and a song or two by the orphan children, Mrs. Shedd addressed the meeting, or as much of it as could be packed into the study or chapel, on the character of the work to be done. It was a very practical, helpful address from one thoroughly conversant with our benevolent work. Brother Snively read the constitution and by-laws of the Home, and President Davis asked all who wished to become members on the conditions named to indicate it by raising the right hand. A large number signified their desire for membership and subsequently signed the constitution. The nominating committee then presented the following list of officers which was unanimously approved: Mrs. S. A. Harwood, president; Mrs. Frances Blair, vice president; Mrs. Margaret Coke, vice president; Mrs. H. H. Smith, secretary; Mrs. R. H. Allen, treasurer; Miss Beulah Bush, corresponding secretary. After a few brief talks by different persons, the meeting adjourned for refreshments served in the dining room of the Home.

In the afternoon the tables were cleared away and the meeting was held in the dining room which accommodated many more people, but could not hold all who were present. After a beautiful solo by Mrs. Pitman, of Dallas, the editor of this paper delivered an address on "Christianity as a Divine Philanthropy," pointing out how Christ brought a new grace and power into the world and how this life of God, implanted in the heart of man, had expressed itself through various organisms for extending its blessings to others. This was illustrated by the history of the early church and in the development of our own religious movement, in which, as the life had deepened and widened, it had found channels for its outflowing to bless the world. Brother Faris, editor of the Christian Courier, followed in a historical address, showing the different steps by which the attempt to do benevolent work, in Texas, had reached its present stage. Chairman Davis then called on a large number of brethren present for brief talks, including Brothers Ford, Hamlin, Howard, Inman, Mobley, Mason, Bush, Snively, and perhaps others whose names we do not recall, who responded in a most hearty and felicitous manner, showing how close to the heart of the brethren in Texas is this benevolent enterprise. Brother Davis, presiding, closed these addresses with a few well chosen words and offered a most impressive and appropriate dedicatory prayer.

The officers and committees then tarried, and Mrs. Shedd and Mrs. Garrison explained in detail the duties of the officers and of the various committees. We doubt if any institution of this kind in the country has better material for officers and committees than has the Juliette Fowler Home. If there are any better people in any of the churches of the brotherhood than are to be found in Dallas, we have not met them. We do not know the members in Fort Worth so well, but we suspect that they are very much of the same type.

It was a great day for the cause in Texas. It means, we doubt not, a larger and richer ministry of love for the churches of that state. A. J. Bush, the superintendent, was of course, as near the third heaven as he is likely to be while in the body. George L. Snively seemed to be walking in the air, while all the brethren and sisters present seemed to regard it as a sort of Pentecost.

Standing on the broad veranda of "Faith Cottage" looking east over its 200 acre farm and the undulating hills beyond, one feels that this is an ideal location for such a Home, and it did not require any great effort of the imagination to see the other buildings which are to constitute parts of this Home, rising in a graceful semicircle, crowning this noble hill, and proclaiming to all the world the gospel of the helping hand, the grace of a divine philanthropy.

It was a delight to us to greet again so many of our Texas friends—M. M. Davis, who is now in his fifteenth year as pastor of the Central church, in Dallas, J. C. Mason, who is leading on the missionary hosts of Texas, A. J. Bush, the true and tried veteran who is crowning a useful life by this ministry of benevolence, our old friends, Doctors Johnston and Allen, Brother Faris, who has guided the Courier through some difficult places, into deeper current and smoother sailing, and a number of younger men whose faces are turned to the future and whose ministry will bless the world.

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The churches must not forget in the midst of their enthusiasm over new converts that their responsibilities are greatly increased by the addition of this new element into their fellowship. These new converts are to be instructed and trained in Christian service and spiritually assimilated, and all this means probably, new methods and greater efforts than have been put forth hitherto in this direction. Churches cannot neglect their duty in this respect, and then blame the evangelist for apostasy among their converts. Even the converts of the apostles had to be nurtured and trained in order to be saved to the church, and no doubt some of them fell away in spite of all that. Edification must keep pace with evangelization, if our churches are to be permanently strengthened by these revivals.

Letting Down a Bar.

"God gave us the convivial note." Bishop Potter is right in this contention, but God never intended man to make either a fool or a beast of himself! We do not suppose for a moment that Bishop Potter believes he did, and it is doubtless because he agrees thus far with all temperance advocates that the Bishop lent his aid to what he believes is a real effort at solving the temperance problem. Bishop Potter has been very severely, and possibly in some instances, unduly severely criticized for his advocacy of the Subway Tavern. We, ourselves, were among his critics. But we see nothing in the defense which the Bishop has just made of his action to change our views as to the great impropriety in any great dignitary of the church lending his counsel to an effort, though well intentioned in its purpose, to minimize the evils of drink where the long metre doxology, "Praise God from whom all blessings flow," finds a place on the program.

Bishop Potter disavows any financial interest in the New York venture. We do not think it could have entered the minds of many people that the Bishop was intending to speculate in a beer house, though, as a matter of fact, many churchmen have shares in breweries. But such criticisms of the Bishop are going beyond the facts. If he would know the real causes of the discussion arising from his action, it was simply that he should ally himself, in any way whatever, with the traffic which has long been recognized as the greatest curse we have among us. We are ready to accept the Bishop's statement that "there is a good deal of difference in some people's minds between a theory and a practical application of that theory" and would point out that the Bishop is an excellent example of his own statement. He admits that he has been in the Subway Tavern only once—on the opening day—and yet he seems to be still of the opinion that by means of such taverns is the best way to solve the temperance problem. He gives us no indication whatever of the practical application of his theory, but runs off into a general statement about the underlying causes of intemperance which will hardly be questioned. Insufficient nourishment, bad air, exposure to severe weather, no doubt have their effect, and says the Bishop "the convivial note is the one that is oftenest struck in connection with drinking. Now, the convivial note is in our physical and mental constitution—because—shall I shock you if I say it?—God put it there. Playing and recreation are not wrong, are not harmful. They are essential." All of which is true, but is no argument for beer-drinking or wine-bibbing even under the direction of a Bishop in a tavern where pure goods are sold without profit.

The same argument is presented in an article in the International Quarterly for January, written by Joseph Johnson, Jr., who discusses at some length the temperance problem and the Subway Tavern. Mr. Johnson's contention is briefly that Prohibition does not prohibit, that the drink is still with us without apparent signs of weakness and that the temperance problem is a recreation problem. He sets forth at length, the purposes of the Subway Tavern, which he admits is an experiment along the lines of "trying to eliminate the rudimentary danger—private profit." What so far has been the result of this experiment? For over a month it was not possible to give the tavern a fair test. The novelty seeking New Yorker shoved aside the working man to get a view of the "Bishop's Inn," but latterly the tavern has been running under normal conditions and has held an even way financially, and bids fair to stand on its own feet. It has closed its doors at the legal hours, and has been shut all day Sunday. So far, it has undeniably proved that it is preferable to the vast majority of saloons in New York City. We doubt whether it was in the minds of any of the Bishop's critics that this scheme would not be preferable to the dens which flourish in all big cities. Yet the writer in the International Quarterly is frank enough to say that "the chances of success for the Subway Tavern would not have been over bright but for its fortunate location near the Subway stations, and for the publicity which followed the public exercises of the opening." On the whole, we are not impressed from the statement of either Mr. Johnson or the Bishop that they have discovered the way out of the drink quagmire. It is quite likely that the class of people who will visit this tavern are those who are not likely to drink in excess. It is true also that drunkenness is—ruling out the cases where it has become a disease—very largely a matter of social instinct, but the question is, shall the church put its seal on this phase of the subject, and thereby take the chance of fostering a habit it seeks to eradicate? We venture to say that Bishop Potter's single action in reference to this Subway Tavern has done more to subvert the cause of temperance than a thousand taverns conducted on these lines can do good. They benefit the man chiefly who can control himself, and needs not the Bishop's help, but they do nothing at all to solve the real question. There are over 250,000 licensed liquor places in our country, yet despite this awful fact the Prohibition sentiment has done a very great deal in preventing the ravages of intemperance. Mr. Johnson bases his argument on the statements of Mr. Sherwell and Mr. Rountree whose figures were collected for a special plea. But Governor Hoch, of Kansas, speaking the other day for Prohibition, after its twenty-four years of experience in that state, said: "The conditions are not all that good citizens desire every where in the state, but with all its defects in operation, the conditions are much better here than in states sustaining a different attitude towards the subject," and he expressed the hope that the legislature would take no backward steps on this subject. As for the argument for conviviality, would it not be far better for the church to continue with all the power of its great resources to contend that a man can be a man, in every sense of the word, *without any* use of liquor, rather than to let down a single bar that may let in a flood that cannot be stopped?

Editor's Easy Chair.

A little dip into Dixie Land, at this season of the year, even when the cold wave follows one, serves to emphasize the influence which latitude exerts on climate. Our journey south led us through the Indian Territory, and the beautiful and fertile lands lying there yet in a virgin state afford a striking contrast with the populous districts in other parts of the country, on soil not half so fertile, and with climatic conditions nothing like so favorable. Texas has suffered no contraction since we last saw it, but it does not have that out-of-doors appearance which it once wore, as its broad prairies are rapidly coming into cultivation. Dallas has made great growth since we last saw it, both in population and in general improvements. Our cause in that city is probably keeping pace with the growth of the city, and the recent dedication of Faith Cottage, as a part of the Juliette Fowler Home (of the dedication of which we give an account elsewhere), is likely to be a factor in the more rapid growth of our cause there and throughout the state. Dallas always has for us a delightful social atmosphere, which we like to breathe, but, in this case, we were compelled to decline urgent invitations to tarry, and to hasten on.

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In southern Louisiana, through which the Texas-Pacific carried us, we were journeying in the land of cotton and cane. The old-fashioned southern mansion on the old-fashioned southern plantation, was in evidence along the way, recalling pictures and descriptions which one reads and sees in stories having their scenes located in the south. In some of the cotton fields there remained much cotton on the stalks, the result, perhaps, of the low price of that article now prevailing. A great convention of cotton growers closed its sessions in New Orleans the day before our arrival, in which it was resolved to reduce the acreage and the fertilization of the crop 25 per cent and to hold present supply for higher prices. Already the negroes were plowing the fields for the spring crops, of which there is likely to be a greater variety the coming year than usual.

The southern people will learn, eventually, not to put all their eggs into one basket, and they will no doubt hatch more chickens in that way, than by their former method. One sees in these great cotton and cane fields, with their great mansions and negro cabins, a characteristic phase of the social and industrial life of the south. On the Pullman car in which we rode four men engaged in a game of cards for money. We hope this is not characteristic of southern civilization. Has Louisiana no law against gambling?

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Coming into New Orleans from the west, the train runs onto a great ferry-boat, and you are floated across the broad current of the Mississippi, which at this point assumes the dimensions of an inland sea. Although this was our first visit to the old historic city, a familiar face greeted us on landing. It was that of R. M. Denholme, manager of the New Orleans Item, formerly of St. Louis, who took us to his home, and who, with his good wife, made us their guests during our brief stay in the city. The weather while we were there was not favorable for sight-seeing, and this was said to be a very unusual thing, but we have been accustomed to unusual weather, and so rather expected it! There is much in New Orleans to interest the visitor, but we had little time and opportunity for sight-seeing. Of course, we saw the Cabildo, the scene of the historic transfer of the Louisiana Purchase from one flag to another; the old church, and the court standing hard-by, and Jackson Square. There are really two cities of New Orleans—the old French city, and the modern American city. The one is quaint, historic, antique and filthy. The other is modern, with broad streets, with many palatial homes, and beautiful lawns, and parks, and splendid public buildings, and is as clean as any American city we have visited. Nestling in a bend of the great Mississippi, fanned by the breezes of the Gulf, and a port of entry into which the great steamers of all countries come with their cargoes, New Orleans seems destined to a great commercial future. The Panama Canal insures its commercial primacy among the great cities of the South.

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The cause of primitive Christianity has had hard sailing in New Orleans. Roman Catholicism shadows the city like the state church in Europe. Nevertheless Protestantism has a good hold here and a fighting chance. We have had a church in the down town district of the city for more than a half century, but the removals, and losses from other causes, have about offset any growth which it has made. Less than a year ago it became obvious to a number of the brethren that a work should be begun in the up town district, among the resident population, and a lot was secured on Soniat avenue and Camp street, an old church building on it was remodeled, enlarged, and made new. Beginning with seventeen members the church now numbers something less than fifty, and is full of enthusiasm. Recently the new church called Bro. Marcellus Ely, of Joplin, Mo., to become its pastor, and he began his work the first Lord's day in January. The church is delighted with its new pastor, and he is equally well pleased with the church, and with his field of labor. He is a young man of fine character, training and ability, and has before him the promise of great usefulness. Brother Denholme is the wide-awake and capable superintendent of the Sunday-school, and one of the pillars of the congregation, with whom are associated a number of business brethren, of ability and influence, besides a large number of earnest young people.

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We had the privilege of preaching for this young congregation morning and evening, on Lord's day, Jan. 29. In spite of a downpour of rain in the forenoon, at the hour for beginning the service, the house was well filled, and there was about the same audience at night. In the evening a number of the leading members of the First church were present. We were glad to notice that the most fraternal relations exist between the two congregations. Brother Denholme invited a number of the members of both churches to meet us in a social way at his home one evening and we had the opportunity in this way of getting better acquainted with the leading members. The First church was without a pastor, at the time, but expected a Brother Harris to begin work with them on the following Sunday. Brother Larimore recently closed a meeting with them, with five or six additions. We were greatly pleased with the spirit of enthusiasm which prevailed in the Soniat avenue church, with the character of its membership, with its snug little church neatly and tastefully fitted up, and with Brother Ely, who, though a doctor of osteopathy, and a graduate of the school of oratory, has subordinated everything to the work of the ministry.

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After a three days' sojourn in New Orleans, we turned our faces northward, and met in St. Louis, on our arrival, one of the worst blizzards of the season. Think of moving, in such weather, such an establishment as the Christian Publishing Company! We are writing these lines in the midst of that interesting process. This is probably the last day in the old quarters. Here, in this third-story room, and by this very window, we have carried on our work, when in the city, for many years, and we can never think of it without calling up many of the scenes and incidents of the past, which are connected with it. And this leads us to say that another one of those pesky little mile-stones, which stand along the way to remind one that another year of his life is gone speeding away into the past and one year less remains in which to do the unfinished work, has been passed. It is when one compares what remains to be done to finish up what he conceives to be his life-work, with the rapidly flying years, that time seems so brief, and so precious. If we might presume to change a verse in Longfellow's "Psalm of Life," we would make it read,

> Art is long, and time is fleeting,
>   And our hearts, yet strong and brave,
> Still, like *throbbing* drums are beating
>   *Notes of victory o'er the grave.*

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Notes and Comments.

We present this week the first installment of our symposium on the relation of prayer and the Holy Spirit to the work of evangelization. There will be two or three other installments to follow. When we have completed the symposium, we may have some general conclusions to draw from the consensus of opinion on this subject. At present, we only call attention to the fact, which we have no doubt will become still more apparent as the symposium continues, that there are two types of thought among us in relation to the subject of the Holy Spirit, and these, more or less, affect the question of prayer. It was our purpose in selecting the contributors to this symposium to bring out these two phases of thought. They are not necessarily antagonistic, but the one supplements the other. One of these types of thought is, that in correcting the erroneous ideas that have prevailed on this subject as to the direct operation of the Spirit in conversion, and a proper emphasis of the gospel as the power of God unto salvation, we have accomplished all that is practicable or desirable. The other view is that with the correction of existing errors, we have only laid the foundation for affirmative teaching on this subject, and that this teaching is greatly needed in order to the deepening of the spiritual life of our members, and in equipment for efficient service. According to the former view, there remains little to be desired in addition to our present teaching on the subject. According to the latter view, there remains yet much to be done in order to the presentation of the full-orbed New Testament view of this subject.

It would be strange indeed if we had exhausted a subject so profound and so vital as that of the Holy Spirit. The latest historical manifestation of God, the Holy Spirit, is confessedly the most difficult to understand. If this subject comes last in the development of God's plans and in the process of His self-revelation, it is easy to see how we have only touched the borders of this great theme.

Must the Prayer-Meeting Go?

By Francis E. Clark

"The prayer-meeting must go," said a minister talking to other ministers recently. "People no longer wear their hearts upon their sleeves. They are not going to tell their religious experience much longer. The prayer-meeting was well enough for the half-civilized, pioneer days of the church, but people demand something more esthetic to-day, something that appeals to their sense of the beautiful and symmetrical rather than the ragged utterances of ignorant or half-educated men and women."

Such in substance was the gist of a tirade against the prayer-meeting, received, I am glad to say, by the brother ministers with few expressions of approval and many marks of disapprobation. Less outspoken attacks on the prayer-meeting are not infrequent. and still more common and deplorable is the indifference to it as a vital, essential, necessary part of the life of the free churches to-day.

But what is the prayer-meeting?

It is the chief expression of the devotional life of the church. The morning and evening church services are for instruction and for worship; the Sunday-school is pre-eminently for instruction; the missionary societies and like activities of the church are for service. Most church members have almost no other way of verbally expressing their devotion to Christ before men and of acknowledging their allegiance to him except in the prayer-meeting.

I am not unaware of the glib and ready answers that are made to such a statement, that we best witness for Christ by our lives, that to be honest and straightforward, clean and true, to pay a hundred cents on the dollar and to give a full peck measure, not to "deacon" our apples or sand our sugar, is the best expression of the religious life.

But after all, this is only a half truth and a dangerous half truth at that. It undermines the very foundation of experimental religion.

Many a man who has no more conscious love for Christ in his heart than his thoroughbred horse or his collie dog is honest and clean according to all worldly standards. He pays a hundred cents on the dollar and never sands his sugar; he drops something into the contribution box out of his abundance when it is thrust upon him, and he is a very decent, nay, highly honored father and friend and citizen, but his influence is absolutely nil on the side of evangelical religion; perhaps he is bitterly opposed to it, and the church is not a whit the stronger, possibly far weaker, because he lives in the community.

Even a man who is known to favor the church, who belongs to it, who contributes to it, and who pays a hundred cents on the dollar, robs himself of half his influence for the right, by never confessing with his lips his allegiance to the Lord. There are depths of experience to which an upright, benevolent life alone cannot testify. There is a love and devotion which can be expressed only in words backed up by a godly life.

Besides, the prayer-meeting is one of the few avenues for the lay activities of the church. In the Sunday church service the minister is the priest. He offers the sacrifice of devout hearts for all the people. He leads the devotions. He opens the scriptures as they have been made plain to him. The people are only passive listeners.

But we are all priests unto God. Every man who studies the word has a message given him. Everyone who draws near to God himself can help others to him in prayer.

To destroy or minimize the prayer-meeting is to wantonly cripple the lay activities of the church; it is to destroy the one opportunity for the expression of the religious life of the majority; it is to do serious harm to the church of the present and to weaken if not to destroy the church of the future.

If that is considered too strong a statement, let me appeal to the facts that are patent to any one who keeps his eyes open. I do not profess to have any more insight into religious problems than others, but I have had more opportunities of seeing at first hand the religious life of the country than many. During the last ten years I have been in every large city in every state, territory and province of North America, and with few exceptions, in Europe, Asia, Africa and Australasia as well, and without exception, the live, active, spiritually-minded, non-liturgical churches have been those that emphasized the prayer-meeting and made much of it.

I qualify this statement with the adjective "non-liturgical" because Episcopalians have their own means of confession and participation in the service not common in other churches, though many Episcopal churches find help and strength in a prayer-meeting.

As a rule the activity of the churches which I have known has been in direct proportion to the vigor of the prayer-meeting, and when the prayer-meeting has languished and died, the church, as a rule, has languished, and if not died, has lived at a poor, dying rate.

This is entirely natural and altogether to be expected, for the prayer-meeting is the expression which the church can give to its devotional life, and everything that does not express itself sooner or later dies. We can kill the trees of our forests by destroying the leaves for a few years as they begin to show themselves, just as well, if not so quickly, as by hacking away at their roots. The flower that lives is sure to bloom. The bird that lives is sure to sing, the Christian who lives will express his devotion to Christ in some way, by his words as well as his life. He smothers and kills his spiritual life when he does not give it expression.

What is true of the individual Christian is true of the church, for the church is only an aggregate of Christian men and women who band themselves together to fulfil Christ's commands, one of which is to confess him with the lips as well as to love him with heart and mind and strength. No other activities on the part of the church can take the place of the weekly gathering for prayer and conference. All these other activities are strengthened and vitalized by it, for the prayer-meeting is not so much the thermometer that registers the heat of the church as the furnace which generates the heat and radiates it out into all church activities.

A striking example of this is given by the Grace Baptist temple, of Philadelphia, a church whose activities are so multifarious, whose membership is so large, and that touches life at so many points that one might say, "Here is a church that can get along without a prayer-meeting if anyone can, so many avenues are open for the activities of its people that they will be kept at white heat without a prayer-meeting." Yet, as a matter of fact, probably no church in the country has so many prayer-meetings as the Grace Baptist temple. The young people alone have fourteen each week, being grouped into no less than fourteen societies of Christian Endeavor, which hold their meetings, some on Sunday, and some on other days of the week, so that there is scarcely a day without its meeting of prayer throughout the whole year. From these reservoirs flow the many streams which make glad this city of our God.

The democracy of the prayer-meeting makes it peculiarly fitted and peculiarly necessary to the free churches of a free land. Here, if anywhere in a church, the rich and the poor meet together. Here the brother of low degree, if he has a message, and a genuine testimony, is of more importance than the one with the gold ring and the fine apparel who has no experience of God's love to tell and no prayer in his heart which he can voice with his lips. Here Christians learn to work with one another as well as for one another, and the snobbish condescension that patronizes the poor has no place. It is exactly this spirit which has killed the prayer-meeting in many an ultra-fashionable church; it is the opposite spirit of love and good will and common service that makes the great majority of our churches homes of spiritual refreshment, meeting-places for the different members of the family of God.

But for the prayer-meeting there must be a training school as well as for every other department of church life that is to be vigorously and effectively carried on, and the young people's prayer-meeting is as necessary for the future of any church as the primary and grammar schools are necessary to the university. Much foolish talk is indulged in in some quarters about severing the young from the old. Just as sensible would it be to argue against a grammar school because it kept the pupils for a time from going to the high school. They cannot go the high school properly until they have been to the grammar school though, as a matter of fact, the analogy does not hold in regard to the young people's prayer-meeting, for it has been found repeatedly by gathering statistics from the country over, that the young people who attend and participate in the young people's meeting are most faithful to other church services, and are the very ones who, far more than the average church member, attend the midweek meeting. The young people's meeting answers all the requirements of sanity and common sense. If we are to have prayer-meetings in the future, we must raise up a generation of prayer-meeting lovers and prayer-meeting goers. God grant that "Ichabod" may not be written over any of our American church goers because the prayer-meeting has fallen into disrepute, and because God's people have neglected the assembling of themselves together.

China's Call for Workers

By A. E. Cory

The call of the mission in China to double the force, which was made in 1903 and which has been repeated many times since, may appear to those who are not familiar with the facts, a call of sentiment rather than one coming from a crying need. For many years the China mission has desired to strengthen its present work, but for ten years the number on the field remained the same, those that were sent out only filling the places of those who died or had to leave the work. In 1902 there was an appeal sent out calling for a few workers to fill urgent needs but it was felt then that the call was too limited. In the summer of 1903 there was a general movement of prayer in all missions for workers. This feeling found definite expression when Dr. Griffith Johns, one who is in his fiftieth year of mission work in China, led a call for a three years' enterprise ending with the centennial of Protestant missions in China in 1907. It is a movement of confession, thanksgiving and prayer. The prayers were to be for revival and for the doubling of the forces in China. Our mission in China did not rush into this but spent much time in prayer before the call was made. The whole field was gone over and then we made our petition. Not one-half of the time has gone by, yet our prayer is nearly half answered. We include in our prayers the workers in west China, on the borders of Tibet. The natuaal question is, what are you going to do with these workers? That is the question above all others that we are glad to answer. When the call was made there were twenty-eight workers in our mission. Since then thirteen have come and are located as follows: Dr. and Mrs. Shelton and Mrs. Rijnhart were sent to Tibet, Miss Favors to Lu Cheo Fu, Miss Clark to the Nankin girls' school, Mr. and Mrs. Dannenberg to Lu Cheo Fu, Dr. and Mrs. Layton are assigned to the new station at Bo Cheo, Mr. and Mrs. Johnson to the new station at Tong Cheo, Mr. Settlemyer to the Nankin college work, and Mr. Brown is yet unassigned. This leaves us to answer the question, what will you do with the other fifteen? The time has come when we must open up other work and also reinforce the growing work at other stations. We must have another family for the west or Tibetan mission. Brother and Sister Johnson are waiting in Nankin until some one can go with them to Tong Cheo; there should be another family appointed to Bo Cheo at once, while Mr. Settlemyer's coming makes it possible for Mr. and Mrs. Cory to go to Bo Cheo. In a station so far removed there should be at least three families. We already have property rented in these two large cities where there is no one in charge as yet, and we have in no way commenced to expand and to answer the demands, for between Bo Cheo and Nankin there are two cities where our workers have been going for a long time and where there is a great demand for us to go. These two cities are on our direct route to Bo Cheo and if we are to have a connected work we must enter into these places; they are Feng Iang Fu and Nan Su Cheo. It will take at least four workers for each place.

The above call for workers is for work in three important parts of China where no mission work has been done to any great extent. It is new ground and the demand is immediate. To answer these demands our forces must be doubled. In addition to these eloquent facts remains the problem of our old work. It is growing. When a church at home grows there is a demand for more workers, so in our foreign policy we must be as wise as the children of this generation and provide for the present needs. The following are some which are most urgent and where the workers are most overworked.

Another school man is already under appointment and he is needed; the Nankin hospital must have a nurse, and another lady worker is needed in Nankin to take up work that has been unprovided for for years. The great call that has come from the Nankin station for a number of years is for an evangelist, this need grows greater every day. The woman's work in Wuhu needs another worker and there is a like call from the work in Shanghai and Chu Cheo for a lady worker in each place. To answer the above *needs*, at the very least it will take twenty-two more workers, and they are needed now. To fill the terms of the call there will be only fifteen to come and they will be until 1907 in coming. As we look over the present needs we feel that we have been most conservative and within the limit of the ability of our great brotherhood and considerate of the needs of the other fields. We have entered into this call in faith and we believe that by the time a hundred years of Protestant missions and twenty-two years of our history in China has been fulfilled we will have our fifty-six workers. The very future of our work in this empire is at stake. The above are the demands on us from a geographical standpoint but back of this there is the changing condition of affairs in the whole empire which gives us opportunities which if we delay will never come to us again. We believe that the Father knows these things and we are praying that the church will awaken to the need ere it is too late.

Nankin, China.

Winners of Souls.

By Mark Wayne Williams.

Ask not the Lord
Triumphs of shop and sword;
Far other your reward;
Win souls to God!

Seek not on earth
Bald ease and jaded mirth;
Be knights of nobler birth,
Winners of souls.

Vex not the skies
With vague and vain surmise;
Strive for a worthy prize,
Winning of souls.

Curse not your age
With sin's fast withered wage;
Souls be your heritage,
Winners of souls.

Weave fair your youth
With righteousness and ruth;
Woo the world up to Truth;
Win souls to God.

London, England.

A Symposium on Evangelism

As a further contribution to the present widespread interest in evangelistic work, we sent the following questions, along the line of our leading editorial last week, to a number of our most experienced brethren, and some of the replies are published herewith. Others will follow.

1. Is there, in your judgment, based on your experience and observation, a lack of the proper use of prayer or reliance on Divine aid in our evangelistic and other efforts to extend the kingdom of God?

2. Have we restored, in our evangelistic work, the New Testament teaching concerning the Holy Spirit, especially as presented in the Gospel of John, and in the Acts of the Apostles?

3. What means, if any, have you to suggest to make our evangelism even more successful and permanent in its results than it has been in the past?

By J. W. McGarvey.

To the question, Is there a lack of the proper use of prayer in our evangelistic efforts? I answer that in my judgment there is no lack among evangelists who are successful. Every successful protracted meeting that I have known has been preceded and accompanied by a great deal of earnest prayer. There may be exceptions.

As to the work of the Holy Spirit in conversion, the chief work of our evangelists consists, as it ought to, in removing from the minds of sinners prevalent conceptions of this work which stand in the way of their conversion. If we do our part the Holy Spirit will do his.

As to means of making our evangelizing more effective, I suggest stronger presentations of sin and its punishment. I think this our weakest point at the present time.

Lexington, Ky.

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By I. J. Spencer.

1. I think it is plain that very much use should be made of prayer in our evangelistic efforts. Our Lord prayed earnestly and often. Indeed the record shows that he approached every great undertaking with deep and fervent prayer. Mighty as is the gospel and important as is human agency, the apostles looked to God to give the increase and grant prosperity. While we should not depend on divine aid in lieu of human effort, or in place of the clear gospel message and the exercise of common sense, we should seek God's guidance, power, co-operation and blessing very zealously, for without them we can do nothing. Paul may plant, Apollos may water, but God must give the increase. We must not forget that our strength and hope and success are in God, not in us. But I would emphasize fervency rather than frequency, faith rather than formality, reality rather than appearance in prayer.

2. We have not restored generally in our evangelistic work the New Testament teaching concerning the Holy Spirit. I do not mean by any means to adopt the current denominational views of the abstract operation of the Spirit on the unbelieving. I do mean, however, that we ought to regard the bestowal of the Spirit as God's greatest gift to his adopted children, and the fulness of the indwelling Spirit in the ministers and Christian workers as essential and possible in evangelistic service. One of Paul's greatest prayers was that the Ephesian brethren might be strengthened with might by the Holy Spirit and filled with all the fulness of God. God by his Spirit is able to work in his servants mightily to do his will and to do exceeding abundantly above all we can ask or think.

3. I would suggest a greater fear of God on the part of Christians. I think there is too much ease in Zion relative to the danger of the unsaved. I am impressed with the practical skepticism concerning the great fundamental teaching of the New Testament. Christians neglect the word of God. Many do not know its teachings. Multitudes do not realize the awful significance of living without well-founded hope in God, and without any promises of salvation. A practical universalism, due largely to ignorance of the word of God and the heinous and disastrous nature of sin, prevails to an alarming degree in the churches. If Jesus died that whosoever believeth might not perish but have life, *what ought we to do?*

Lexington, Ky.

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By T. P. Haley.

To your first question I would make answer, that in some instances I have thought there was "a lack of the proper use of prayer, or reliance on divine aid," but in the great majoriry of protracted meetings which I have attended I have discovered no such lack. On the contrary the evangelists have emphasized the statement that while "Paul may plant and Apollos water, it is God that giveth the increase." They have insisted that "without him we can do nothing." At the same time great emphasis is laid on the fact that "the gospel is the power of God unto salvation to every one that believeth."

To the second question I would answer: The Disciples, as far as I have heard them, are the only people who understand and present to the people clearly the teachings of the scripture on the Holy Spirit in conversion and sanctification. In my judgment "the fundamental error of Christendom" is not so much a mistake about baptism, but a failure to discriminate between the promise of the Holy Spirit: (1) To convince the world of sin; (2) To "dwell in and abide with Christians;" (3) To inspire men to preach the gospel infallibly. These distinctions I do believe the Disciples understand.

Just now when the greater leaders of Christian thought are conceding that in the conversion of sinners the Holy Spirit (ordinarily) operates through the truth, the word of God, and that we shall have so much of his power as we have of the gospel preached, there are to me indications of going back to the confusion of other days and a revival of "the doctrine of immediacy." Yes, I think our evangelists are preaching the doctrine of the "Holy Spirit as taught in the gospel of John and in the Acts of the apostles" as no other people are now preaching it and I do therein rejoice.

To your third question I would answer: (1) More reliance on the word of God faithfully preached and perfect confidence that, this done, the Holy Spirit will, through the preached gospel, convince the world of sin. (2) More consecration and less professionalism on the part of all our preachers.

I write from the midst of the great simultaneous interdenominational revival in our city, and I have opportunity to note the immense advantage of our people in a more scriptural evangelism.

Kansas City, Mo.

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By A. W. Kokendoffer.

1. Yes, one element of our strength as a people has proven to be a source of weakness. Reliance upon our great plea, of loyalty and divine simplicity, and the consequent remarkable success attendant, has contributed to make it the talisman of our forces militant, rather than the promised presence of the Lord. The "Lo, I am with you alway," has been too long ignored, or else interpreted to mean that he is hidden in his word. Your recent editorial is just in its strictures and timely in appearance. If we believe in prayer, let us pray more.

2. No. Our reaction in this particular has drawn a line of demarkation between us and some of the denominations, and we fear to press into the Spirit's realm and workings, lest we be regarded as advocates of all they teach. But if we are to restore the church of the first century, we should not permit any church or sect to monopolize a single one of its essentials. The New Testament throbs with the vital energy of the Spirit. Our *Restoration* might be a little more complete.

3. I want to compliment our present evangelists. They are good men and strong. However I would suggest

three things: (1) That every evangelist strive to keep his life pure. That he be godly within and without the sanctuary. (2) Less sham and claptrap and abuse of our religious neighbors; more reliance upon the gospel, song, prayer and personal work. (3) Perfect harmony between evangelist and pastor, with frequent instructions of latter by former in the care of new converts.

Mexico, Mo.

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By W. F. Richardson.

1. Yes, there seems to me, in many quarters, a lamentable lack of prayer, and reliance upon divine aid in our evangelistic work. In our protest against extravagance in prayer, as seen in the mourner's bench and other machinery of revival effort, we have swung too far away from the scriptural ideal of unceasing and believing prayer.

2. There is little doubt that we have failed to a considerable degree in the past in recognizing the place of the Holy Spirit in our evangelistic work. It seemed so necessary that the religious world should have its attention drawn to the necessity of preaching the word in order to producing faith in the hearer, that we failed to seek the presence and power of the Spirit of God as had been promised in the scriptures. We are learning better very rapidly, I think; and are perhaps learning from the example of our religious neighbors.

3. I have no suggestions to make for making our evangelism more successful other than this: to pray more earnestly and persistently, seek more sincerely for the presence and power of the Holy Spirit upon the church and her ministry, and keep on preaching the simple gospel of Jesus Christ and him crucified, making the way of salvation plain by declaring the terms of pardon as delivered to us by the inspired apostles of our Lord and Savior. The "New Evangelism" we need is a new fervor in prayer, a new endowment of spiritual power, and new fidelity and zeal in pressing upon men the claims of Christ.

Kansas City, Mo.

The Spell of Jesus[*]

By E. L. Powell

The name Jesus has been placed above every other name in the realm of intellect. He never painted a picture. He never enunciated a scientific dictum. He never gave to the world a single mechanical invention. He never wrote a book. He wasn't what you call in this age and generation a scholar. His supremacy is not pleaded for to-night in the realm of science, in the realm of invention, in the realm of physical achievements, but his intellectual supremacy is discovered in the fact that he alone of all the world's religious leaders discovered the human soul, interpreted that soul unto men, explained its longings and its aspirations, recognized its needs and its possibilities and lifted it up to its proper eminence so that for one to think of himself as a man made in the image of God is to think of man as little lower than God here and having within him possibilities that shall presently bring him unto the perfect image of the Son of God.

Marvelous, indeed, is the reign of Christ in the realm of the soul. His words are indorsed by universal consciousness. When he speaks men say with the scribe of old: "Well, Master, thou hast said the truth." When his word comes to us in the form of some gracious invitation we suddenly discover music in ourselves that we never dreamed of. When that word comes to us in the form of condemnation we come to hate ourselves because of the sin that has been revealed. When that word comes in the form of some lofty ideal bidding us leap forward to claim it, it seems that our strength is as the strength of ten.

Mark in proof of his intellectual supremacy the note of certainty in all of his utterances. Jesus is never tentative; he is never timid. His touch is always bold. When he speaks of God it is as one who has come from God. When he speaks of the spiritual world it is as one who has lived and breathed the atmosphere of that spiritual world. He speaks not as the scribes, but in a tone of absolute assurance. He never doubts. How shall we explain this? And, furthermore, his words command us. We can no more get away from the words of Jesus Christ than we can get away from our own souls. When you have once gazed upon a magnificent painting if there is in you artistic appreciation you shall never get from under the spell of it; it holds you; it dominates you; it commands you, and all else is as moonlight unto sunlight or as water unto wine. Get before you a grand, glorious, splendid conception, a thought that fills every nook and corner of your being, and evermore you are a slave to that conception. It holds you; you are mastered. Jesus Christ has come into this world and he has laid his mind upon the centuries through which his spirit has passed, and that mind is laid upon the twentieth century no less surely and certainly than upon the first century. We think in terms of Christian thought. When we speak of home his spirit is there or it is no home. When we speak of marriage Jesus is once again at the wedding feast, even though he be not there as a physical presence to convert the water into wine. When we speak of childhood we hear the music from the long ago breathing upon us in dulcet tones sweeter than any note of flute and sublimer than the grandest peal of organ: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

We are under the spell of Jesus Christ, however materialistic our age. I do not say that all our civilization is permeated with an appreciation of his character, but I do mean to say that you cannot date a letter without recognizing his birth; you cannot write 1904 without admitting that something extraordinary happened about 2,000 years ago. You cannot get away from Jesus Christ. Here is intellectual supremacy that must be explained.

And he is supreme in the realm of leadership. Splendid have been the leaders of the world in their respective fields of activity. Shakespeare is preeminent in the realm of dramatic genius. Darwin, perhaps, is pre-eminent in the realm of science. Plato unquestionably is pre-eminent in the realm of philosophy. Alexander or Napoleon is pre-eminent in the realm of military science, but Jesus Christ, while claiming for himself leadership in the moral realm alone, because of the intimate relation between moral and all other life, leads mankind in every department of thought and endeavor.

Every man who has been trying to make the world better has been breathing silently or audibly the prayer, "Thy kingdom come." Oh, God, hasten the day when the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ. Sometimes it seems that the prayer will break out into a jubilant strain of victory and then it dies away in a pathetic moan, but so sure as Jesus Christ lives and reigns, so sure the day shall come when that prayer shall be answered, and all kings shall bow before his crown, and all nations shall recognize him as Lord. I believe in the ultimate and final supremacy of righteousness. I believe that this name which is above every name shall come into its own rights bye and bye; that every tongue shall confess, that every knee shall bow before, that all the world shall, willingly or unwillingly, acknowledge him as Lord and Christ. Jesus Christ is no figure of speech. He is no character of fiction. He is here in the world now to demand his rights. You cannot get away from him. He owns you. He has paid for you. He has justified every claim which he makes upon you. Give him your love, willingly and joyously, and help us to sing that song over and over again:

> "All hail the power of Jesus' name,
> Let angels prostrate fall,
> Bring forth the royal diadem,
> And crown him Lord of all."

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[*] From a series of discourses now being delivered, and to be published by the Christian Publishing Co. The title of the address from which this extract is made is "The All-Conquering Name."

As Seen from the Dome

By F. D. Power

The Wyoming Valley is one of the most beautiful regions in the Keystone state, lying between romantic mountain ranges and watered by the Susquehanna which winds through it. It is the seat of the most famous anthracite coal deposits in the world. In 1903 the production of coal here was 67,171,951 tons, and the men employed in its collieries were an army of 151,827, and but one life was lost for every 129,675 tons of black diamonds dug from the depths. In fifteen years over 715,000,000 tons of this precious carbon have been mined in the ten counties that constitute the anthracite region, and we remember it was as late as 1814 when the virtue of "stone coal" became known, and in 1871 the output was but 14,000,000 tons from this wonderful diamond zone. One sees on every hand the mines, and great dumps, and breakers, and the swarms of workmen of every nationality under the sun. In a single county, Luzerne, it is possible to preach the gospel to 257,121 people speaking twenty-three different tongues. They are drawn from all the ends of the earth to open up these treasures of buried sunlight once more to the light of the sun. "Man is a tool-using animal. He digs up certain black stones from the bosom of the earth, and says to them, 'Transport me and this luggage at the rate of five and thirty miles an hour,' and they do it."

It is a historic region—this Wyoming Valley. Such names as Catawissa, Nanticoke, Shickshinny, Tunkhannock, and Wapwollopen take the visitor back to the times of Count Zinzendorf, and the Connecticut settlers of 1756, and the red men. Wyoming itself is a corruption of the Indian *Waugwauwama*, which meant "large plains." The valley was purchased from the "Six Nations" in 1754, and it was in 1778 the 400 British provincials and 700 Indians entered the valley, and July 3 of that year the Forty Fort, so called from the forty Connecticut pioneers, was summoned to surrender. Its 300 defenders under Col. Zebulon Butler gave battle and were defeated and massacred by the Indians and Tories with savage cruelty. Campbell's "Gertrude of Wyoming," and the monument on the battlefield, and the descendants of these early settlers are witnesses. Men, women, and children were tomahawed, shot down, tortured, or fled to the swamps and forests and perished. The Wyoming massacre was one of the most frightful episodes in our early history, and the stories of "Queen Esther," and of the spider's web in the end of the log, and of Frances Slocum come to us with every mention of this blot on Britain's history. While we recall, however, that the British secretary of the colonies praised the savages for their bravery and humanity, and that in the appropriations for the support of the army that did this bloody work was one for "scalping knives," we should not forget that "whisky" had much to do with the overthrow of the Colonials, having been freely distributed among the defenders of "Forty Fort," and so knocked out the patriots that they were unable to meet the foe with their best powers ready for the emergency. One sees evidences of this greater enemy than Tories or red men still in existence in the beautiful Wyoming Valley.

It was my privilege to visit this section last week to assist in the dedication of the new Christian church at Plymouth. This town is next to Wilkesbarre and Scranton in the anthracite region. Here we have perhaps the strongest congregation in eastern Pennsylvania with the exception of the first church, Philadelphia. The organization dates back to 1825. It began as a church of "New Lights" and was gradually evolved into a church of Disciples of Christ. L. B. Hyatt, and J. H. Gordonier, L. S. Brown and C. W. Harvey have been its pastors, the last two serving nine years each. L. O. Knipp succeeded Harvey three years ago and under his efficient administration the house has been remodeled and rededicated. The old structure was built in 1857. The church has been completely rebuilt at a cost of $20,000, and is one of the handsomest and most convenient now in the Crotherwood. The improvements comprise electric lights, pipe organ, kitchen, parlors, choir and class rooms, beautiful auditorium and Sunday-school room, and all in elegant and up-to-date decoration and furnishings. From the oldest church in Plymouth it has been converted into the most modern and attractive house of worship in the city. This congregation has been an active one in all good works. The church in Scranton was one of its missions and it has two others, Wilkesbarre and Berwick. L. O. Knipp, the preacher, is a son of Harlem avenue, Baltimore, a graduate three years ago of Hiram, and a hustling, wide-awake pastor. He had raised all the money needed before the opening service, so the work on dedication day was an easy one. The arrangements were admirable and the three services will be long remembered. The music was in charge of Miss Dora Dudley, a recent Hiram graduate. At the afternoon service Richard Martin, our evangelist, now preaching with such success at Wilkesbarre, and E. E. Cowperthwaite, in charge of the mission there, J. M. Smoot, of Scranton, and M. B. Neiter, of Berwick, made congratulatory addresses. The membership of the church is 400 and the Sunday-school had an attendance of 318. Allen Dungan, a son of David R. Dungan, is one of the active members of this congregation. An interesting incident of the dedication was the presence of Miss Margaret Knipp, of Baltimore, who first led the pastor to the Harlem avenue Sunday-school, Mrs. J. H. Rosenau, also of Baltimore who influenced him to enter the church, and F. D. Power, who encouraged him to enter the ministry. The church has a splendid opportunity with its new facilities for work and should make itself felt far and wide in this most important field of service.

The Fifteenth street church, Washington, was set apart to its purposes January 22, G. W. Muckley preaching the dedicatory sermon, and our Washington pastors sharing in the service. The chapel cost $5,000 and is a very neat and attractive house of worship. It is largely the work of our united Christian Endeavor Societies in the city, and is well situated and promises to be a center of usefulness. J. E. Stuart, of Harriman, Tennessee, a faithful and efficient man, has been called to lead the new congregation and is in a meeting with them. He is a native of Pulaski county, Virginia, the home of that eminent pioneer, Dr. Chester Bullard; is thirty-five years of age; a graduate of Milligan college; and a preacher of thirteen years' experience in the ministry. We feel that he is the right man in the right place. This is our sixth church in Washington. Our churches here all work together and the outlook for all is most encouraging.

J. Murray Taylor just closed a meeting at Beaver creek with twenty-two added. This makes sixty-seven he has recently brought into the churches in Washington county, Md. The pastor at Beaver Creek, Walter S. Hoye, was married, January 25, at Rockville to Miss Annie Owens, J. A. Hopkins and W. B. Taylor officiating. This thing was "done in a corner" as none of us on the Dome knew a thing about it. Our congratulations, however, are none the less sincere. Rockville's loss will be a great gain to historic Beaver creek. Hopkins still remains with us an unappropriated blessing. F. M. Green is sojourning for a time at the capital, hobnobbing with the great men of the republic. He grows old gracefully. It is a quarter of a century since he was with us and he is getting reminiscent. With the dews of eternal youth upon him he is a very welcome visitor. E. B. Bagby begins a meeting in Columbus, O., for W. S. Priest, February 5; and our vivacious brother, who alone amongst us has a right to this title, will bring his benediction to the dwellers under the Dome as soon as the ides of March have passed and the Rough Rider has been installed.

The Mission of the Church College.

By C. C. Rowlison.

The Disciples of Christ need the method of contact in our educational system, as illustrated in the former article, to give us breadth; we need the church colleges to give us depth. However obnoxious sectarianism may be, depth must always precede breadth. It is very important for us to test our religion by bringing it into the closest contact with the results of scientific investigation, and with other phases of religious belief and expression. But it is of first importance that our religion should be so vital, so all-absorbing, so evangelistic, that all else is subordinated to it. As a matter of fact, we must seek the kingdom of God first, or we do not seek it at all. Therefore religion must become the predominating influence in life. And it is to the church college that we must continue to look for this emphasis upon the supremacy of religion.

The decline or neglect of our church colleges, therefore, would mean, not simply "a disappearing brotherhood," but also, in the measure of their influence, a disappearing Christianity. In Professor Shaler's interesting volume entitled, "The Neighbor," he indicated that the prevailing scientific culture tends to provide the educated man with a great mass of information, but does not vitalize this mass with a sympathetic imagination. And in speaking of the unsocial and unspiritual conditions of the day, he goes on to say: "There appears to be no chance that the betterment will be attained by any formal teaching of science; of that there is now more than enough; for science is evidently displacing those forms of education which helped to quicken the imaginative sympathies of men on which all truly human culture depends" (p. 221). It is to the church college that we must look for the influences which will quicken these imaginative sympathies which are the basis of the highest culture. If, as some one has said, "It is a striking fact that sixty per cent of the brainiest Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside their own states," then this is true largely because most of these colleges are church colleges, and in these colleges the religious influence gives purpose and motive to life, develops the imaginative sympathies, and encourages the soul to become master of its environment. This spiritual pre-eminence is unquestionably more important than microbe-chasing or exact analysis, even though we all admit that it is only more important.

We therefore owe it to our colleges to give them the best possible equipment, first, because the vitality of religion in our churches and in our homes depends largely upon the extent of their influence; and secondly, because the progress of our country and the redemption of the world are dependent finally upon those who have given religion and its attendant sympathies the pre-eminence in life.

There is danger that the establishment of Bible chairs, Bible seminaries, etc., contiguous to the great universities, shall so appeal to our almost abnormal sense of economy, that there shall ensue the neglect of our most important ecclesiastical activity—the education of our young people in our church colleges. Bethany, Hiram, Butler, Kentucky university, Eureka, Drake, Cotner, to name only the most prominent, should be the chief objects of our centenary beneficences. They ought to be dear to the whole church. Every child in the Sunday-school ought to know of their work as he now knows of our missionary work in Japan and China. Every young man and young woman in our Endeavor societies ought to be invited personally to their halls of learning. And every individual member of the church should be taught to contribute regularly to their support.

* *

Mr. Stead on Revivals.

W. T. Stead has been investigating the revival in Great Britain.

"The result," he says, "has been excellent—everywhere excellent. However we may explain it, the veriest skeptic must admit that what the revivalist seeks to effect is of all things the most important object of human endeavor. No political or social change can be regarded as having any serious importance, excepting so far as it tends to facilitate indirectly the achievement of the same result which the revivalist seeks directly.

"The aim of all reformers is the regeneration of the individual. To make a bad man good, a cruel man merciful, a lazy man industrious, a drunkard sober, and to substitute unselfish struggle to help others for a selfish scramble to seize everything for one's self—that is the aim-all, the be-all, and the end-all of all those who seek the improvement of society and the progress of the world.

"It is not necessary to credit the revival with all the results which it reveals, any more than we may credit a day's sunshine in spring with all the flowers it brings to birth. But it brings them out. So does a revival. And if there had been no revival, the latent sainthood of multitudes would never have been born, just as the flowers would never have come out in May if there were no sun.

"It is often argued that revivalism is ephemeral. But as our brief historical retrospect shows, the fruits of revivals are among the most permanent things in history."

The Upper Room.

By Mrs. Princess Long.

[This beautiful song was written by Sister Long with the view of singing it, at Bro. Carey E. Morgan's request, at the great communion service held in the Coliseum, St. Louis, at our last national convention. By some misunderstanding on the part of the presiding officer, who was not informed of the arrangement, the song was not sung, but it is good for use on similar future occasions.—Editor.]

The busy day had passed and gone,
The night came down in gloom,
When Jesus gathered with the twelve
Within that Upper Room.
He longed with them to be alone
Before the morning's doom,
Oh, what a sacred hour was that
Within that Upper Room.

"A little while you'll see me not,
A little while I go;
But I'll not leave you comfortless
Because I love you so;
And if I go, I will return
And take you to my home."
These were the loving words he spake
Within that Upper Room.

He took the bread, He blessed and brake,
Then said so tenderly,
"This is my body, take and eat
In memory of me,
For as ye do, ye show my death
Until once more I come."
Surely the very air was blest
Within that Upper Room.

He left no work of love undone,
He suffered every woe,
That we might know, whate'er our griefs,
That He has borne them too.
Oh, sad was dark Gethsemane
And Calv'ry's awful gloom,
But what sweet mem'ries cluster 'round
That sacred Upper Room.

And now we come with tendered hearts,
Our eyes with tears made dim,
To eat once more this sacred feast
In memory of Him.
Oh, may each heart be filled with love,
That casts out fear and gloom,
And may each heart enshrine him now
Within its Upper Room.

* *

The only wealth is life; the only way to make the best of this world is to make the best of the other. For the two are one. The highest gleams ever through this lower. The pilgrim to the better country is the man who, living or dying, knows the bliss of perpetual youth.—*J. Brierley.*

* *

Some time ago, when in a mine, looking through its dark corridors I every now and than saw the glimmer of a moving lamp, and I could track it all through the mine. The reason was that the miner carried it on his hat—it was a part of himself, and it showed where he went. I said, "Would that in this dark world every miner of the Master carried his lamp to show where he walks."—*T. L. Cuyler.*

Our Budget

—Our address henceforth is 2712 PINE STREET.

—All thoughts are now turning toward the March offering for Foreign Missions.

—A greater number of contributing churches, and a greater number of contributors in those churches, are the two points that need close attention.

—We are getting out this number in the midst of moving, and we shall not be entirely through for several days yet, but this is the last number of the CHRISTIAN EVANGELIST to be printed at 1522 Locust St. Our readers should address us henceforth at 2712 Pine street.

—Likewise our friends who wish to call on us will find us after this in our new quarters on Pine street, two blocks south, and eleven blocks west of our present location. We will not really be in order for receiving company for several days, but our friends will be welcome at any time.

—E. J. Willis has begun his work at Carlisle, Ky.

—W. B. Taylor has taken the work at Rockville, Md.

—Springfield, Tenn., is without a preaçher but hopes to have one soon.

—Brother Keene reports that the pastor of the Baptist church at Burr Oak, Mich , has joined us.

—J. H. Mahoney has resigned the work at Defoe, Ky., and may enter the evangelistic field.

—A parsonage is contemplated at Huntsville, Mo., and a business men's association chapter.

—C. P. Evans is ready to take up evangelistic work. He may be addressed at Arapahoe, Neb.

—Robt. Sellers will begin work at once at Elwood, Ind., he having accepted the pastorate there.

—W. J. Lockhart is spending this month with O W. Lawrence and his church at Rock Island, Ill.

—Caspar C. Garrigues has removed from Philadelphia, Pa., to Albion, Ill., and has taken up the work there.

—The Woodland street church of Nashville, Tenn., is trying to persuade R. Lin Cave, of Atlanta, Ga., to become its pastor.

—The educational offering was taken at the University church, Des Moines, Jan. 29, and amounts to $274 against $190 last year. It will not be allowed to rest short of $300.

—We regret to record the death of a devoted Christian woman, Sister Elizabeth Dowden, of Los Angeles. She had followed the fortunes of the CHRISTIAN-EVANGELIST for forty years.

—We very much regret to hear of the death of Mrs. S. S. McGill, wife of the pastor of the Christian church at Dodge City, Kan. Fuller particulars will appear in our obituary column.

—Ellis Purlee, pastor, has decided to remain at Coffeyville, Kan., and not to accept the call to Poplar Bluff, Mo. There have been some five or six applications for the Kansas pulpit received already.

—The semiannual convention of the North Texas Christian missionary society will be held at Paris, Feb. 21-23. The program is a very interesting one, and we trust there will be a large and helpful meeting.

—After March 19, the pulpit of the Constitution St. Christian church at Lexington, Ky., will be vacant, G. C. Campbell having given notice that he will retire. Any preacher who wishes to correspond with respect to the pastorate, may write to A. W. Redd, 412 Constitution St.

—G. F. Bradford, of Eureka, Kansas, takes the pastorate at Neodesha.

—There have been 165 additions in S. M. Martin's meeting at Mt. Carmel.

—H. A. Orchard will go to Ft. Scott, Kan. Mason City, Ill., is now open for a pastor.

—J. P. Myers will probably have to close his work at Painesville, Ohio, to seek a more congenial climate for his family.

—During the month of January the Foreign Society received $9,422.77, a gain of $6,689.43 over the corresponding month one year ago. A gain like this every month will insure the $250,000

—The third convention of the Religious Education Association will be held in Boston Feb. 12-16. A very full program has been arranged, and many of the leaders of religious thought and work will take part.

—Senator Cockrell has introduced a bill in the national Legislature, providing for the relief of the trustees of the Christian church of Marshall, Mo. The bill would appropriate $3,000 for damages to the property of the church by military forces of the United States during the civil war.

—The Foreign Society has received $1,000 from a brother in Indiana on the annuity plan. This was the third gift during the month of January and the three aggregate $5,000. The society also received a second gift on this plan of $200 from a friend in Kansas and a third of $100 from a friend in Indiana.

—We are requested to remind the churches of a foreign missionary rally in all the churches Sunday night, February 19. It is hoped every church will have an enthusiastic rally on that date. The Foreign Society will send a suggestive program to any who may request it. Such a meeting can be made a national convention in miniature.

—On June 26, 1904, I organized the Central Christian church of Eldorado Springs, Mo.; on Oct. 2, 1904, laid the corner stone of a house of worship, and on Jan. 29, 1905, preached the dedicatory sermon setting it apart to the service of God. It is a modern up-to-date structure and was dedicated free of debt.

W. W. BLALOCK.

—The Board of Church Extension has just received $1,000 from a friend in Missouri, and $200 from a friend in California, on the annuity plan. This last is the one hundred and thirtieth gift on the annuity plan. Persons desiring information concerning the annuity plan should address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—The young people's department of the American Christian Missionary Society will gladly send, free of charge, a special program which they have prepared for use in the Christian Endeavor society, Feb. 26, when the topic is "Heroes of Home Missions—What they Teahc Us." The aim is to realize $5,000 this year from 500 Christian Endeavor societies for the Porto Rico work.

—McLean, the inimitable, was the center of interest at the missionary rally in St. Louis last week. Though not largely attended the rally was of deep interest and the speeches were all good. Brother McLean, in a talk packed with information, showed that the best churches are the missionary churches. The others, he declared, "are headed for the valley of dry bones and they'll reach there in schedule time."

—The work at South Haven, Kan., where the remodeled house has just been dedicated by L. L. Carpenter, progresses nicely. The cost of the improvements was over $1,600, and the building now has a seating capacity of 200, with a Sunday school seating 150 There is a raised baptistry, and two convenient robing-rooms which can be used as class rooms. At Hunnewell, Brother Morris's former field of labor, the house is also freed from debt.

MARCH OFFERING
FOR
FOREIGN MISSIONS.
First Sunday in March

The Foreign Society does work in twelve countries, supports 143 American and English missionaries, 295 native Evangelists and helpers, thirty-eight schools and colleges and seventeen hospitals.

The following March Offering supplies are furnished the churches, free of charge:

1. March Offering Envelopes.
2. Pastoral Letters. (For Preachers only.)
3. March Offering number of the Missionary Voice.
4. Subscription Books.
5. "Great Facts" from the last Annual Report.

Order to-day, giving the number of members in your church. Be careful to give the local name of the church, as Bethel, Mt. Pleasant, Sixth Street, etc., when different from the post-office.

Address,
F. M. RAINS, Cor. Sec.,
Box 884, Cincinnati, O.

—We have received a copy of the twentieth annual report of the churches of Christ mission in Japan, containing cuts of the homes of some of the missionaries, of Drake college at Tokio, some of the mission chapels, some of the missionaries, and of the Japan convention, besides excellent useful information concerning the work in Japan. The missions have had a prosperous year in spite of the war, and the outlook is excellent.

—J. E. Stuart, of Harriman, Tenn., has taken up the work at the Fifteenth St. church, Washington, D. C. The Disciples of Tennessee will be loath to part with him, and his leaving is sorely felt by the local congregation with whom he has labored for six years, endearing himself to young and old. The past year was the best in the history of the church, and both he and the membership hesitated at severing their congenial relations. He carries with him the best wishes of the entire congregation and the brotherhood of the state to his new work.

—J. W. Harrison, of New York city, who with his wife, made a journey through the southern states and returned in a wagon, preaching the gospel along the way, as he had opportunity, by roadside or in crowded street, writes that he is planning another journey of the same kind, beginning in March next, in which they will be absent about a year. They expect to come to St. Louis en route to San Francisco, and will probably aim to take in the national convention. Brother Harrison is an earnest Christian man, who has adopted this method of improving his health and preaching the gospel at the same time.

—We are glad and yet regret that Bro. Thos. H. Bates, a native of Australia, a graduate of the College of the Bible in the class of 1872, who has done most faithful and efficient service in Australia, his own native south land, and in England, contemplates coming to America in the spring and desires to secure work with any church looking for a preacher of experience who is not afraid of hard work. Brother Bates will come with the highest commendations of his brethren both in Australia and England. He may be addressed for the present at No. 38 Wyresdale Road, Lancaster, England. Our regret is that the work in England may suffer.

—R. W. Clymer, of Scranton, Pa., recently read a paper on Alexander Campbell at the request of the Abington association of the Baptist church. It was very kindly received, and many expressions of hearty approval of the reforms begun by Mr. Campbell were made. In this issue we print a reminiscence of Mr. Campbell by Colonel Switzler, an authority on Missouri history. We are glad to announce that Colonel Switzler purposes to let us draw on the fund of information and recollection that he has of the early pioneer preachers in Missouri for some special biographical articles.

—The evangelistic enthusiasm has gone as far south as Jacksonville, Fla., where a big union meeting is being held under the leadership of Dr. Munhall, of Philadelphia. Both of the Christian churches are represented, and from the indications at the start, there is promise of large good being done. A note from Bro. J. T. Boone requests that we announce in the Christian-Evangelist that any brethren who contemplate being in Florida March 1, when the state convention will meet with the First church at Jacksonville, will please send him their names so that they may be used on the program. There were no less than six Cincinnati members in Brother Boone's congregation the Sunday before he wrote to us. An effort is being made to finish the building of the new church there by the time of the convention.

—The indebtedness to the Church Extension Board on the part of the Christian church at Alameda, Cal., has been wiped out. Eight years ago the amount was $1,900 and it was only about two and one-half years ago that the congregation really became earnest in meeting this obligation. There are no wealthy members, but the numbers have been growing steadily. Something has been paid in on the debt in some way every month and the largest sum given by any one person at any one time was $25. The old chapel will now be repainted, recarpeted and decorated and made as attractive as possible for the year or two they will make use of it, pending the erection of a new and more commodious structure. We congratulate Bro. P. C. McFarlane, the pastor, upon getting rid of this drag, and upon the bright prospects before him.

—In a recent letter from Dr. French, an agent of the American Bible Society, to the editor, he inquired what plan our churches had adopted for aiding the American Bible Society. We were compelled to say that we knew of no definite plan, but that our churches were, of course, in sympathy with the great work of Bible distribution which is being carried on by that organization, and made offerings to it when some agent was present to ask for them. This, of course, is not a very satisfactory way of helping on a good work. Other leading religious bodies request their churches to make an annual offering for the benefit of the Bible Society. How can we do less than this and act consistently with our belief that the Bible is the great medium of spiritual illumination, through which God speaks to men to-day? Surely we ought to bear our share of the work of this society in sending the word of God to all parts of the world.

—E. W. Brickert, writing from Newkirk, Oklahoma Territory, says: "There are many people living here who were members of the church in Missouri but cannot be induced to take fellowship here. Brethren, is there a quarantine preventing our Missouri people from bringing their religion with them? If so, perhaps we could get it repealed under this reform administration." It seems to us that that quarantine matter may apply to a great many besides Missouri people. Let them take the medicine if they deserve it, but the disease suggested by Brother Brickert is altogether too widely scattered. It merely suggests again the importance of pastors and churches applying the follow-up system to those of their membership who move into other fields. When a church letter is given, the church to which it is given ought to be informed of that fact where any particular place is designated, and when this is not the case, the preacher who is responsible for the letter should make a point to learn where the departing member intends to locate.

—We have received communications from two localities in Missouri during the past week, where members are desirous of building a new church. One of these is at New Bloomfield, Callaway county, and the other is at Dongola, Bollinger county. The friends at both these places ask us to make an appeal for assistance in their behalf. We have written them both, privately, suggesting a different method of procedure, viz.: that they secure an evangelist to hold a meeting, obtain what subscriptions they can on the ground, and if necessary, apply to our Church Extension Board at Kansas City to assist them in the enterprise. We mention this fact here by way of suggestion to brethren in other localities who may be thinking of building houses of worship. The old method of appealing to the brethren for dollar subscriptions or other amounts has gone out of date with the coming in of our Board of Church Extension, and a more businesslike way of assisting churches in need of help through that ornanization. Let these brethren do the very best they can on the ground, and in their own communities, and only apply to the Church Extension Board when they find it necessary to do so. In all such cases this is our advice to the brethren. We have ceased publishing such appeals because we know our churches prefer to assist their brethren through the Board of Church Extension.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Swamp-Root Entirely Cured Me.

Among the many famous cures of Swamp-Root investigated by the Christian-Evangelist, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Gentlemen—I attribnte my present good health to Swamp-Root. I suffered many years with kidney trouble and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,

B. H. Chalker, Ex. Chief of Police.

Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, poor digestion, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis Christian-Evangelist. The genuineness of this offer is guaranteed.

—G. B. Van Arsdale has resigned at Peoria, Ill., to accept the work at the First church, Cedar Rapids, Ia.

—The church at Wolcott, Ind., is moving with the times. R. H. Lampkin, the pastor, has out a neat card announcing the subjects for February. Mornings, "The Kingdom" (missionary); evenings, "The Great Reformers": Luther, Calvin, Wesley, and Campbell. He gave an interesting address on Physical Culture to the high school, and the citizens, Jan. 31, in the church. Brother Lampkin was formerly physical director in Kentucky university, at Lexington, Ky.

—L. E. Sellers has rounded out five years of service as pastor of the Central Christian church, Terre Haute, Ind. During this time there have been 550 additions to the church, and this without any assistance from the outside. During these five years two churches have been organized in Terre Haute directly through his leadership. One of these new congregations has built its house and the other, the College street church, of which L. V. Barbre has just become pastor, will build in the spring. Besides having made this splendid showing for the five years, Brother Sellers spent four months of the current year in the Orient, thus preparing himself for larger service. The outlook for the work in Terre Haute is exceedingly bright. Allen Wilson has just held a successful meeting at the Central church and Brother Sellers begins another term as leader, with bright prospects. Miss Madge L. Kent, a graduate of the School of Pastoral Helpers, has been the assistant pastor during the past two years.

—We have received several responses from brethren to the request of the brother who asked for the verification and whereabouts of the quotation from Martin Luther, concerning the name. Among these, the one following gives the desired information, and in addition the quotation in fullest form: "The quotation which your querist seeks will be found in the life of Luther by Michelet, page 262. The following occurs: 'I pray you leave my name alone and not to call yourselves Lutherans but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for any one. St. Paul, 1st Cor. 3, would not that any one should call themselves of Paul nor of Peter, but of Christ. How then does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Leave, my dear friends, to cling to these party names and distinctions. Away with them all and let us call ourselves only Christians after him from whom our doctrine comes.' I hope this will help the brother out. "I. L. WHITE."

Montpelier, Ohio.

—We very much regret to record the death of Judge White, a prominent citizen of Cleveland, Ohio. He was a member of the Christian church and a man of intellectual attainments, of fine spirit and of noble character. In his breast was the milk of human kindness. In settling family disputes, especially, did Judge White do a great work. With lawyers whose methods are not up to the standard of ethics of the profession, Judge White was not always popular. The following incident explains the reason why: A poor man had died and his will had come for probate. The family appeared in court accompanied by a lawyer. He was their "adviser," though there was no particular need of one. Judge White took the matter out of the lawyer's hands, and he and his assistants, who were paid by him, did the "advising." For this no charge was made. The lawyer protested. "You've knocked me out of a $50 fee," he said. "I am glad of it," the judge replied. "There is no particular doubt as to where your next meal is coming from, but these people I know, and they are poor." And he treated himself in the same manner, and refused to receive fees from people he thought were poor. Of course he was imposed upon. "Well, let them impose upon me if they want to," he would say to protesting friends, "so long as I don't know it I don't care."

—We have just learned with profoundest regret of the death of our venerable brother, and friend, Dr. S. R. Woods, an elder of the church at Bowling Green, Fla. Brother Woods was formerly from Missouri, where he spent the larger part of his life, and where he is widely known as a physician and as a man of God, of unusual intelligence and zeal. He has been a steadfast friend and a most appreciative reader of the CHRISTIAN-EVANGELIST for many years, and never failed to visit our office when passing through the city. He was the leader of the little band of Disciples at Bowling Green, where he lived, for many years and they will miss their beloved leader. In our next issue we will publish the notice which we have received from Bro. D. D. McLean, of that church. We tender to Sister Woods our sincere sympathy in her great bereavement. The earth is better for the lives of such men, and heaven is dearer because such as he have gone on to be with the Lord.

—"It is a great blessing to have these men of God to come and stir us up, and to lead us into larger things. Our members here feel that it was one of the greatest days we have ever had." So writes W. F. Turner of the visit of Brother McLean and Brother Corey at Joplin, where one of the finest missionary rallies ever held greeted the president of the Foreign Society. In another column will be found some reflections of Brother Corey suggesting some reasons for the success at Joplin. They are very patent. Enthusiasm and determined effort are the basis of all that has been accomplished at Joplin in recent years. There are pastors there who have a passion for souls, and have put all their thought and time into winning them. Too many of our preachers depend on the officials of the Foreign Society to create the interest. We have evidence that quite a number of ministers who had promised to take part in the rallies failed to do so and sent neither word of explanation nor substitutes. This is not right. When a preacher makes a platform engagement he is under obligations to meet that engagement, if possible, just as much as to meet any financial promise. We trust that there will be no failure in the rallies still to be held on the part of the speakers who have promised the society to lend it their support.

—Something of a sensation has been created in Osceola, Iowa, by B. F. Baker, pastor of the Presbyterian church, announcing himself as a convert at the revival meeting being held by R. A. Omer at the Christian church. Mr. Baker's wife comes with him. From a statement which he has issued, it would appear that he was raised in the Christian church, of which his only child is still a member. Going west, and finding no church of our order, he associated in the work of other churches, and through the help of a gentleman of means, was able to prepare for the ministry. Going back to Iowa, he became a member of the Des Moines presbytery, but says he has not been wholly satisfied, and for some time contemplated the change he has just made. He says:

> I found myself out of harmony with portions of the teachings, doctrines and practices of the Presbyterian church, and I could not, feeling thus, do the work in harmony with the usages of the church. I felt that I wanted to be unhampered by any rules save the Bible only. I finally took my present stand for conscience' sake, and what I understand to be for truth's sake. I have not been persuaded or proselyted to this step by any one. I took the step wholly of my own accord and free will. I expect to take a pulpit somewhere in the Christian church, just where or when I cannot say, as I have corresponded with no field yet. With charity and kindly feelings for the Presbyterian church in this place, I resigned the charge and withdrew from the presbytery before taking this step.

Brother Omer testifies that Brother Baker is a man of ability who will make a valuable acquisition to our preaching force. Up to date, there have been sixty additions in Brother Omer's meeting. H. E. Van Horn is rapidly making this one of the best churches in the state.

A Noble Bequest.

We understand that large bequests have been made in the will of Thos. E. Bondurant to the American Christian Missionary Society, the Illinois Christian Missionary Society, the Foreign Society and the Church Extension Board. These are to get each a quarter of certain property at the end of ten years, the value of which at that time may be between $300,000 and $400,000. Eureka college gets 200 acres of land outright.

An Urgent Word.

We hope the churches will remember that they are asked for only one offering during the whole year for foreign missions. We ask them to bear in mind also that our obligations this year are much larger than last. We have a greatly increased missionary force. There are more newborn babes in the Christian life to care for on the foreign field than at any other time. Our school operations are larger. Our present payments are about $18,000 per month. Our army of missionary workers numbers 438. They must be fed and clothed and housed. They must have proper facilities for effective service.

We beseech the churches to do their best; to break all previous records in their gifts; to go far beyond what is asked from them; to solicit an offering from every member; to raise their apportionment and to pray constantly for the enlargement of the work both at home and abroad.

We ask the churches and preachers to throw themselves unreservedly into the March offering. Mighty things can be done. Mighty things are expected of us.

We are living in stirring times. The world is all astir as never before. Nations are in commotion. Empires stand in nervous suspense. Above the tumult and the roar of battle the God of Nations reigns. His gospel is to solve all uncertain problems. There is but one question, and that is the gospel. There is but one duty of the church, and that is to preach the gospel.

The March offering will help to reflect the interest each church has in the solution of the world's problems; the loyalty of each church to the spirit and teaching of the New Testament, and the love each church has for lost men everywhere.

Quit you like men! A. McLEAN,
F. M. RAINS.

The Work in England.

PREACHERS WANTED.

The English committee are desirous of entering into correspondence with one or two good men, with a view to work in England. The pastor at Chester, R. H. Newton, has resigned and the vacancy must be filled at once. There is likely also to be another vacancy to be supplied in June or July. The Chester work is promising and important, and will require a man of first rate ability. Of course, no one who is seeking a holiday will apply.

Correspondents are asked to give references and to state what salary they would require, and to give any other information that will be of use to the committee in coming to a decision.

Address, Earle M. Todd, Cor. Sec'y, 94 Hampden Road, Hornsey, London, England.

NEWS FROM MANY FIELDS

Northern California.

Evangelism seems to be the thought of the church at this time of the year and it is perfectly proper that it should be so. The first thought in the mind of every Christian should be the church and evangelism and hence in the beginning of the new year we should bend every energy to the advancement of the cause of the Master.

T. H. Lamson is in a meeting with the Santa Cruz church. J. D. Hart, the pastor, is in a meeting at Bakersfield, assisted by Mrs. M. M. Shields, a sweet singer in Israel. D. W. Howe is in a meeting at Gilroy, with J. C. Williams. N. C. Shropshire has just closed a good meeting at Sanger where C. S. Needham ministers.

W. W. Pew, state missionary at Porterville, is getting things ready to start a tent meeting there soon. F. S. Ford, pastor First church of San Francisco, begins a meeting next week in the newly finished house of the 10th avenue mission, and at the conclusion of the meeting will organize the church.

Bro. L. E. Scott is now laboring efficiently there, supported by the American Christian Missionary Society and the West Side church through the state board. This will make the fourth church in San Francisco and all now housed.

Bro. John Trebor came from Michigan last week and we sent him up to Wheatland to try to unlock the doors there. They are open for three months anyhow.

If any preacher comes to California now expecting to find doors open and waiting with a good fat salary he will be disappointed, for our pulpits were never so well supplied as at present. However, there are a few places where a man of nerve is needed to take hold and unlock the doors and revive the work. Leaders are needed. Board would be sure for such men and opportunities for men who have ability and will start out on faith.

The carpenters are just completing a bungalow in the Christian colony for the writer and we move in Jan. 12.

Bro. B. W. Herndon, from Marshall, Mo., is on the ground and the carpenters begin a good house for him on lot 24 this week.

S. L. Larned, from Wellsville, Mo., is here and getting ready to build. Two more families are coming this month.

Twelve lots were sold in December and three the first nine days in January.

It is simply beautiful and we are glad to be out here. Correspondents will please take notice of the change in our address.

Acampo, Cal. J. P. Dargitz, Cor. Sec.

* *

Indian Territory Letter.

The writer is just home after an absence of twenty-two days. This time was spent visiting points in the Creek, Cherokee and Peoria nations—in all fourteen, as follows: Pryor Creek, Wagoner, Ft. Gibson, Tahlequah, Westville, Stillwell Grove, Afton, Miami, Vinita, Tulsa, Broken Arrow, Coweta and Muscogee. These cities range in population from two to fifteen thousand. Most of them have existed but a short time, some of them less than two years. For substantial appearance, up-to-dateness, thrift, and push, it would be difficult to find the equal of these cities within the same radius in any of the states. We found members in all these cities, the representation ranging from about thirty to three hundred. We found organizations in eight and church buildings in seven of these fourteen cities. Notwithstanding the rain, sleet, snow, ice and severest weather in several years, we preached every night except five, and delivered seven day addresses. We took a collection for territorial missions at only a few minor points, as we thought the season and particularly the weather rendered it inopportune for taking these collections. Hence we received only $63.15 in cash and pledges. We also located one preacher, organized one C. W. B. M., and reorganized one church, talked up the northern district convention, to be held at Wagoner, Feb. 13-15, arranged definitely for six revivals, and probably others, besides doing much incidental work which will help the cause in these several cities.

S. R. Hawkins.

* *

Nebraska.

L. F. Harmon has preached at Louisville, for Brother Youtzy at Plattsmouth and at Broken Bow.—Humboldt church, Bert Wilson pastor, is trying to get the money together to build a parsonage.—Two confessions at Overton, where O. L. Adams is the preacher.—B. H. Coonradt and wife, of Edgar, will hold a meeting there in February. Overton wants the No. 10 convention. It ought to be said that No. 10 now includes the tier of counties along the Platte river that formerly were in No. 8, and also Buffalo county, which would put Kearney into that district. This change was made at the solicitation of the district convention. J. H. Darner is president of the district.

D. L. Norris, of Clarksville, Iowa, spent four days at Salem and they asked him to take the work half time. If another nearby point could take the other half this arrangement might be made.—R. F. Whiston and wife are at Kearney in a meeting.—The state secretary spent the 15th of January at Falls city.

It is due the Bennett church and its former supply preacher to say that while there have been no baptisms in the baptistry for nine years, as stated in a recent note in this letter, there have been baptisms in the creek which would alter the whole force of the note in question. A half truth sometimes is more injurious than pure falsehood. This secretary and his informant were evidently given one of these half truths, and it is hoped that everyone who saw and noted the former statement may see and note this correction. Bro. Geo. Jones reports several baptisms in the period of his preaching there. Services were held only in the morning every other Lord's day. The church is now trying to have regular preaching every Lord's day morning and evening.

The meeting at Bennett resulted in five baptisms, and two who were formely members of the Baptist and United Brethren churches, but had fallen away, were restored and added to the Lord. The promise of seven of our own people who had not been affiliated with the church, was received, that they would put in their membership and go to work. The church was much encouraged and if a suitable supply can be had for them the work will go forward. A number of indifferent members went to work again. We count this a victory for the cause of Christ not less in importance than the addition of numbers. Owing to conditions the meeting should have gone on a couple of weeks.

The following committee has been named to investigate and report on the feasibility and advisability of building a frame dining hall on the campgrounds, to be run by the state society until it has been paid for by the profits: W. A. Baldwin, H. J. Kirchstein, J. W. Hilton. Suggestions as to form and general plan will be received and considered by the committee. A report is to be made at the April meeting of the board.

Let the secretary remind the delinquent churches and Bible schools and C. E. societies that much precious time is slipping away, and the work of the N. C. M. S. is just now at the place where it needs the most money of any time during the year. Two meetings are now in progress and some others pressing for an answer. This is the time for activity and we must push for success. We have appropriations running to McCook and Alma, and as soon as the men are located will have appropriations to Gross, and Pleasantview, and Kearney, and North Platte. Some of the churches have taken the pledges for this work and have not remitted. This is a good time to attend to it. W. A. Baldwin, state secretary.

* *

Arkansas Missions.

A new church is ready for dedication at Garfield. The lot was obtained in September, now the house is finished. A beautiful and convenient house of worship is in course of erection at Clarendon, the county seat of Monroe county.

Arrangements are making to build at Blytheville, one of the most thriving new towns in eastern Arkansas.

A splendid lot has been obtained and a house will be built at Lonoke, another county seat and thriving town.

The writer preached last Sunday at Clarendon. One confession. The last three months of last year there were delivered by our state missionaries and missionary pastors, as far as reported, but reports not full: sermons, 397; baptisms, 40; places visited as far as reported, 44; churches organized, 4; Sunday-schools, 4.

I am not acquainted with any of these where we have not a Sunday-school, except those connected with a union school, or that are without a house, and several that have no house have Sunday-school.

Our great need is funds.

E. C. Browning.

* *

An Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo river, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the Gospel testify to its wonderful powers.

Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years' suffering. **Rev. D. S. Hopkins,** Wilson, Ind. Ter., writes May 25th, his wife was cured two years ago after eight years' suffering. **Rev. F. F. Wyatt, the noted Evangelist,** Abilene, Texas, writes, was cured of Hay-Fever and Asthma after eight years' suffering and had no return of the disease. **Mr. L. H. Johnson,** of Gainesville, Ga., Manager of the Gainesville Shoe Co., writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratitude to the Importers.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the Christian-Evangelist who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

Kansas.

Kansas is enjoying the unusual yet delightful experience of a deep snow which is evenly distributed over the entire state, and causeth the heart of the husbandman to rejoice, and his face to wear a broad and beaming smile. He is dreaming of a bumper wheat crop.

D. Y. Donaldson's meeting at Nickerson, despite the stormy weather, is accomplishing much good. Eleven additions at the last report.—Perry D. Holloway and A. R. Shaffer have begun a meeting at Niotaze. They will make a strong team and we expect a good meeting.—C. S Early, pastor at Ottawa, is in a fine meeting with home forces. There were 27 additions up to my report, and the interest was intense. W. M. Mundell sang for him a few weeks, when he was called to Kansas City to aid in the union meetings there.—Neal Overman's meeting with the Central Park church, Topeka, was attracting considerable interest at last account. Brother Overman always does faithful work, and has results.—W. H. Scrivner, pastor at Girard, is in a meeting with the Center church, Cherokee county. This is a country church, and wide awake to the Master's work.—N. A. Stull is storming the fort at Bonner Springs. Several added, and a fine interest.

J. G. Slick stays with the splendid church at Yates Center another year. They dedicate their new $12,000 house soon.

The time for the district conventions is drawing on. Most of the districts have fixed their dates and are working on the programs. The list of dates and places will be published soon.

These conventions can be made very interesting and helpful when the churches of the respective districts take an interest in them, and send large delegations.

A great many churches have not yet remitted the apportionment for state work. We are waiting as patiently as it is possible for us to do. Some have raised the apportionment and remitted a part, but are slow in collecting the balance. This should be attended to at once. We are slowly reducing the deficit, and it will all be wiped out in a reasonable time, if the brethren do their duty by the work. The missionaries are having splendid success, the work is going forward, let us all lend a hand. Pray for the workers and their work.

W. S. Lowe.

* *

Southern Texas.

The interest in southern Texas is becoming so universal, and letters of inquiry so numerous, that a few words of explanation and description may be of service.

First of all, the church in San Antonio is in a prosperous condition. Our new building cost a little over $30,000, has a seating capacity of 1,500, and is in every way well suited to our work. Our membership has steadily increased. The enrollment is now 425. For many years this was a mission point, supported in part by our national and state boards. With the increase in membership and improved facilities for work, we hope for great things.

We are "on the firing line." Brownsville is about 300 miles south, El Paso 600 miles west, and in all this territory there are only two or three preachers of the Disciples devoting their time exclusively to the work. A few preach on Sundays and devote their time to secular employment during the week in order to live; they are heroes in missions, unknown to fame, but truer, more faithful servants never lived.

San Antonio is a beautiful city and has a population of about 60,000. For pulmonary diseases it is almost a specific, if the person so afflicted comes in time. The cost of living is not greater than other places. There are splendid irrigated farms and gardens that furnish fresh vegetables the year around. While mercantile interests may be a little crowded, and some lines especially so, the country around is being developed at a rapid rate, and offers business for all. Lands that a few years ago could have been bought for $2.00 per acre, have advanced to $10, $20, $50, and in some cases $300 per acre owing to improvements and facilities for irrigation.

Two new railroads are just completed to Brownsville on the Rio Grande river, opening up a country as rich as the valley of the Nile. This section is equal to southern California for growing oranges, lemons and the celebrated California grapes.

The country from here to the southern coast on the San Antonio & Arkansas Pass railway, and the Southern Pacific railway, is fast becoming a garden. There are undeveloped lands that can now be purchased at reasonable rates; but the tide of immigration is so great the lands are increasing in value very fast. There is no place known to me where small investments will produce such wonderful results.

To those who desire spending the winter in the most delightful climate in America, let me say, come to San Antonio, and you can personally investigate what seems to be, on paper, an exaggeration. I am quite familiar with this country and shall be glad to correspond with persons who desire a location in our beautiful city or country. All I ask in return is, place your membership in our church, and help us build the greatest work in the south. Don't come here and keep your church letter in your trunk; we have enough "trunk members" now.

San Antonio. Homer T. Wilson.

* *

Washington.

In harmony with the cry for evangelist enterprise, the Inland Empire churches of Christ are hard at it. Here is a list known to the writer: Victor Dorris, of Kentucky, at Pendleton (N. H. Brooks, pastor); J. V. Coombs, at Athena (J. W. Jenkins, pastor); S. G. Griffith, state evangelist, at Waitsburg (W. T. Adams, pastor); Morton L. Rose at Pomeroy (Harry Benton, pastor); M. A. Thompson holds his own meeting at Zillah; District Evangelist McConnell and Geo. Webb and wife, singers, at Albion (Brother Harrell, pastor); General Evangelist Romig at Garfield (Geo. Stivers, bishop); State Evangelist A. C. Vail at Waterville; B. B. Burton, of Iowa, at Central church, Spokane (B. E. Utz, pastor); R. L. McHatton, California, at Clarkston (W. L. McCullough, pastor).

A successful meeting has just been closed by J. V. Coombs in his own church, Milton, Ore., with 75 additions. S. G. Griffith, at Dixie, had 40 additions. Victor Dorris at Walla Walla, not reported, but large. J. A. Pine, Dayton, 24 additions, home forces; J. W. McConnell, Farmington, 17 additions.

Pullman is putting its energies into a $12,000 building, the basement of which will be ready for use Feb. 1, when a protracted effort will be inaugurated. It will be the finest and largest church building in all the Inland Empire outside of Spokane. We plan for a great work in this important college city with its 700 students. We have had 16 additions during the past three months.

We close, inclosing our renewal, for the best paper on earth, and wishing you abundant prosperity and great usefulness in preaching the great gospel committed to us.

Pullman, Wash. Ralph C. Sargent.

* *

The Youngest Baby
can readily digest and assimilate Borden's Eagle Brand Condensed Milk because the casein, which is in ordinary cow's milk, undergoes physical alteration in the process of condensation, which makes it digestible. It brings the result which every parent is looking for, viz., strong and healthy children.

WHAT THE MINISTER SAYS

Is Most Convincing.

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 No. Holbrook St., Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name, in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles, the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy "just as good."

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

The Christian Temple, Baltimore.

On the third Lord's day, January 15, the chapel of the Christian temple in this city was formally opened and it was a great day in the history of our work here. Bro. G. W. Muckley was the preacher, and raised to our delight and satisfaction nearly $5,000. There were three services, 11 a. m., sermon and call for subscriptions; 2:30 p. m., fellowship meeting with brief addresses by Bro. B. A. Abbott and Bro. O. G. White, of this city, and Bro. C. C. Jones, of Washington, formerly assistant pastor to this work; 8:00 p. m. sermon.

The history of this work dates back to 1888, when 33 persons withdrew from the Harlem avenue church and organized the third congregation of Disciples in this city. In 1891 they built the present Calhoun street church for their home. In 1901 they opened their first mission chapel, which has now become the Twenty-fifth street church. In 1902 they opened their second mission chapel which now is known as the Randall street church. In 1903 by the aid of the Church Extension Board they bought a handsome lot on north Fulton avenue for the erection of the Christian temple as their permanent church home. When completed this will be one of the largest church edifices in the city. At present the chapel only has been built, but this chapel, which is built of granite, has a seating capacity of 500 and with the lot stands us about $23,000. The building on Calhoun street will not be sold, but on the fourth Lord's day, January 22, it will be opened as the third mission church from this congregation. Certainly the Lord hath done great things for us.

One might think that this was a rich church, but that is not true. It is a poor church, but like the church in Philippi it has been liberal and faithful. Frequently friends outside of our membership have made this work possible, but the work has been done and we do not care whether the credit comes to us or to another. Our joy is that the work has been done. The Lord has been the moving power and we have been his servants.

In three years we expect to begin the erection of the main building of the temple. The Lord is with us. Peter Ainslie.

TOPIC CARDS FOR 1905

Uniform Prayer-Meeting Topics for the year, per hundred . . .	$0.25
Midweek Prayer-Meeting Topical Outlines for the year (a booklet of 52 pages), per hundred	1.50
Y. P. S. C. E. Prayer-Meeting Topics for the year, per hundred . . .	1.00
Y. P. S. C. E. Prayer-Meeting Topics for three or six months, with list of Officers, Committees and Leaders, per hundred	2.75
The Topical Hand Book, containing Mid-Week Topics, Y. P. S. C. E. Topics and Sunday-School Topics for the year, per hundred	3.00

AND ALL OTHER CHURCH SUPPLIES

Christian Publishing Co., 1522 Locust St. St. Louis, Mo.

Iowa.

Atwood and Gardner are in a meeting at Udell. The meeting is 16 days old with 30 additions. They are in the general evangelistic work and will hold their next meeting at Cunningham, Kansas.

F. E. Day, pastor of the church at Knoxville, is being assisted in a meeting by Miss Pauline Wambaugh of the University church. When the meeting was 10 days old there were 19 additions.

Evangelist C. G. Stout and Pastor C. C. Davis are in a battle royal at Iowa Falls and hope to add many souls to the saved.

J. P. Childs and D. A. Anderson are doing some needed evangelistic work in the northwest district.

B. E. Youtz is in a meeting at Spencer. He just closed a good meeting at Kalona.

J. A. McKenzie, the new evangelist for southwest Iowa, has just closed his first meeting. The meeting was held at Atlantic. At last report there had been 8 confessions. His next meeting will be at Missouri valley.

Eighteen confessions the first five days in Pastor C. L. Organ's meeting at Lake City.

Revival meetings are in progress in all parts of Iowa and a number of excellent meetings are being held.

Report is current that the church at Sioux City has employed J. K. Ballou for pastor.

Plans for our jubilee convention are taking shape, committees are being appointed, the commercial exchange and the people of Des Moines are uniting with us in inviting a great host to the convention June 22-28, 1905. We are making strenuous efforts to accomplish a great year's work. Including the corresponding secretary we have six evangelists in the field holding meetings, which, together with our missionary pastors, makes a large force of men under employment in the Iowa missionary work. Every Iowa preacher and every Iowa church is urged to put forth strenuous efforts to win souls for Christ in this our jubilee year.

B. S. Denny.

* *

Des Moines.

Brother McLean was apparently very much pleased with the missionary rally at the University church January 18, hence it will be clearly understood that it was a success. With Brother McLean, of "all the world," Stephen J. Corey, of New York, W. E Rambo and wife, of India, Mrs. Dr. Macklin, of China, and as many Iowa preachers within a radius of 100 miles as could be accommodated with a few minutes each on the program, a considerable out of town attendance and enough of the local workers to fill the large auditorium, it could not fail to be very profitable and will surely raise the gauge of the missionary tide hereabouts perceptibly.

President Bell, of Drake university, expresses his satisfaction with the fine increase in the number of students and the excellent work that is being done in all departments and is gratified with the marked improvement in the response from the churches to the appeal of the Educational Board.

The Central church, moving serenely on amidst all the difficulties of a down town church, has been engaged in an effort to recoup financial losses occasioned by heavy removals of its best members, and recently added $1,000 to the annual income in a single week, from members who have hitherto paid little or nothing—perhaps a useful hint for many other churches. The Central church has repeatedly illustrated Prov. 11:24, "There is that scattereth and yet increaseth," etc. It has grown to magnificent proportions while giving largely of its best to starting and strengthening the other congregations in the city. It is now sending some of its most indispensable workers as far as the Pacific coast, with no diminution of work in any line. The Central church is organizing for an evangelistic campaign, to begin February 19 under the leadership of Victor W. Dorris.

Brother Medbury has reported Brother Sharpe's short meeting at the University church, but does not report the almost continued "protracted meeting" at regular services. A service at which there are no accessions is exceptional and the aggregate for a year alone would make a pretty good congregation. The annual report shows that in 1904 81 were added by confession and baptiam and 210 by letter and statement, a total of 291. The missionary offerings by the church, as such, were $1,926, and, counting all departments, the total was about $2,800, which shows a very gratifying increase.

The other churches are all doing well. Brother Dow had a few days' meeting at the East side church, with eight additions. Brother Stevens, of Oregon, is assisting in a meeting at Grant Park with too much temperature on the wrong side of zero thus far.

It does not seem to be an evangelistic winter in Des Moines, but otherwise conditions are quite satisfactory.

S. C. Slayton.

* *

A Denial—and Some Facts.

To Our Christian Friends —

Greetings:—In one of our board meetings held in December, our conversation turned to correspondence and criticisms that several of our members, received relative to the matter that a Christian church had been built here, and that it had in connection with it a bowling alley, a dancing hall and some other amusements that churches do not foster.

Our church not only feels hurt but indignant that such a condition of affairs should, for a moment, be believed by our Christian people.

Our church, individually and collectively and in a special session, hereby states that no such condition exists. The report, we think, started as follows: Some one had an idea of what a modern church should be. That idea was put in writing and sent to the paper for publication. Neither the church nor membership at this place are in any way responsible for the said idea put in writing.

We beg to say a few words of what we are doing. Five years ago six people met in a private parlor for the purpose of looking toward the organization of a Christian church. The next meeting was held in the G. A. R. hall. A few weeks after that a room was rented, and the organization of the church completed. There were 12 charter members. At the end of the year we bought a church building and lot. In the course of time, several of our members moved away and it seemed that even "the holding on" took much courage and faith and hope, as well as work. We had a minister but a small portion of the time till October, 1903. We now have a membership of about 35 and about 30 in the Sunday-school. About 75 per cent of the church membership attend Sunday-school and 90 per cent are in regular attendance at church services. For two or three years of our existence, nearly every member was a member of the board, as it took all to complete a church board.

The citizens of Concordia came nobly to our assistance last September and finished paying for our church and lot in the way of a silver shower consisting of a shower of silver dollars, halves, quarters and dimes, which was a happy and complete surprise to all the members. We believe we command the respect and good will and best wishes of every citizen of Concordia.

Truly, Christian friends, could you but know the efforts this people has put forth to start a church at this place; the sacrifices that have been made; the discouragements overcome, we surely think you could have nothing for us but words of praise and commendation.

By order of the board.

Bertha Marlatt, clerk.
W. E. Allton,
chairman of Board.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

January Additions.

I submit herewith a tabulation of the results of the evangelistic effort for the month of January. If our brethren in making their reports would be systematic, state from what source the accessions come, and not say "— additions since I came" a more accurate tabulation can be given.

Baptisms	6,038
From denominations	361
All other denominations	912
Total	7,311

Six new organizations are reported. Four dedications. Four denominational preachers.

SAMUEL GREGG.

Farlin, Iowa.

CALIFORNIA.

Bakersfield, Jan. 25.—Our meeting which began January 1, closed Sunday, January 22. While we had only six additions, three baptisms and three by statement, the meeting did a great amount of good in getting our scattered forces together. We organized a Christian Endeavor society with 24 members. I did the preaching and Sister M. M. Shields, our singing evangelist of Fowler, Cal., conducted the music. I can recommend her to any church or pastor needing a singer. When I came here three months ago the church was very much discouraged. Now we are in good working order to advance. We have had eleven additions all together since I took the work.—J. D. HART.

CANADA.

Toronto, Cecil St., Jan. 18.—Two were baptized into Christ last Sunday. During the past three months there have been 19 additions. In the 15 months of Bro. A. T. Campbell's ministry 58 have been added to the church. The past year was one of the most successful in the history of the church. The church debt was reduced $1,000, missionary offering almost doubled, the grant from the Ontario home mission board reduced $100, and the finances generally very much improved. The church is harmonious and in good condition.

COLORADO.

Denver.—Additions, Jan. 1 to 29: Highlands (J. E. Pickett), 10; East Side (T. T. Thompson), 5; Central (W. B. Craig), 33; South Broadway (B. B. Tyler), 50 or thereabout; Berkeley (Flournoy Payne), seven. Half of these, or more, from denominations and the world. Highlands, Central and South Broadway have just begun meetings. Prosperity general.—FLOURNOY PAYNE, secretary.

Golden.—J. W. Maddox pastor, five additions.—FLOURNOY PAYNE, secretary.

Pueblo, Jan. 26.—The influence of the systematic work of our minister, J. H. Mohorter, is being felt throughout the entire community and there is a bright future for the Central church. The conditions in Colorado during the past year were not favorable to church work, but our reports show a substantial gain in membership, and a decided improvement in our financial condition. The number of additions through the instrumentality of the church and its pastor in the year 1904 was 83. Of this number 44 were added by baptism. We are planning great things for the future, and shall begin revival services with home forces January 29.—DANIEL WARD, elder.

DISTRICT OF COLUMBIA.

Washington, Jan. 30.—At the Washington ministers' meeting to-day, the total additions reported were 65: 33 by confession and baptism, 32 by letter or statement. F. M. Green, whose good work was felt in this city 25 years ago, delivered a helpful and feeling address.—CLAUDE C. JONES, secretary.

INDIAN TERRITORY.

Durant, Jan. 30.—Splendid services yesterday. Four accessions by statement.—JNO. A. OVERSTREET.

ILLINOIS.

Danville, Jan. 30.—Our meeting at the First church has been in progress four weeks. We have had 52 additions. Prof. A. R. Davis is our singing evangelist. We will continue one week longer. A final report will follow this.—J. H. SMART, pastor.

Milton, Jan. 31.—One young lady made the good confession.—C. C. WISHER.

Atlanta, Jan. 30.—J. W. Kilborn, of Keokuk, Ia., has been with us in a meeting two weeks; 21 added to date.—S. S. LAPPIN.

Taylorville, Jan. 31.—Three fine young people have confessed their faith in Christ. This makes six at our regular services this month. We are beginning to plan for what we hope will be a great meeting in October.—Z. MOORE.

Flora, Jan. 30.—Revival closed last night with 50 additions. Every department strengthened. People enthusiastic. Ransom D. Brown, of Fairfield, Ill., did the preaching. Miss Anna Davis had charge of the music. This is the largest meeting held here for many years.—ROLLIN C. OGBURN.

Chicago, Jan. 28.—We have just closed a three weeks' meeting with the church at Austin Station in this city, which resulted in 44 additions to that church. Brother George A. Campbell is the pastor. I have never known a congregation to be more devoted to a pastor than this church is to him. He is building up a strong church. I expect to begin a meeting in Davenport, Iowa, to-morrow.—H. A. NORTHCUTT.

Alton, Jan. 28.—I am here gathering together the "scattered Disciples." Have found about 40. Preached nine sermons, had 10 accessions.—E. T. MCFARLAND, pastor Fourth church, St. Louis, Mo.

Stanford, Jan. 30.—Fifty added in our revival to date, mostly confessions. We continue.—EVANGELIST J. BENNETT.

Illiopolis, Jan. 27.—I began here with the pastor, A. M. Hale, January 8. Have had a fine interest. Three confessions last night. Have had 20 additions to date, 16 confessions. I go from here to La Porte, Ind., to assist Geo. E. Hicks, and then to Greeley, Col., to assist Pastor F. D. Macy. I recently had a call to Albuquerque, New Mexico, for May. April not yet taken. Address, Topeka, Kan.—V. E. RIDENOUR, singer.

Bloomington, Jan. 27.—In a meeting three weeks old, under the leadership of Bro. J. H. Gilliland, 54 have been added to this already flourishing church. Brother Gilliland has been here over 17 years and has been the means in God's hands of establishing two fine places of worship. The best of all the different blessings to me is the ingathering of whole families, both from the outside and inside of the church. We go on another week, perhaps two, should circumstances warrant it.—H. H. SAUNDERS.

Fisher, Jan. 30.—Last night we closed our third meeting in Fisher. These were all held within a period of 26 months and with no outside help. This meeting was conducted 24 days. There were delivered 29 sermons with 22 accessions to the church as follows: one letter, one statement, two reclaimed and 18 confessions and baptisms. We have had 85 additions thus far in our pastorate of 26 months. We are united and prosperous.—S. ELWOOD FISHER.

Streator, Jan. 23.—Assisted by Elwood McKinney as singer and by home forces the writer closed a series of meetings here last night. Thirty three came forward during the meeting—18 confesssions (17 heads of families). We expect to begin a short series of meetings next Lord's day. McKinney will sing and I will preach.—CHAS. D. HOUGHAM.

Champaign, Jan. 24.—At the annual meeting of the University Place Christian church F. W. Burnham, of Decatur, was present and delivered the address to the congregation. It was in his happiest vein and its message will be marked in our future work. The clerk's report showed a net gain in membership for the year of 157. Total membership, Jan. 1, 1905, 442. The financial report showed a total of money gathered for the year, in addition to money paid on new church pledges, of $4,011.02. Money paid on pledges makes a total for the congregation for the year of $6,000. There has been a total of 12 added to the church in January thus far. Our meeting begins Feb. 15. Bro. Jno. Marshall, of Waco, Tex., is the evangelist and Brother Millard is to be leader of song. Our people have "a mind to work." We are in the midst of a large residence community made up of people from all churches and they are hearing our plea gladly and are responding to its call, and we look to the future with faith and great hope. Our work is in the midst of the student community of the University of Illinois. To be able to touch these three thousand young men and women for Christ more adequately in the future is our hope. Our missionary rally early in January was a great blessing. It is the hope of this church soon to enter the ranks of the living links both in foreign and home work.—STEPHEN E. FISHER, pastor.

Lake Fork, Jan. 29.—In great meeting with home forces; 27 to date.—J. D. WILLIAMS, minister.

INDIANA.

Terre Haute, Jan. 30.—Glorious meeting; 184 to date. Hackleman compelled to leave for Columbus, O.—ALLEN WILSON.

Salem, Jan. 30.—In a meeting one week old; 18 additions. Great interest. W. Y. Allen is the beloved pastor.—R. H. CROSSFIELD.

Lowell, Ind., Jan. 27.—Our three weeks and two days' meeting closed last Tuesday night, with three confessions at the last service.—A. M. HOOTMAN.

New Lancaster, Jan. 28—L. C. Howe closed the meeting with 217 additions. The pure gospel had long been preached and this work rests upon a good foundation.—E. B. S.

Summitville, Jan. 30.—Meeting two weeks old with 8 confessions, and two from denominations—one from M. P. and one from Baptists. W. V. Nelson, one of our consecrated young preachers, directs the music.—CHAS. E. UNDERWOOD.

Plainfield, Jan. 30.—We have just closed a fine meeting with 17 additions. I. N. Grisso, the pastor, did the preaching. All the departments of the church work are in fine condition. The problem for Sunday evening here is, how to make room, we have to turn people away.

Flora, Feb. 1.—We closed a three weeks' meeting last night conducted by home forces. Ten were added—nine by baptism and one by letter. Also baptized two Presbyterian high school girls who reside elsewhere. They will

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hold their membership with the Presbyterian church for a while yet. The chorus choir directed by Mrs. E. J. Todd consists of thirty well trained voices. The future of the church is bright.—A. B. HOUZE.

Evansville, Jan. 25.—Three weeks' meeting with the Central church closed Jan. 22. Results 17 additions. N. S. Harkins, pastor, did the preaching. The field was a difficult one and the weather unfavorable, but despite this we had a splendid meeting, greatly benefiting the church, which is a small one. I begin a meeting with Evangelist Frank E. Janes, Feb. 12, at Marshalltown, Ia.—WILL F. LINTT, singing evangelist.

IOWA.

Des Moines, Jan. 28.—Preached at Charitan, Sunday, Jan. 22. There were four additions. The church was much encouraged and delighted with the results.—R. TIBBS MAXEY.

Keota.—The church has just closed a protracted meeting of nearly four weeks' duration with the assistance of Bro. A. P. Cobb, of Decatur, Ill., evangelist, and Mrs. J. M. Van Kirk, of Kinross, Iowa, singer. The number of additions was 13; two are awaiting baptism. The audiences were large and attentive and grow in size and interest to the last, although the weather was extremely cold and a part of the time stormy.—CHARLES EDWARD WELLS, pastor.

Lenox, Jan. 22.—There was a good degree of prosperity shown by the annual reports of the church and its auxiliaries. The financial reports showed all bills paid and a balance in the treasury. The Church Extension Board has not received anything from us the past year but we will forward it. I begin on the third year here, with an increase in salary. The church at Corning is still without a pastor. The church at La Monte, Mo., is also without a pastor. Bro. J. D. Corbett, of Sharpsburg, will begin a meetfng with the church at Blue Grove near that place, Jan. 8. Everything points to a good meeting there—good people, good preacher, good spirit prevailing.—I. H. FULLER.

Atlantic, Jan. 30.—Our meeting closed with three additions—one confession and two from Baptists. Six since last report.—W. B. CREWDSON.

Farragut, Jan. 29.—We have just closed a very successful three weeks' meeting at this place, Elder C. C. Spencer, the minister, doing the preaching. There were 37 additions, all baptisms except two who came in by letter. The majority were young men. A public reception, attended by half the town, was given the new members. The same evening there was a surprise worked on the pastor's family, and their larder was filled to overflowing. Brother Spencer has begun his second year with the Farragut church.—JAMES A. YOWELL.

Council Bluffs, Jan 25.—The additions to the First Christian church during the year were 70: by confession and baptism 30; statement and letter 37; from the denominations three, besides five others at Glenwood under my preaching. We began the year with a total debt of $1,850. This and all current expenses were paid except $150, more than covered by pledges. Included herein was the old church mortgage of $1,545. The church disbursed over $3,600, an increase over 1904 of more than $1,600. Missionary contributions were $109 97. Our ladies' aid made the great record of raising $587.83, of which $339 went directly to the needs of the church body. The pastor's record shows 380 members resident. We are planning an extension of our church through city missions. Every department shows hopeful gains.—W. B. CLEMMER, pastor.

Ottumwa, Jan. 30.—Our work in Ottumwa grows. Upon the conclusion of our great meeting in November, Bro. Isaac Elder, pastor of the South Side Ottumwa church, began a meeting which succeeded from the beginning and resulted in quickening the church in that section of the city and adding between forty and fifty new members to the congregation. There have been additions to the First church every Sunday in January. Twenty have been added at regular services since our meeting closed. We begin on our new building as soon as spring opens.—WM. J. LOCKHART.

JAPAN.

Tokyo, Jan. 2.—Baptized three men on new year's day, a soldier, a school teacher, and an Imperial university man. Twenty-six baptisms in last three months.—W. D. CUNNINGHAM.

KANSAS.

Lyons, Jan. 27.—Meeting still continues with unabated interest; 64 additions to date. It is a joy to labor with such a man of God as Geo. E. Lyons. We continue indefinitely.—HAMILTON AND WILKINSON, evangelists.

Leavenworth, Jan. 29.—Four additions since last report—three by letter, one by confession. The work is moving forward nicely. We are getting ready for the March offering.—E. J. WRIGHT.

Neodesha, Jan. 29.—We closed a 22 days' work here to-day. There were 16 additions—one reclaimed, one Baptist, one church of God, one United Brethren, three confessions, five by commendation and four Methodists. Over $200 was raised for all purposes. G. F. Bradford, of Eureka, Kansas, takes the pastorate immediately.—SIMPSON ELY.

Coffeyville, Jan. 30.—We are in a meeting one week old to date, five added, three confessions. A. P. Cobb is preaching and Zoe Pearl Park conducting the song service. We continue indefinitely.—ELLIS PURLEE.

Chanute, Jan. 25.—Good day Sunday; three additions—two by letter, one confession. Interest increasing.—R. E. ROSENSTEIN.

Caldwell, Jan. 30.—One confession yesterday. We are expecting a good meeting with A. E. Wrentmore and Miss Ruby Clark, beginning Feb. 5.—LEE H. BARNUM.

Oxford, Jan. 30.—We closed a two weeks' meeting last night, seven miles from Oxford, at a school house; six added; three from M. E.'s, two by confession and baptism, one reinstated. These will all hold membership at Oxford; five of these were heads of families, three of them men.—B. F. STALLINGS.

South Haven.—Five additions to my church here and at my former field, Hunnewell, not yet reported—two by baptism, two by letter and one from the Methodists.—J. M. MORRIS.

MICHIGAN.

Paw Paw, Jan. 30.—Closed a three weeks' meeting at this place last night, with 10 additions—nine baptisms and the pastor of the Baptist church at Burr Oak, who was ordained to the ministry and sent out to preach the "faith once for all delivered to the saints." C. E. McVay, of Nebraska, assisted in the meeting as singing evangelist to the satisfaction of all.—C. M. KEENE.

Detroit.—The annual meeting of the Central Christian church called forth favorable reports from all departments. During 1904 there was a net increase of 60 to the membership, and a marked growth in audiences and Sunday-school attendance. For home support, missions and educational work, the church and all auxiliaries and individual members gave a total of $16,903.40. Of this, about $4,000 went for home support, and nearly $13,000 for work beyond the central plant. Our various missionary societies received $2,250. Of this, $1,000 is an individual payment on a named loan fund in church extension. Educational work received $1,500 from one family.

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The Ann Arbor Bible chair work received an annuity fund of $2,000, and one family gave $6,250 to purchase a beautiful lot in a growing part of the city. This lot has been given to the church for a mission.—C. J. TANNER.

MINNESOTA.

Redwood, Jan. 30.—Meeting closed here with 65 additions; 17 came forward the last day. Brother Neel, of St. Paul, did the preaching well.—H. S. SAXTON AND WIFE, song evangelists.

MISSOURI.

Joplin, Jan. 27.—Brother Moore and myself are assisting Brother Baker in a meeting. Have a chorus of 50 voices, and a children's chorus of 40 voices. Never saw such enthusiasm at the beginning of a meeting, and things bid fair for a big ingathering.—LORENZO DOW SPRAGUE, gospel singer.

Carterville, Jan. 30.—This is the fourth week of our meeting, with 57 added: 37 by confession, six from the Baptists, and the others by statement or reclaimed. Meeting was to have closed last night, but interest is such that we will continue this week.—R. S. CAMPBELL, evangelist; B. I. BENTLEY, singer.

Huntsville, Jan. 27.—Our meeting closed Jan. 22. There were 23 additions, all adults but one, though the children were not neglected. The Bible school has doubled itself in attendance within the past two months. Following the improvements on the church, the official board has declared that a parsonage is a necessity, and one will likely be erected ere spring is gone. A "business men's association" will be organized in this congregation the first week in February.—J. R. Perkins.

Burlington Junction, Jan. 26.—The Christian church is in excellent condition. Every department has taken on new life, and begun the new year's work with a will to win. Forty members have been added to the Junior Endeavor within the last three meetings, and there is good prospect for that many more. Members are added to the Y. P. S. C. E. every Sunday. And to say the least, no societies in the land are in deeper earnest and doing a better work than those of this church. The Bible-school is growing very fast in both numbers and enthusiasm. Three confessions were made last Sunday, and five at the prayer-meeting Wednesday evening, one was also added to the church by letter. After prayer-meeting eight were buried with their Lord in baptism. We expect to have a "revival" soon.—Wm. M. Thomas, pastor.

Richmond, Jan. 30.—Thirteen conversions and two added otherwise, in a meeting which closed last Wednesday night. It was led by the minister, assisted by H. A. Easton, gospel singer. Large numbers attended upon the preaching; the church was edified, and it is believed that the Christian religion was advanced in the community.—J. H. Hardin.

OHIO.

Painesville, Jan. 27.—Annual report of the church of Christ, J. P. Myers, pastor: Money raised for all purposes, $4,080; missions and benevolences, $528; debt on the new church wiped out. Additions to the church during the year 86, with a meeting at Carbon Hill; at Painesville, 58. Bible-school with an average attendance of over 230. All departments in a good healthy condition.

Cleveland, Jan. 28.—Will close our meeting with the West Madison Ave. church, Wednesday night, Feb. 1. Interest is good, and 14 confessions to date. Will begin at Saunemin, Ill., Sunday, Feb. 5. The brethren there are hopeful of a great meeting.—C. H. DeVoe, evangelist; S. K. Shields, singer.

Wilmington, Jan. 27.—Our meeting continues with unabated interest. The spirit of song, praise, prayer and gratitude pervades every meeting. We have made now over 80 additions in three weeks, three-fourths by conversion. We continue.—James Small.

Bowling Green, Jan. 30.—Closed a fine three weeks' meeting with 86 additions, of which 53 were by baptism, eight from the denominations, two restored and 23 by letter and statement. J. O. Shelburne, of Toledo, did the preaching. C. O. Reynard, of Hiram, was soloist and leader. The house was overflowed by the crowd night after night.—Clyde Darsie, minister.

Harrison, Jan. 26.—Meeting of 23 days closed with 25 additions, all baptisms but four; three from denominations. James S. Helm, of Cincinnati, led the music. The writer preached the first eight days, and all the Lord's days during the meeting. We were assisted by Geo. A. Miller, of Covington, the last two weeks on week days. The Harrison church is moving on to larger things. This is the fourth good meeting that we have had during the four years of my ministry.—M. L. Buckley.

Cleveland, Jan. 27.—Twelve additions tonight at Miles avenue church, all adults; 99 up to date. Meeting two and a half weeks old; great interest; house crowded. We are holding our own meeting. H. E. Parker is leader of song.—T. Alfred Fleming, pastor.

OKLAHOMA.

Perkins, Jan. 30.—Have begun a meeting here with good prospects.—M. B. Ingle, evangelist, T. L. Noblitt, minister.

Pawnee, Jan. 29.—Just closed a three weeks' meeting at this place with 21 added to the church. A ten days' meeting at Cleveland in December resulted in nine additions.—M F. Ingraham.

Perkins, Jan. 30.—We have just closed a two weeks' meeting at Ripley with nine added: by immersion, two; from United Brethren, two; from Congregationalists, 1; reclaimed, four. H. A. Reynolds is the faithful pastor at Ripley.—J. W. Garner.

Ripley, Jan. 19.—We are holding our meeting but the severe weather is against us.—J. W. Garner.

OREGON.

Albany, Jan. 24.—The Harlow and St. John meeting continues, with 43 added to date, and others interested. Both men are doing strong work, and are giving the church and the community a truer view of Christianity. The meeting has already been a great blessing to us. Clark Bower, minister.

PENNSYLVANIA.

Carnegie, Jan. 26.—Closed a four weeks' meeting with the church here last night, Bro. Charles Cowgill, pastor. It has been a good meeting; 22 added: 21 by baptism, one by statement. Begin at Vanderbilt January 29.—F. A. Bright, evangelist.

TEXAS.

Waco, Jan. 25.—Five added by letter and statement to the Central Christian church, Sunday, Jan. 22.—G. Lyle Smith.

WASHINGTON.

Albion, Jan. 24.—A splendid revival began here in the Christian church Jan. 8, with 51 added during the first 17 days—36 confessions, 43 grown people. The town is stirred, as well as the surrounding country; people drive through rain and mud from three to six miles to hear the gospel preached. Evangelist J. N. McConnell is doing the preaching, E. Harold is the pastor. We have a splendid choir of 40 voices. Will continue indefinitely. We go to Cœur d'Alene, Idaho, next.—Geo. A. Webb, singing evangelist.

WISCONSIN.

Milwaukee, Jan. 31.—Ten additions since my last report. We begin meetings next Sunday with Dr. Ames, J. E. Powell as evangelists.—C. M. Kreidler.

WEST VIRGINIA.

McMechen, Jan. 30.—Clarence Mitchell is here in his second meeting with 38 additions to date. Last year he held meetings with over 200 additions.—John Ullady.

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Changes.

H. D. McAneney, Oakland to Los Gatos, Cal.
M. McFarland, Granite City, Ill., to 4417 N. 14th street, St. Louis, Mo.
J. K. Ballou, Iowa City to Sioux City, Iowa.
W. J. Shelburne, Union City to East Nashville, Tenn.
R. L. Handley, South Bend to 140 S. Divinity Hall, University of Chicago, Chicago, Ill.
Chas. L. Cole, Ferris to Wylie, Texas.
J. F. Sloan, Los Angeles to Imperial, Cal.
W. H. Hedges, Sherman to R. F. D. No. 1, Nessen City, Mich.
F. B Elmore, Burlington Junction to Sweet Springs, Mo.
R. H. Simmons, Apache, O. T., to N. Waco, Texas.
Theo. T. Freed, Princeton to Rockville, Ind.
J. B. Corwine, New London to Madison, Mo.
Charles Darsie, Paulding to Uhrichsville, Ohio.
W. T. Hilton, Sioux City, Iowa, to Atchison, Kan.
G. W. Leonard, Maitland to Warsaw, Mo.
J. C. McReynolds, Daytona, Fla., to Bearden, Tenn.
W. H. Bagby, Waco to Cleburne, Tex.
F. M. Hayes, Lincoln, Ill., to Rib Lake, Wis.

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The Joplin Spirit.

A phenomenon either in the natural or spiritual world always has an explanation back at the base of it. Things do not happen, they result from efficient causes. On Wednesday, Jan. 25, there was held in the First church of Joplin, Mo., one of the most remarkable meetings I have ever attended. The influence of this meeting upon the Joplin churches, the churches of southwestern Missouri, and incidentally, the brotherhood at large, simply cannot be measured. This meeting was a foreign missionary rally conducted by A. McLean. I have been with Brother McLean in a month of these rallies. They have all been inspiring, many of them thrilling, but this one was phenomenal. Several remarkable things have happened at Joplin and we have wondered why. Let me give you the explanation. It lies in the lives of two pastors who live close to God and carry the burden of a lost world on their hearts. As soon as W. F. Turner, the pastor of the First church, received the news that they were to have one of the rallies, he began to work for it. He assumed that it would be the most important meeting the church had ever held, and he was right. He declared that the evangelization of the world was the chief business of the church, and he was right. He worked as though the salvation of any church depended on its missionary spirit, and he was right in that. In other words, he worked and talked as though a foreign missionary rally were the greatest and most thrilling service a church could possibly hold, and behold the meeting more than filled his expectations. He spoke of the meeting months ahead. He advertised it widely in the papers. He wrote personal letters to all the pastors and churches in southwest Missouri. He took the burden of the meeting to God in prayer. He laid it upon the hearts of his people until they saw it as he saw it. As a consequence the house was filled with a great congregation on a day when the thermometer stood at zero.

It would be impossible to describe the spirit that filled the assembly from the beginning of the morning session to the close at four in the afternoon. Suffice it to say that the compassion of Christ for the lost souls of earth swept the hearts of speakers and hearers until eyes were filled with tears and voices choked with emotion. Every man made a great speech because God spoke through him.

This rally will be the most expensive religious meeting ever held in southwest Missouri. A large number of pastors and workers from adjoining towns were present and they went home with the deep determination to assault the stronghold of missionary indifference until it falls. Brother Turner's church will be dissatisfied with anything less than a living link. A rally like that in every center of our churches in America would make the battle cry of the Foreign Society $500,000 for world-wide evangelization next year. After all, is not a missionary rally the greatest meeting in importance that a church can hold? Ought it not to be undertaken, worked for and prayed for as though it were? To have the missionary spirit in a church is to have everything else that is needful. Brother McLean is a genius in a rally. With him the spirit of world-wide evangelism is the Master's passion. One cannot attend one of his rallies and be the same man again.

Brethren A. McLean and F. M. Rains are bearing a tremendous burden for our brotherhood that ought to be more evenly distributed. The burden of responsibility for a lost world ought to rest no more heavily on their hearts than on ours. This is the brotherhood's work. I fear that some of us think it is the board's work.

Stephen J. Corey.

People's Forum.

Editor Christian-Evangelist: — I have just finished reading the very sensible article on "The Needs of the Churches," by Hill M. Bell in the Christian-Evangelist of Jan. 12. I should like two or three inches of your space to quote two sentences and comment. President Bell, in speaking of the Bible college of Drake university says: "The college ought not to be compelled to charge tuition. It is a well known fact that nine out of ten young men who are preparing for the ministry could not stay in school if they had to pay regular tuition rates." The well known fact is a sure enough fact, and a deplorable fact. It is one of the facts that degrade the ministry in the estimation of men of the world. My opinion is that ministerial students should, even for strictly Bible work, pay full rates. It cheapens Bible instruction to make it free, or low relatively to the cost of other studies, in a college or university. A fair price should be charged for instruction in every subject, and ministerial students charged regular rates. I do not say there should be no exceptions. But I do maintain that in our Christian colleges indigent (is that the word?) young men aspiring to be preachers are no more worthy of being made exceptions of than other young men similarly circumstanced, whose aspirations lead not towards the ministry, but in the direction of some other honorable and useful calling, such as literature, science, law, medicine, or pedagogy.

Geo. Munro.

[We cannot agree that free tuition in our Bible colleges would degrade Bible studies. This would doom our whole free school system. Tuition is free in many of the state universities. No one objects to it as degrading academic and scientific knowledge. As a matter of fact, most of our candidates for the ministry find it a hardship tor pay fo both board and tuition and carry on their work properly. Some of them cannot do it. It is only right that the church should endow our colleges, and especially our Bible colleges, that they may in a measure compete with the state universities, since they are doing this work for the church.—Editor.]

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More Organizing.

The Editor of The Christian-Evangelist:—Your issue of Jan. 5 has been quite a feast to me. I have read all through your articles and letters from some of our evangelists on their work and in answer to the questions you ask them to answer. I have become quite interested in many of their replies, which in the main are correct in so far as I have gained experience in my travels among our churches.

Almost all of the brethren who have answered your questions agree upon the need of the pastors of our churches organizing their members some time before the protracted meeting begins. Those suggestions are very good, so far as they go, but I think they might go much further. I think one great cause of the greater portion of delinquents, and in some measure our scattered Disciples, is the want of organization or the inability of many of our pastors to set others to work.

So many of our pastors are mere talkers; some very good and some the very opposite. A good talker or preacher is sometimes one of the worst of pastors, for after a time the people tire of his talking, and in many cases his preaching goes into one ear and out of the other. If our preachers, good or indifferent, would study the principles and power of organizing and setting others to work, much more permanent good would be done, to their own credit, to the good of their flocks and to the cause of Christ. Less sermonizing and more organizing is what is needed.

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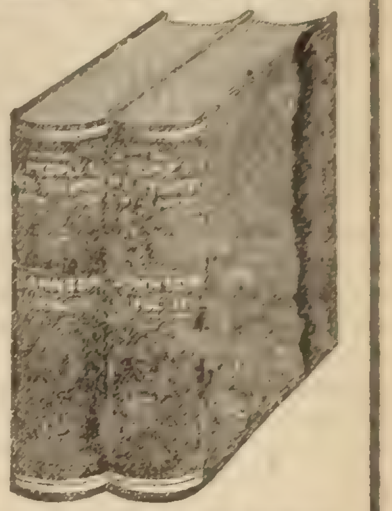

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Report of Death Greatly Exaggerated.

Dear Brother Garrison:—Some two years ago a report obtained circulation that I was dead. Possibly some good brother thought that 56 years of indefatigable labor in the ministry was enough, and that it was about time for the Master to say, "Come up higher." But the dear Lord determined otherwise, and I am still in the land of the living, and still hard at work. How long I shall be able to continue only he knows.

For several years past I have supported myself by the practice of medicine and preached without remuneration. I am too old to fill any position in the ministry which would furnish a support. The demand of the age is for young men, and, with the exception of a few favored ones, we old preachers find ourselves placed upon the retired list without pay. Be it so, I do not complain. If it be the pleasure of the dear Lord that my last days shall be spent in a poor house, I trust I shall have grace to say, "Thy will be done." But one naturally shrinks from such a fate, and turns to seek a more cheerful prospect, even when he does not know where to look.

I have 15 acres of beautiful pine land in Hillsboro county, 12 miles east of Tampa, which I have no use for and which I would be glad to sell at half the cost of the land and throw in what there is in the way of improvements. Full particulars to anyone wanting to buy.

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Sunday-School.

February 19, 1905.

JESUS AT THE POOL OF BETHESDA.—John 5:1-16.

Memory Verses, 8, 9.

Golden Text:—And a great multitude followed him, because they saw his miracles.—John 6:2.

The difference between the scope of the synoptic gospels (Matthew, Mark and Luke) and that of John is clearly seen if one undertakes to construct from the gospel narratives a consecutive account of the incidents in the ministry of Jesus between the last lesson and the present one. The healing of the nobleman's son at Capernaum occurred near the beginning, and the healing of the infirm man at the pool of Bethesda near the end, of what is generally known as the First Period of the Galilean ministry, extending from the return from Judea (after the early Judean ministry) until the calling of the Twelve. This period certainly covered several months, probably almost a year. It includes such important events as the first rejection at Nazareth, the sojourn at Capernaum, the call of the Four, many miracles of healing such as that of Peter's wife's mother and the paralytic who was let down through the roof, a preaching tour of considerable extent through the towns and villages of Galilee, the call of Matthew, and the beginning of a series of controversies with the Pharisees over the observance of the ceremonial law.

All of this the gospel of John passes over without mention, although nearly every one of the above episodes is recorded by all three of the synoptists. In fact, John has very little to say about the ministry in Galilee, to which the other evangelists devote most of their space and which apparently consumed by far the greater part of the three years of the public life of Jesus. And when John does record an incident which must be placed within the general limits of the Galilean ministry it is never (except in the case of the feeding of the five thousand) one which the synoptists also record, and it is almost always an episode connected with one of those visits to Jerusalem with which the ministry in Galilee was punctuated.

These two general views of the ministry of Jesus strikingly supplement each other. The synoptists say little of a work in Judea, but show by incidental touches (for example, Mark 3:22) that he was well known in Judea, so that we would have to suppose a ministry in Judea even if John did not record one. On the other hand, John says little about a ministry in Galilee, but speaks repeatedly of Jesus going down from Galilee to Jerusalem to the feasts, thus clearly indicating that he was spending most of his time in Galilee.

The healing of the infirm man at the pool of Bethesda occurred during one of these brief visits to Jerusalem. There was "a feast of the Jews"—perhaps the Passover (though John would scarcely have alluded in that vague manner to the greatest of all the Jewish feasts), perhaps the Feast of Tabernacles (also rather too important to be so described), perhaps the Feast of Purim, a somewhat secular and lively festival a month before the Passover. Jesus would not have been so likely to care about attending this feast, perhaps, but even in the case of the greater feasts, doubtless his chief interest lay in the people and the opportunity for getting at crowds of them, rather than in the feast itself.

In this incident Jesus accepts a great opportunity to help a needy man and misses (as it would have seemed to most teachers) a great opportunity to correct a superstitious belief. The belief that an angel came down and troubled the waters of the pool and that the next person to step in was healed, was one of the many superstitions of the Jews. Jesus did not take issue with it. His disciples may have believed it, and John himself in his narrative casts no shadow of doubt upon the curative properties of the troubled waters. The Revised Version, by entirely eliminating verse 4 from the text, puts the evangelist no longer in the position of vouching for the correctness of the superstition, and shows him treating it as Jesus treated it, as a matter not worth either affirming or denying. The cure of the man was the main thing, and to that Jesus directed his attention.

Midweek Prayer-Meeting.

February 15, 1905.

THE GRACE OF GIVING.

Moreover, brethren, I make known to you the grace of God which hath been given to the church of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality (2 Cor. 8:1, 2). [Read this entire chapter.]

Giving as a Grace. It is important to understand, what this passage teaches, that Christian giving is a grace of God. He who has not attained to liberality in giving to the Lord's cause is lacking in one important Christian grace. The same is true of any church. (See 2 Cor. 8:7.)

Elements of Liberality. Two things, the Apostle says, "Abounded unto the riches of their liberality"—that is, of the Macedonian churches. One of these was "the abundance of their joy," and the other was "their deep poverty." How did "the abundance of their joy" affect their gifts? God counts the spirit in which our offerings are made. He "loves a cheerful giver" (2 Cor. 9:7). How can "deep poverty" abound "unto the riches of liberality"? Because liberality in giving is the relation between the amount given and the ability of the giver. Hence the poor widow whom Jesus saw cast her mite into the treasury gave more than all the wealthy [donors. So far, then, from poverty being an excuse for not giving, as it is often urged, it is an opportunity for the most liberal giving.

As in Nature, so in Grace. The law that governs the harvest, is, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully" (2 Cor. 9:6). This is as true in religion as in business; in Christian giving as in wise financial investments. The spirit of liberal giving is the capacity for receiving in liberal measure, the gifts of God.

Proportionate Giving. Christian giving should be *proportionate* giving, as well as *voluntary:* "As he may prosper" (1 Cor. 16:2); "As he hath purposed in his heart" (2 Cor. 9:7). This implies some system of book-keeping with God—an equitable division of the fruits of our labors with him. The rule of tithing, or giving one-tenth of our income to the Lord's work, is commending itself more and more to Christian people, as the minimum amount of their giving. It is proportionate, voluntary, scriptural, systematic and will generally be found adequate to meet the ordinary demands of the Lord's work. It yields more real satisfaction to the giver to thus recognize his partnership with God in his business, than any other method of giving.

The Motive of Our Giving. This is found in the example of Jesus, who "though he was rich, yet for your sakes became poor, that ye through his poverty might become rich" (2 Cor. 8:9). The possession of Christ's spirit is the solution of all our financial problems.

Prayer. Our Father, who art in heaven, since Thou didst so love us as to give us Thine only begotten Son, grant us, we beseech, such a sense of gratitude to Thee as will make us liberal givers to Thy work, and earnest workers with Thee in the world's salvation. In Christ's name. Amen!

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Christian Endeavor.

By H. A. Denton.

February 19, 1905.

GLORIFYING GOD IN OUR HOMES.—Eph. 6:1-9.

For the Leader.

The topic we have to-night is near us all. It comes at a time when it is needed throughout the world. The manner of conducting the home has changed very materially the past fifty years. Everything has changed. Things are not as they used to be. We hear of the new science, the new education, the new woman, the new theology, the new view point. This coming in of the new has swept away old time customs. The old home is a thing of the past in most communities. The new home, the new husband, the new wife, the new children, come with other things new in all the walks of life. The relation of children to parents is not as it once was. The children once obeyed the parents; now the parents obey the children. There is the home-keeping habit of old times that has almost gone. People run the streets at night. The old fireside circle is not often seen any more in all the land. Let us look into this new condition to-night and see if we can not better the conditions somewhat.

For the Members.

1. The first injunction of the lesson is, "Children, obey your parents." Theoretically, this may be the law yet, but, practically, it has been reversed, or, at least, has become a dead letter. There is a feeling of discontent where the parents go by the rule of having the children obey. There are too many children who are unruly, "hard-headed," growly, disrespectful. They have more smiles and more kind words for others than for father and mother.

2. Now, if we are to glorify God in our homes we as Christian young people must give the place of authority to the parents. We must pay them proper respect. And it would seem, too, that this should not be done as a matter of compulsion with us. We should do it cheerfully, gladly. It is not of any value to us as glorifying God if we do not give it cheerfully. Why not do this from the depth of a grateful heart? How much have they done for us? We can never tell. As an old grandmother used to say to her grandson, "Allen, if you were to live a hundred years you would never be able to pay for your raising."

3. Can one of us ever know how much it must grieve our parents when we go wrong? They think of us all the time. The greater part of their lives is taken up with preparations to get us started in the world. They get ready for years "to leave something to the children." Yes, that tender expression, "the children." What a world of tenderness there is in it! The anxious nights of the mother, the days of toil of the father, the money, the sacrifices of a lifetime, are all for us. Then when this is done, and the time is at hand for the son or the daughter to take the place of man or woman in the world, and the old hearts are all anxious, the news comes of the moral lapse of the daughter, the downfall of the son. Can it ever be so of one of us? God forbid.

4. If the lesson is explicit in defining the place of the children, it is none the less so in marking off the scope of the parent's duty and relationship. All that has been said in condemnation of the failure of children to live up to their duties may be said with emphasis of the father or mother who drags down the high privilege of proper life and example before his child into a life of sin and neglect of the home. God can be glorified only in a Christian home. Let the father walk in the fear of the Lord before his children. Let the mother order her steps and her house after the faithful Hebrew mother. Let the club and the lodge and the gay world fall into disuse, and let the church and the interests of the Kingdom be the theme of conversation. In such a home the thought of obedience will not be up for discussion, but the delight of both children and parents will be to do for each other in love.

Quiet Hour Thought.
Has Christ a place in my home?

DAILY READINGS.

M. In humble duties. 1 Sam. 2:18, 19; 3:1-10.
T. Not slothful. 1 Thess. 4:1, 2; 11, 12.
W. Obeying and working. Col. 3:20-25.
T. Patient endurance. 1 Peter 2:18 21.
F. Faithful to trusts. Luke 12:35-40.
S. Using our talents. Matt. 25:20-23.
S. Glorifying God in our homes. Eph. 6:1-9.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

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In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for hat reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

THE PERENNIAL REVIVAL. A PLEA FOR EVANGELISM, by Wm. B. Riley, pastor of First Baptist church, Minneapolis. (The Winona Publishing Company, Chicago, 1904.)

This volume is one of the products of the evangelistic wave which is now sweeping over the country. The author belongs to the old rather than to the newer class of evangelists. He does not suggest much that is new but he does lay some needed emphasis on some things that are familiar enough but which we are prone to forget. After dealing with the need of the Perennial Revival, he takes up the primitive church, and makes the second chapter of Acts the starting point for his ideas of a revival. One is a little surprised to hear a Baptist say: "Going back to the 41st verse, we discover the very beginning of that body which has been called 'The Church.'" He does not, however, quite stick to the model given us in that famous chapter in all respects. In emphasizing, however, the Apostolic Spirit, the Place of Prayer, and the Enduement of Power, he touches some of the vital points of the Perennial Revival. "The six pivotal points" in a revival that is to be perpetual, according to the author, are:

(1) "Get God's conception of the soul's worth."

(2) "Let us consecrate ourselves to soul winning."

(3) "Surrender to the Spirit's Counsel."

(4) "Employ the sword of the Spirit."

(5) "In this, the divinest work, be direct."

(6) "With whatsoever success, be dissatisfied."

Liberal giving is urged as a condition of perpetual revival, and pew rentals are denounced as a most serious obstacle. Bible study is also emphasized. There is much of the book to approve and very little to disapprove. Some things are omitted, which only shows that we have not yet gotten the human and divine sides of our evangelism properly balanced.

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MUSIC AND OTHER POEMS, by Henry Van Dyke. (Chas. Scribner's Sons, New York, 1904. Price $1.00, postage extra.)

We recently had occasion, in reviewing a great poem, to say that the charge sometimes made that we have passed the era of great poetry was disproved. This little volume from the pen of Dr. Van Dyke is but a further refutation of such charge. The first poem in the volume, and the one from which the book takes its name, is of considerable length, while most of the others are very short, but neither length nor brevity enters into the thought of the reader who gets once into the spirit of these poems. Dr. Van Dyke, like all true poets, is an ardent lover of Nature, and some of his finest passages deal with certain of its aspects. One of the finest, perhaps the very best of these, is entitled "God of the Open Air." Take these lines as a specimen:

> "These are the things I prize
> And hold of dearest worth:
> Light of the sapphire skies,
> Peace of the silent hills,
> Shelter of forests, comfort of the grass,
> Music of birds, murmur of little rills,
> Shadow of clouds that swiftly pass,
> And, after showers,
> The smell of flowers
> And of the good brown earth—
> And best of all, along the way, friendship and mirth."

In his sonnets Dr. Van Dyke is at his best. The poems entitled "Patria"; "Life"; "Love"; "The Child in the Garden"; "Love's Reason," and the others, are all exquisite. The four divisions of the book are Odes, Sonnets, Legends, and Lyrics, closing with Greetings and Inscriptions. The lover of true poetry will be delighted with this latest volume of Dr. Van Dyke and will be inclined to place him along with the greatest poets our country has produced.

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MARRIAGES.

KNOWLES—GARRETT.—Jan. 28, 1905, in Sigourney, Ia., Mr. Bert Knowler to Miss May Garrett, C. H. Strawn officiating.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

DIXON.

Beautiful in behavior, in death as in life, Pearl Pauline Dixon finished her journey in Waco, Tex., Jan. 22. Born in La Harpe, Ill., June 22, 1887, moved to La Porte, Tex., January, 1889, with her parents, baptized by Bro. B. S. Ferrall into Christ March 23, 1902, moved with the family to Waco, August, 1904, and at once took membership with the Central Christian church. In the flower of young womanhood, but with a saintly beauty of soul, she has been called to that rest that remains for the people of God. The broken-hearted parents yet rejoice in the Christian's blessed hope.

G. LYLE SMITH.

DOWDEN.

Elizabeth, widow of the late Joseph N. Dowden, departed this life Thursday night, Jan. 12, 1905, at her residence in Los Angeles, California, at the age of 75 years, having spent more than 60 years in the service of her Master. She was a subscriber and reader of the CHRISTIAN-EVANGELIST for more than 40 years. A devoted Christian mother has gone to her reward.

WILLIS S. MYERS,
Pastor 8th St. Christian Church.

MAXWELL.

Mrs. Lafayette Maxwell, wife of the former pastor here, entered into rest Jan. 25, after a brief illness, in the 43rd year of her age. She was carried to her resting place from the church where she had labored with her husband and where he now serves as pastor. She was faithful as a Christian, devoted to her husband and two daughters in the home. In the church she labored as best she could, taking active part in home and foreign missions, and she leaves behind a memory of a kind and loving disposition.

F. FULLER.

Williamsport, Pa.

McMILLIN.

Died at the home of her daughter, in Des Moines, Jan. 18, 1905, Mrs. Eliza McMillin, of Atlantic. Her remains were brought to her old home (Atlantic) for interment. The funeral services were conducted by the writer at the Christian church, where she was a member. Sister McMillin died as she had lived, in full faith in her Savior. W. B. CREWDSON.

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Some of Your Neighbors will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of the CHRISTIAN-EVANGELIST who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

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Why permit a custom at the communion table which you would not tolerate in your own home? Individual Communion Cups are sanitary. Let us send you a list of nearly 3,000 churches where they are in use. **Send for Free Book.**

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WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, **Kansas City, Mo.**

I Turned Out $301.27 worth of plating in two weeks, writes M. L. Smith of Pa. (used small outfit). Rev. Geo. P. Crawford writes, made $7.00 first day. J. J. S. Mills, a farmer, writes, can easily make $5.00 day plating. Thos. Parker, school teacher 21 years, writes, "I made $9.80 profit one day, $9.35 another." Plating Business easily learned. We teach you **Free—No Experience Required.** Everybody has tableware, watches, jewelry and metal goods to be plated with Gold, Silver, Nickel and Metal plating. Heavy Plate—latest process. No toy or humbug. Outfits all sizes. Everything guaranteed. LET US START YOU. Write today for Catlog, Agency and Offer. Address
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By G. L. WHARTON

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Christian Publishing Company
St. Louis, Mo.

Family Circle

Three T's.

By Hettie Crane Newton.

There's the prating tongue
And the peevish tongue
And the tongue that is never quite still;
But the tongue that's worst
And by God accurst,
Is the tongue that speaks little save ill.

There's the temper crabb'd
And the temper soured,
And the temper with meteor blaze;
But temper that chills
And temper that kills,
Is the temper that sulks, if you please.

There's the idle thought,
The ignoble thought,
The jealous, envious, suspicious thought;
But the thought that mars
The whiteness of souls,
Is the thought of revenge, is it not?

* * *

LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XIX.

THE CHURCH CONCURS—THE FIRST SUNDAY.

The congregational meeting, on Thursday evening, held in the large lecture hall, was well attended—every member of the church, who could possibly go, was there. It was purely a "church meeting." Curious strangers were summarily turned away; and, owing to Mr. Randolph's sagacity, no reporters were admitted.

By the time Mr. Cunningham had finished reading the recommendations of the board, motions to adopt them came from every part of the house. While pleased to note it, Mr. Randolph was somewhat embarrassed by this unexpected response of the audience. However, he soon recovered his wonted composure and put the question—stating that, if a discussion ensued, it must be orderly.

In the meantime "Grandfather" Peterson had slowly proceeded down the aisle, and facing the audience, he was the first to be recognized. He made his usual appeal in behalf of the "sacred past" of both the church and the denomination; then turned toward a small committee room, back of the platform, stating, in a choking voice, that he would pray while his brethren discussed and voted upon the unfortunate question, which involved the peril of the church.

"'Grandfather' Peterson's plea," said Mr. Steele, also facing the audience, "touches the keynote, and I am confident it has started the same vibration in your hearts that it has in mine." Here the speaker drew forth his handkerchief and applied it for some moments to his eyes. Recovering from the paroxysm, he, too, implored the past to overshadow the present and save Christianity from the speedy annihilation with which the occasion threatened it!

Then followed a prolonged discussion, in which twenty or more participated—some in favor of and others opposed to the motion.

At a late hour, to the relief of all, the vote was taken. Of the nine hundred and sixty-three ballots cast, eighty-nine were opposed to the motion. After announcing the result, the chair suggested that the call be made unanimous. But to this Mr. Steele objected, stating, at the same time, that he and his family could no longer worship with the Poplar Square church. Upon the adjournment of the meeting Mr. Steele and quite a number of others—both men and women—held a subdued conversation in the infant class room.

"Grandfather" Peterson, being a little deaf, remained in a small room on his knees until Mr. Randolph opened the door and touched his shoulder. When told how the vote had resulted, a pallor came into his face and, staggering, he would have fallen, had not Mr. Randolph caught him and laid him on a near-by sofa. It so happened that Dr. Lessing, who had remained to speak with the sexton, heard the commotion and hurried to Mr. Randolph's assistance. Restoratives were applied and when the patient regained consciousness, Dr. Lessing, Mr. Randolph and the sexton carried him home. He was confined to his bed for two or three days, but was able to attend church the following Sunday.

The next few days were full of events.

Widespread notoriety was given to the strange action of the wealthy church. Like the events of three years before, it became the current religious sensation. It was paraded by both the secular and religious press, and "Baxendalism" was revived with renewed interest.

The Providence ministers of the —— church promptly recommended that the denomination withdraw from the erring church, and it was not long until Mr. Randolph received official notice that the Poplar Square church had been disfellowshipped!

The day after the congregational meeting, the assistant pastor resigned—stating that, as he could have no part in such heresy as had recently obtained, his services would be discontinued at once.

The last Sunday in June was the greatest day in the history of the great church. Long before the service began the spacious auditorium was filled—all streets, on that memorable day, led to Poplar Square!

Mr. Randolph took his customary stand in the vestibule, but the jam proved too much for his hand-shaking ability, and he retreated to a committee-room, where he sat in amazement until the organ announced the hour of worship.

Having instructed the choir to sing until he appeared in the pulpit, Mr. Baxendale stood upon the steps and delivered an address to the disappointed crowd in front of the church. He apologized for the lack of accommodations within, briefly stated the new doctrinal position of the church, and announced that the organization would be open to all who were willing to accept Christ as their creed and to be governed by the New Testament only. He then passed around to a side door, opening into the study, and went through to the pulpit, in which he deported himself as though his pastorate had never been interrupted. At the close of the sermon on "The Faith Once Delivered unto the Saints," the preacher announced that a congregational meeting would be held on Thursday evening to reorganize the church, and dismissed the service with a short prayer.

As the audience dispersed, leaflets—setting forth the position henceforth to be held by the church, and requesting those who wished to retain their membership or become members to fill out the attached card and either bring or send it on Thursday evening—were distributed.

The substance of the many remarks passed upon the occasion was: "It seemed like old times, except that Mr. Baxendale was so thin and pale and looked so much older than when he last occupied the pulpit."

CHEERFUL COOKS
MAKE HAPPY GUESTS
Give your cook
Liebig Company's
Extract of Beef
It makes fine cooking easy.
There's only one real "Liebig"
with this signature in blue: J. v. Liebig

Major Burns, comfortably seated in one corner of Mr. Randolph's pew, rested his arm on the prong of his crutch, listened intently to the sermon, and looked triumphantly happy.

Ralph Cunningham, also, was conspicuous in the audience—it was the first time he had been in the church since Mrs. Randolph's funeral.

"Grandfather" Peterson sat in his time-honored pew, with his face in his hands, groaning under his breath.

Mr. Steele, however, and others of the opposition were absent.

When Mr. Baxendale descended from the pulpit, Ralph Cunningham touched his arm and requested a private audience with him. The two went immediately into the study, where they remained nearly an hour—Mr. and Mrs. Cunningham waiting in their pew. Ralph could be heard sobbing and the preacher talking in a consoling, subdued tone. When they came out, Mr. Baxendale was unusually pale and his hand trembled as he mopped his perspiring brow, but Ralph's countenance shone with a contentment that was almost divine.

After greeting Mr. and Mrs. Cunningham, Mr. Baxendale went to a near-by cafe, but nothing on the bill of fare tempted his appetite. Who would have desired food, when yet under the immediate influence of such an eventful morning? After sipping a cup of coffee, he sought the quietude of his apartments and spent the afternoon in prayer and meditation.

(TO BE CONTINUED.)

* * *

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183, Notre Dame, Ind.

Bob Burdette on the Saloon.

Now, what another man says somebody told him he heard I said, I stand ready to dispute on general principles. That is not evidence in any court in the world. But let me say it myself, and I'll stand by it to the last comma and hyphen. Now hear me say it myself.

About the power of prohibitory laws to prohibit—the laws of the state against murder do not entirely prevent murder. But nevertheless, I am opposed to licensing one murderer to every so many thousand persons, even on petition of a majority of the property-owners in the block, that we may have all the murder that is desirable in the community under wise regulations, with a little income for the municipality. I believe in the absolute prohibition of murder.

The laws of the country prohibiting stealing, do not entirely prevent stealing. Nevertheless, I am opposed to a high license system of stealing, provided that all theft shall be restricted to certain authorized thieves, who shall steal only between the hours of 6 A. M., and 11:30 P. M., except Sunday, when no stealing shall be done except by stealth, entrance to be made in all cases on that day by the back door and at the thief's risk. I believe in laws that absolutely forbid theft at any hour on any day of the week.

And, on the same ground, and just as positively, do I believe in the prohibition of the liquor traffic. And I never said that I didn't. And I say that I did. And I do.

I do say that the best way to make a man a temperate man is to teach him not to drink. But a saloon is not a kindergarten of sobriety. Your town is under no obligation to any saloon. All that it is, in respectability and permanent prosperity, it has grown to be without the assistance of the liquor traffic. You don't owe a dollar to a merchant or a resident; you don't owe one item of the attractiveness and popularity of your town to the refining and educating influence of the corner ginmill, with a group of sidewalk loafers.

It is deliberately claimed by some people, who appear to be sane on other subjects, that properly to instruct a sober people in the ways of sobriety and to teach abstainers the beauty and virtues of temperance, you must license the selling of liquors in the town. The man who originated that idea ought to have had it stuffed and exhibited at the St. Louis Exposition, and he should have been leaned up beside it as a part of the exhibit.

There was once a man who owned a parrot. It swore like a pirate. A neighbor owned a parrot that would not swear at all, but habitually used only the most decorous language. "Let me have your parrot for a month," said the owner of the good bird; "I will keep him in the same room, and mine will teach yours not to swear." The birds were caged side by side. And everybody who knows enough to know anything, knows which parrot had its vocabulary enriched with new and startling words.

Keep your town clean from evil. If men will violate a law in order to gratify evil habit and taste, don't try to cure the sin of law-breaking by enacting a law which it would be easy and wicked to obey.

As to prohibition in Pasadena, if any liquor man thinks there is big money and a safe thing in running a "blind pig" in Pasadena, let him come here and try it. If he has any love for his liberty and pocket-book, however, he will do well to consult the fellows who have tried it, if he can find them; we can't. They are in hiding somewhere out in the desert. "Running a joint" in Pasadena is like running a powder mill in a smelting furnace. It's mighty exciting while it lasts, but it doesn't last long enough to be profitable.

If the saloon men insist on quoting me on this topic, let them commit this to memory, that they may repeat it as they need it: I do not know one good thing about the saloon. It is an evil that has not one redeeming thing in all its history to commend it to good men. It breaks the laws of God and man. It desecrates the Sabbath; it profanes the name of religion; it defies public order; it tramples under foot the tenderest feelings of humanity; it is a moral pestilence that blights the very atmosphere of town and country; it is a stain upon honesty; a blur upon purity; a clog upon progress; a check upon the nobler impulses; it is an incentive to falsehood, deceit and crime. From such a hateful fountain head can there flow a clear stream? Can you name one good thing the saloon has ever done for humanity—one good thing—one instance in which it has brought forth fruits unto righteousness—one influence, sweet and healthful, and pure, gracious and beautiful, which will linger lovingly in the memory of men, when you have buried the rum power, to make them say, "God bless the saloon for the good it did"? Search through the history of this hateful thing and read one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is no such record. All its history is written in tears and blood, with smears of shame and stains of crime, and dark blots of disgrace. Men, are you going to stand for this thing? Are you going to put into office, in city or county, men who will be the tools of the saloon power? As you love the fair name of your city, get together and make your lives and your united strength tell for all that is best and cleanest in good government.

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The Attempt to Bribe Nast.

Mr. Albert Bigelow Paine's biography of "Thomas Nast," the great cartoonist, recently published by the Macmillan Company, contains some striking stories, among which the following is perhaps the most remarkable. It happened during the days when Nast's cartoons were rousing public sentiment against the Tweed ring:

A lawyer friend one day intimated to Nast that, in appreciation of his great work, a party of rich men wished to send him abroad and give him a chance to study art under the world's masters. The friend was probably innocent enough—an unconscious tool of the ring.

Nast said very little except that he appreciated the offer and would be delighted to go, but for the fact that he had important business, just then, in New York. He fancied that he detected the far, faint odor of a mouse under the idea, but he did not mention this to his friend. On the following Sunday an officer of the Broadway Bank, where the ring kept its accounts, came out to Morristown to see Nast. He talked of a number of things. Then he said: "I hear you have been made an offer to go abroad for art study."

"Yes," nodded Nast, "but I can't go. I haven't the time."

"But they will pay you for your time. I have every reason to believe you could get $100,000 for the trip."

OUR line of pianos embraces the old and well-known makes of pianos. Why take any chances on unknown makes when for a few dollars more you can secure a

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St. Louis, Memphis, Little Rock, Nashville.

Nast pondered a moment, then: "Do you think I could get $200,000?"

"I do. I believe from what I have heard in the bank that you could get it. You have a great talent; but you need study and you need rest. Besides, this ring business will get you into trouble. They own all the judges and jurors, and can get you locked up for libel. My advice is to take the money and get away."

Nast looked out into the street, and perhaps wondered what $200,000 would do for him. It would pay the mortgage on the house in the city. It would give him years of study abroad. It would make him comfortable for life. Presently he said: "Don't you think I could get $500,000 to make that trip?"

The bank official scarcely hesitated. "You can. You can get $500,000 in gold to drop this ring business and get out of the country."

Nast laughed a little. He had played the game far enough.

"Well, I don't think I'll do it," he said. "I made up my mind not long ago to put some of those fellows behind the bars, and I'm going to put them there!"

The banker rose, rather quietly.

"Only be careful, Mr. Nast, that you do not first put yourself in a coffin!" he smiled.

It was not until two years later that he met Nast, one day, on Broadway.

"Nast!" he said, "you did it, after all!"

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A CHEAP HEART CURE.

A Norwich Lady Tells You What to Use at Home, If You Would Cure Yourself at Once.

Alice A. Wetmore, Block 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will without charge direct them to the perfect cure she used.

We advise every one interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

To the Point.

For many years a traveling pedler named Luce has been a well-known character in the country towns of New England. His route lies mostly within Maine and New Hampshire, where he sells needles, pins, soap, extracts, etc., and is always a welcome guest at the isolated farmhouses where he calls. Unlike most itinerant pedlers he is a man of few words.

Last winter while driving down one of the long hills of North Conway his horse, becoming frightened, ran, finally bringing up at the foot of the hill with an overturned cart, beneath which lay the unfortunate owner, unable to extricate himself from the wreck. A mountaineer approaching asked, with typical brevity, "Tight?" "No," returned the Yankee, "Luce."—*Harper's Weekly*.

His Girl Told Him.

The other day Professor F. B. Munford of the Missouri agricultural college distributed slips among his short course students and asked them to write briefly their reasons for coming to the college. Editors, teachers, and parents received the credit from most of them, but one fellow, wishing to bestow honor where honor is due, wrote this reply: "I got it from going with a country girl. She told me I ought."

OUR CASH REMOVAL SALE

The winter makes to your advantage, for we are slow to move, so that the sale goes on until further notice. But as one book is sold out, it will be dropped out. First come, first served.

	Regular Price	**Removal Price**
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The Form of Baptism. By Briney	1.00	.60
How Understand and Use Bible	.50	.35
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Know Thyself	1.00	.50
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The Juvenile Revival	.60	.35
The Master Key, paper	.25	.13
The Remedial System, 436 pages	2.00	.75
The Origin of Disciples	1.00	.60
Duke Christopher, Young Hero of Wurtemberg	.50	.20
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A Knight Templar Abroad, 547 pages	2.00	.35
The Story of An Infidel's Family (very interesting)	1.00	.50
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Life and Times of Benj. Franklin	1.00	.60
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With the Children

By J. Breckenridge Ellis.

The Advance Society.

Here comes a letter from the CHRISTIAN-EVANGELIST telling me the office is to be moved, and they want this article in a hurry. How shall I ever find time to do it with company in the house and more coming and myself to be shaved? (Don't tell me there is no advantage in being a lady!) The "Friend of Orphans and Missionaries," of Lawson, Mo., was not correctly credited in our statement. Our Friend really sent 50 cents to Charlie and 50 cents for Drusie, but I made it less in the paper. I don't know why. Perhaps I was thinking of Felix and didn't pay attention to what I was doing. Some one asks if Bible quotations will do. Of course they will. I will announce the winners of our report-prizes in four weeks. That will be—I don't know; I haven't time to look at the calendar. The company said they were coming at three o'clock and it is a long time after dinner now. I'll tell you what I'll do. I'll throw in a letter from our missionary and that will save the ship. We have at last heard from Drusie Malott, and you all want to hear from her, especially you who have sent something to maintain her in China as a missionary. You will remember there is no board behind her; no powerful friends; no sure income except from us who know of her and desire to help, becoming missionaries ourselves to the degree that we help those laboring far from their homes. This is what Drusie Malott writes from South Chihli mission, Taiming Fu, North China:

"So glad to get the inspiring letter telling of the interest of the Advance Society in me. Hasten to get this off. Will write again in a few days. I cannot let this first chance slip of sending greetings from China. Perhaps it will not be too late for a New Year greeting. If so, a Happy New Year to you all.

"The Lord has been doing marvelous things for me. I have much to thank him for. It is wonderful how he has answered prayer, and cared for us, and opened the way before us. And here I am in far away China, to spend my life telling the glad story of love to people who have never heard of Jesus before.

"Our band of thirty-one missionaries, under the leadership of Mr. Horace W. Houlding, of the South Chihli mission, sailed from San Francisco, Cal., on the steamer Mongolia, Oct. 13, after a blessed week of farewell meetings in and around San Francisco. We stepped out in absolute dependence upon our Almighty God, with no church or board behind us.

"God gave us a glorious voyage. We were prepared for the storms that never came. Never were the waters so calm and peaceful. There was not one cloudy day from the time we left San Francisco till we landed at Tientsin.

"The Lord has been a wall of fire about us, and the glory in our midst. Glory! That was our key-word all the way over. We 'kept the music ringing all the way.' One of our favorite songs was, 'Why, all the way long it is Jesus.' In a blessed meeting at Paoting Fu, Nov. 21, shortly after arriving, Brother Houlding asked us what word he should cable to his mother to tell of our safe arrival. The entire company answered as one voice 'Glory!'

"True, we went what we chose to call 'ocean tourist passage,' but we had a delightful time. The ship's officers were very kind to us, and did their best to make things comfortable. We had a large deck all to ourselves, where we held a meeting every morning and every afternoon during the entire voyage. There were quite a number of other missionaries on board, and some of whom attended our meetings. We also had three classes every day, to study the radicals of the Chinese language. We were quite comfortable on deck in our steamer chairs, with our blankets around us. My favorite seat, however, was the bow of the steamer, where I could 'ride the waves' seesaw fashion, as the swell of the mighty ocean took us up and down. I was not seasick during the entire voyage. Have not been ill a minute since leaving America.

"We reached Honolulu, Oct. 19. Here we climbed a mountain and gathered a few flowers as mementoes. Then we visited the Royal Palace, where we saw the portraits of many former rulers and great personages, including Queen Lil. The scenery at Honolulu was beautiful, indeed. We saw many flowers and trees, among which was the rubber tree and the bread-fruit tree.

"The people of Honolulu are many kinds—natives, Japanese, Scandinavians, some Chinese, and Americans. Honolulu did not seem very different from the United States, however. We saw many American names above the doors of the business houses. We felt quite at home when we saw one of Uncle Sam's war vessels in anchor, and heard the familiar strains of the 'Stars and Stripes' and other tunes dear to the hearts of all Americans.

"In my next letter I will tell you about Japan, the brave little country we all admire.

"I hope, dear readers, you will all pray for me and for our band here in this dark field of South Chihli, China. Pray that we may be kept well and strong, and that we may speedily get the language, so that we may tell these people about our precious Jesus who can save them."

If any of the Av. S. feel like writing to Drusie, I am sure she would appreciate it, for she must have many rather lonely hours in that country, whose very language is unknown to her. Next week the story of the Woodneys will be resumed, unless the CHRISTIAN-EVANGELIST office is still on

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the move, and they are again in a hurry for "copy." In that case I don't know what *will* happen! My company have just telephoned to ask if I am ready to receive them, so good-by. Forty-six people have sent something for our missionary from a dime up (not *very* high up), and from first to last, 170 persons have contributed to our orphan fund from one cent up (not *extremely* high up), and hundreds who have read this page have contributed nothing! But really—good-by!

Plattsburg, Mo.

Birthdays in Japan.

The Japanese have a queer way of celebrating birthdays. Instead of a party in June for little Tama, and a party in September for little O'Tatsu, and a party in December for little Ume, there's a party in February in honor of the little girls, and one in May for all little boys. In February every little girl receives from her grown-up relatives and friends gifts of dolls, and besides these dolls her mother takes out of the closet many of the dolls she had when she was a child, and some even older dolls that the little girl's grandmother had when she was a little tot; and I dare say there are dolls that belonged to the little girl's great-grandmother, and even to her great-great-grandmother, quaint dolls in faded clothes of a hundred years and more ago, carefully handed down from mother to daughter ever since. I saw one old doll, about six inches tall, dressed as a daimio, or great lord of bygone times, in gorgeous brocade robes, covered with steel armor of little overlapping plates, just as beautifully made as if for a real warrior. He wore a tiny helmet, and carried two tiny swords not as large as matches. You could draw the swords out of their scabbards just like real ones, and they were as sharp as they could be. Well, for about a week, all Japan is one grand dolls' tea party! And then the festival is over, and all the best dolls, even the presents to the little girl, are put carefully away, never to be even looked at for a whole year. I don't see how the little Japanese girls can bear that part of it.

Then at the first of May comes the boys' festival—the fish festival, it is called. Every family that's lucky enough to have a boy puts up a flag-pole in the door-yard; or perhaps several families combine to use the same pole, and have it a bigger, handsomer one than one family could afford. On the top of the pole is a gilt ball, or else a basket with something bright and tinselly in it. And flying from the pole, in the brisk spring winds, is a whole string of carp, made of oiled paper or cloth, painted in bright colors, and anywhere from five to fifteen feet long. Each fish belongs to some particular boy, and the carp is chosen because it is a big, strong fish, and not only can swim against the most rapid currents, but in its eagerness to get up stream will leap straight up waterfalls. The gold ball means a treasure, which the carp, leaping and struggling, buffeted by the wind, is forever trying to reach. And the whole thing means that the boy, when he's a man, will have to battle his way as the sturdy carp struggles up the river. The fishes look so very pretty and gay, flying over his house, and the boy gets so many treats at fish festival time, that I don't think he minds even if the carp is a nice little jolly lecture on ambition.—*Bertha Runkle, in January St. Nicholas.*

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Local Union Proposed.

When General Grant was on his tour around the world he visited and examined the Great Wall of China. The Chinese built this wall about 200 B. C. to keep out their enemies on the north. General Grant was greatly impressed with the magnitude of the enterprise. He said it must have cost as much in treasure and labor as the construction of all the railroads in our country, all the canals and public highways, and many of our great cities. Yet to-day and for centuries the wall has been utterly worthless for the purpose for which it was intended.

At greater cost in time, treasure and souls of men the walls of denominationalism and sectarianism have been builded in the church. These walls were builded to compass truth and fence out error.

To-day they, like the Chinese wall, are worthless for the purpose for which they are intended. He who said, "I am the truth," towers high above them all so that he may be seen of men. Will any say that error has made no breach in the walls?

Religious bodies are closer together than ever before. But they must come closer. Naturally Christian union will take place first between bodies which present fewer points of resistance. Negotiations between different bodies of Presbyterians and Methodists are encouraging examples. Also the prospective union of Congregational, United Brethern and M. P. churches. In our own desire for union shall we be content to court the Free Baptists only?

In the county seat town where the writer preaches is a Baptist church about equal in strength to the Christian church. For some time they have been without a pastor. We do not ask them to "come over and join us." We invite them to confer with us about union. They are giving our invitation courteous consideration. Whether they accept it or not we feel that the two churches will be closer together than before and nearer the possibility of union. If the time is not ripe here it may be elsewhere. But pray for us that now may be the accepted time.

The form of our invitation is given below:

"To our brethren and sisters in Christ, the Baptist church of Alma, greeting.

"We be all brethren.

"Together we love the same master, Jesus.

"Together we seek for ways to serve him.

"The things which separate us are as nothing compared with the things which bind us together in Christ.

"The kingdom of Christ would be more rapidly advanced, and his name glorified if those who love him would present a united front.

"Followers of Christ are drawing closer together, everywhere.

"Can not something practical be done for the union of religious forces in this community?

"The Baptist church and the Christian church are virtually one—they should be one in reality.

"This would mean, in Alma, one strong church able to do something instead of two weak ones.

"A movement is on foot to unite all Free Baptist and Christian churches.

"I am requested by the officers of the Christian church to ask that, if the matter seems good to you, representatives be appointed to confer with us on the question of union.

"Nothing can be lost by such a conference. "Much, we trust, may be gained thereby.

"We wish not to be formal but to be practical.
Yours in Christ,
"OSCAR SWEENEY,
Alma, Neb. "Pastor Christian Church."

❖ ❖

Nebraska Pulpit Supply Committee.

It seems necessary to make public an action of the Nebraska pulpit supply committee in order that misunderstandings may not arise in the future. When this committee began its work, the question of proper forms of recommendations of preachers seeking new fields was considered. After thorough discussio it was deemed best to pass the following resolution: "That it is the sense of this committee, that the committee or any of its representatives, as such, shall give no pocket credentials; but will hold itself ready to give any information to persons who ought to know, about any of our preachers."

This action was the result of the experiences of the committee and those who have had this work in hand previously, that pocket credentials are very unreliable as a rule; that it has frequently happened that very bad men have been able to get such recommendations from good men. It has been found by trial that information direct from the giver to the one who should receive it, is not only fresher but will be more complete. In the present state of rapid mail service, the loss of time occasioned is small. Generally the fact that a preacher is perfectly willing to refer inquirers to the committee, or secretary of his own state, is presumptive evidence that his record is good. The committee is willing to send information in advance to other committees or state secretaries when asked to do so; or to inform churches within the state in advance of the merits of our preachers. The plan has worked well, and has saved this state from a few bad men in the last two years. It is a matter of sorrow to the committee to refuse any good man such a pocket letter, but justice to all demands that the rule be observed. No one has been injured by it.

The committee desires to thank the preaching brethren of the state for their co-operation and sympathy. We desire to serve the churches and the brethren to the fullest extent, and would request that applicants be referred to the committee promptly. Address

THE PULPIT SUPPLY COMMITTEE.
1529 S. 18th St., Lincoln, Neb.

❖ ❖

Tribute to Alexander Campbell, By Col. W. F. Switzler, Columbia, Mo.

While in Columbia, Mo., recently, I was the guest of Col. W. F. Switzler and his daughter, Mrs. Camilla S. Branham. In the course of our conversation I remarked: "Colonel, you remind me in your appearance and manner of expression more of Alexander Campbell than any other man whom I have met since he fell asleep." He took Mr. Campbell for a text for a few moments, and here is what he said: "I knew Alexander Campbell personally very well. I often heard him preach and lecture. He visited Columbia as the guest of Thos. M. Allen, in October, 1845, and again in the autumn of 1856. He was one of the most profound scholars of the nineteenth century with whom I had an acquaintance, and a very captivating and instructive speaker, without flowers of speech or studied illustrations of language, but clear, logical and fair, with few gestures and undemonstrative on the platform.

"He didn't make a great noise and jump over the chairs on the platform or in the pulpit. His style was conversational, hence his power and fascination in language. He spent several weeks in Columbia at each of his visits, and on the former occasion he addressed audiences of three or four thousand people in a grove of forest trees now occupied by the residence of R. B. Price, the banker. You had to listen in order to retain the thread of his discourse, which is the argument, of course, and when you left the audience you carried home something to think about. He did not indulge in oratory or demagogy (a thing possible to a minister as well as a politician). In fact he was a steam engine without the machinery making a noise. I remarked to him that the secret of his success was the fact that he, like myself, had received a good Presbyterian training and education in his youth. He smiled and passed on." CLAYTON KEITH.
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An Old-World Greeting.

I wish the CHRISTIAN-EVANGELIST a very happy New Year, and pray that it may live a century or so. At the West London tabernacle we are in a hopeful condition, in spite of hard times in London. For the first time in a dozen years we pay off £100 on the mortgage. All departments of the church are in good spirit. We expect great things of the Torrey-Alexander mission in February and March, to be held in Royal Albert hall. We follow immediately with a union meeting at the tabernacle, with J. Q. A. Henry, of New York city, the great temperance orator, and his singer, Mr. Hemminger. Our net additions last year were 28. The wave of spiritual and evangelistic revival now manifest in Austria, France, Wales, America, and we hope in England also, ought to lift all Christian work to its very highest tide.

MARK WAYNE WILLIAMS.
London, England, Jan. 12, 1905.

❖ ❖

The Hot Springs Cause.

There were three additions last Sunday. We have reached the 50 pledges on Brother Browning's proposition, and are now collecting. However, we are still open to receive money, for I have been soliciting our home people and will continue to do so until every citizen has been given an opportunity to aid us. We are hoping to realize anough out of the $500 on the Browning proposition, and what we have on hand, and additional contributions from brethren, to pay out in March. Our hearts beat fast when we think of this, and we pray that we may. Then we can take up building plans. Our city is now crowded. What an opportunity to preach the simple gospel, if we were in our new church!

Hot Springs, Ark. T. N. KINCAID.

THE
CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 7. February 16, 1905. $1.50 A Year

BETHEL

SACRED is the place in which God meets with man. It was a very ordinary place in which Jacob lay down to sleep on that first night after he left his father's house. It became a very sacred and historic place after the experiences of that night. Jacob had taken a stone—one of the ordinary stones which he found on the place—and made a pillow of it. Perhaps as he lay there, looking up at the far-away stars that studded the blue Syrian sky, he was thinking of how far away God was from the earth, and from his humble place of rest. But he dreamed, and in his dreams he beheld a ladder, one end of which rested on the earth, and the other reached up to heaven, on which the angels of God ascended and descended. At the upper end of the ladder stood Jehovah, speaking to him and promising him a great blessing. When Jacob awaked out of his sleep he understood the significance of his dream. "Surely," said he, "Jehovah is in this place and I knew it not. This is none other than the house of God, and this is the gate of heaven." This is a lesson for all time and for all men. In whatever place man holds communion with God, there God is, and because of this meeting-place between man and God, it is forever sacred. It is Bethel—the house of God. This new place into which we have come—this building dedicated to the publication of religious literature—may it be a Bethel indeed, in which all who work may have a vision of Jehovah, and may see, in Jesus Christ, the ladder which connects heaven and earth, through whom we may hold communion with the spiritual world, and by whom, at last, we may ascend to His Father, and to our Father, to His heaven and to our heaven!

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

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For the love which shines in deeds,
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The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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Factorymen, printers, farmers, country merchants and others, whose changing duties require very frequent washing of hands, will find that Ivory Soap is just what they want. It lathers quickly and will not make the hands sore or rough, even when used very often, or with a stiff brush. It keeps the skin soft because it is pure; as pure as a soap can be made. It floats.

The Worry of It.

It is not the work, but the worry,
That makes the world grow old,
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven
And the wisdom of God's great plan.
Ah, 'tis not the work, but the worry,
That breaks the heart of man!
—*Somerville Journal.*

❁ ❁

By and By.

A legend is told among the peasants of Southern Russia of an old woman who was at work in her house when the wise men of the East, led by the star, passed on their way to go and seek the infant Saviour.

"Come with us," they said; "we are going to find the Christ, so long looked for by men."

"Not now," she replied; "I am not ready to go now, but by and by I will follow on and find him with you."

But when her work was done the wise men had gone, and the star in the heavens which went before them had disappeared, and she never found her way to the Saviour. And the same sad story could be told of thousands who, like Felix, have said, "Go thy way for this time; when I have a convenient season I will call for thee," but to whom, alas, the convenient season never came.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. February 16, 1905 No. 7

Current Events.

A Universal Language.

A little leaflet, which some friend of humanity has been gratuitously circulating, makes some truly novel contributions to the discussion of the not altogether new subject of the establishment of an international and universal language. The root of his theory is that all experiments hitherto have been too cheap, and that the way to succeed is to persuade the principal governments to spend vast sums according to a prearranged scheme in paying people to make, teach and learn a new language. The figures are rather staggering. The author of the plan estimates that it would require an expenditure of five billion dollars to carry out his scheme. His budget includes such items as the following: one hundred million for the expenses of an international congress of one thousand members working for five years in the construction of the language; five hundred million for the publication and free distribution of text-books for instruction in it; one hundred million in prizes for the authors of original literature in the new language; one billion for free instruction; two billion for bounties to the first fifty million people who learn it; and one billion for the establishment of free libraries in the new language. Thus by the sheer compulsion of cash an international language would not only be created (that part is easy) but would be given universal currency. The plan is rather crudely characteristic of an age which places much confidence in the conquering power of coin.

* * *

A Real Need.

The history of attempts to create an artificial language and make it a universal medium, would make an interesting subject for a monograph. The passing of Latin and the rise of the modern nationalities with their separate languages, created the first condition of the problem. The immense increase in the intimacy of international relations in modern times gives the second condition. It is a real problem, and many attempts have been made to solve it. We have had Volapuk and Idiom Neutral and Esperanto and Tutonish. Each of these is represented by its sponsors as being easy, beautiful and adapted to all the purposes of trade, science and literature. There has never been half so much difficulty in making a new language as in getting it used by the people whose use of it would amount to something. Traders go on learning the devious idioms of languages which were born and made, and scholars who meet in international congresses perversely continue to read their learned papers in French, German or English, in spite of irregular verbs and complicated syntax, on the calm assumption (which is not always justified by the facts) that all scholars can understand those three languages. Among English-speaking people a pleasing theory is current that English is destined to be the world's language for trade, scholarship and diplomacy. Perhaps it will come to that, but it is a distant consummation. The "billion-dollar method" has at least the merit of expressing the fact that the world even now is in no hurry to set about learning a new and common language, whatever civilizing effects might follow from it. There is an irresistible popular impulse to view with merriment and incredulity these many attempts to make and give currency to a universal language. And yet it would be an immense advantage if it could be done. One need not believe, with one enthusiastic advocate that "war, pestilence and famine would cease, and the universal brotherhood of man be instantly ushered in" if we all spoke Volapuk or pidgin-English or some other common dialect, but it would be a distinct advantage to traders, scholars, students, travelers, diplomats and many others. However we want a language less wooden than most of these artificial ones. Their flat simplicity gives one a better opinion even of irregular verbs.

* * *

New York's Money.

An interesting item in the daily press tells of the "golden flood" that is pouring in upon New York, insomuch that the banks are finding some difficulty in loaning all the money that is at their disposal. It is further stated that this state of affairs affords an opportunity for the promoters of speculative enterprises to secure all the money they need. It is an indubitable fact that speculation always flourishes when money is plentiful, and it is equally worth noting that the money which goes into these extra-hazardous enterprises belongs, in large part, to people who have no idea of speculating or of allowing their money to be used in any but the safest transactions. The "golden flood" which is pouring into New York is not all or chiefly New York money. Much of it is western money—using the term "western" in that loose and comprehensive way which is in vogue in New York—belonging to depositors who have put it in bank for safekeeping. The western bank sends it to its eastern representative and it is loaned, as above. This is not an argument in favor of keeping one's surplus in an old stocking or the loose-brick-in-the-corner-of-the-hearth method of banking. But it is a fact to be taken into account in estimating the country's financial operations that an immense amount of the speculation that is carried on in New York is done with the money of persons of a wholly non-speculative temper who have no thought that their money is being so used.

* * *

Decision Against the Beef Trust.

A unanimous opinion against the Beef Trust has just been handed down by the United States Supreme Court. This confirms a suspicion which the meat-buying public has cherished for a long time that the combination of packers who were able to control prices for their own benefit and do all the things that trusts usually do, constituted a real trust. The following were the chief points in the accusation. The bill "charges a combination of a dominant proportion of the dealers in fresh meat throughout the United States, not to bid against each other in the live stock markets of the different states, to bid up prices for a few days in order to induce the cattle men to send their stock to the stockyards, to fix prices at which they will sell and to that end to restrict shipments of meat when necessary, to establish a uniform rule of credit to dealers and to keep a blacklist, to make uniform and improper charges for cartage, and finally to get less than lawful rates from the railroads to the exclusion of competitors." The packers attempted to show that they were not engaging in interstate commerce and hence were not within the jurisdiction of the federal courts. The Supreme Court held that the purchase of cattle from owners in different states and the sale of meat to dealers in different states does constitute interstate commerce, even though no single element of the complete transaction involves the crossing of state lines. The effect of the decision is to make permanent the injunction issued against the packing-house of Swift & Company, by the lower court, by which they were enjoined from doing business in violation of the Sherman anti-trust law.

* * *

Executive Power.

A very serious criticism is now being raised against the President on the ground that he has concluded, signed and put into effect a treaty without submitting it to the Senate for ratification as the Constitution provides. The document is called a protocol, not a treaty, but it is claimed that it is a treaty in all but name. The case is that of Santo Domingo. The government of that so-called republic has for many years been in a state of chaos which entailed a long series of disagreements with European powers growing out of the claims of foreign citizens resident in Santo Domingo. That government has manifested a complete and chronic incapacity to take care of itself and keep out of trouble with others. It has seemed for a long time that, as in the case of some of the turbulent South-American republics, the United States could not reasonably enforce the hands-off policy which the Monroe doctrine calls for without providing some method as an alternative to the threat of territorial absorption, by which an irresponsible government could be compelled to pay its debts. The protocol signed by the representatives of the Dominican government and of the executive department of ours, provides that the United States government shall "take charge of the customs houses, appoint the employes in them, collect the revenues and retain 55 per cent to be applied on the debts of Santo Domingo, increase the efficiency of the civil administration and advance the material progress and welfare of the republic." That these things all need to be done, there is no room for doubt. But the doing of them is not to be lightly undertaken. It may be a necessary development of the Monroe doctrine. But it is a radical departure from our traditional attitude toward the Latin republic. It is reported from Santo Domingo that this protocol was to go into effect on February 1 and that it has actually gone into effect. It is upon this fact (if it is a fact) that the assertion is based that the President has concluded a real treaty and made it effective, though using the term protocol, without consulting the Senate. It is certainly worth while for the Senate and the public to see to it that we are not unnecessarily led into any responsible guardianship of spoiled infant republics and that the righteous zeal of the executive for the accomplishment of things without delay does not lead to a disregard of wise constitutional provisions. It is maintained by the President's friends that he had no such thought. But by a large majority the Senate has amended the arbitration treaties so that no specific question can be submitted to arbitration until a special treaty covering that question is ratified by the Senate. The President has expressed his disapproval of the change and we must confess that it is doubtful what effect this deadlock will have in the cause of international arbitration.

* * *

Indian Schools Again.

It is no desire to "fan the dying embers of sectarian hatred among Christians of different denominations," as Mr. Charles J. Bonaparte says, which moves the Protestant press to persist in protesting against the appropriation of Indian trust funds for the maintenance of sectarian (Catholic) schools. Rather does it wish to fan the apparently dying embers of the government's devotion to the principle established by Congress, viz., no public money for sectarian enterprises. The reasonably certain facts, as already given on this page, are (1) that, in the case of certain Indian tribes whose undivided tribal funds are held in trust by the government to be expended at the discretion of the Secretary of the Interior, this trust money has been given to Catholic schools; (2) that the amount so given is more than the total amount properly available for education in the said tribes; (3) that only a small percentage of the children of these tribes are students in the favored schools; (4) that the petitions asking for this use of the funds were signed by only a small per cent of the Indians who had an interest in the funds, a vast majority of the signers being illiterate (signing by mark) and probably not knowing the contents of the petition; and (5) that the preponderance of both numbers and intelligence in the several tribes was represented in counter-petitions protesting against such use of the funds. The President in commenting on the situation says he sees no impropriety in what has been done provided the petitions are genuine and the appropriations are only in proportion to the number of petitioners. Conformity to these two requirements would certainly take the sharp edge off of much of the criticism, but it is not so sure that it would render the policy wholly defensible. The money is held in trust for each tribe as a whole. The Lacey bill, which is now pending in Congress, provides for the allotment of this money to the individuals in the form of an annuity—a good bill probably and one which will enable every Indian to do what he wills with his own. But the bill is not yet a law, and meanwhile the funds belong to the tribes as such and not to the individual members of the tribes. At present, therefore, a petition of certain individuals to have their share of the funds used in a certain way for their individual benefit or that of their children, is quite on a par with a petition of individual citizens in a state or county to have their share of the public school fund used in a given way for the benefit of their children. The easiest way out of the difficulty is for Congress to pass the Lacey bill and give the Indians their money severally. Then if they want Catholic schools they can pay for them. A comparison of their voluntary contributions then with the appropriation now will be interesting.

* * *

The Philippine Tariff.

Among the most imminent and pressing duties of the present congress, in our judgment, is the duty of annexing the Philippines. Of course the governmental annexation has already been consummated years ago, but industrial and commercial annexation wait upon the enactment of a law removing the tariff barrier between the islands and the United States. At present the only articles which enjoy the privilege of free trade between the United States and the Philippines are soldiers, school teachers and civil officers. That is good as far as it goes, and the archipelago has been greatly blessed by it. But free trade in troops and teachers does not solve the industrial problem. Free trade for Philippine sugar would be more to the point. The American sugar producers protest against this as a grave peril to their infant industry. But the figures do not bear out their claim. The people of the United States consume annually 2,700,000 tons of sugar. Only about 18 per cent of this is of domestic production. The total annual production of sugar in the Philippines amounts to about 145,000 tons. If every grain of it were exported to the United States, reserving none for home consumption and sending none to the nearer open markets of China and Japan which now receive most of the export, it would supply only five per cent of our demand. The removal of the tariff would doubtless cause an increase in the amount of sugar raised in the islands, but it would scarcely be possible to increase it so far as to crowd our home product out of the market. The admission of sugar free from Hawaii and Porto Rico has made scarcely a ripple in the sugar market. It certainly has not inperiled any infant industry, though the opposition to the measure when it was pending was based upon just such claims as are now being made in opposition to the proposed reduction or abolition of the Philippine tariff. The removal of duty from imports from the Philippines is too small a matter to play much of a part in the general scheme of needed tariff reform, but it is important for the proper industrial development of the islands.

"Organic Union": What Is It?

This is one of the phrases that is being used a good deal now, and apparently in a very vague sense. Judging from much of what we see on the subject of union, there is a popular idea that there are just two kinds of Christian union, viz.: an invisible, spiritual union, as it is called, which is quite consistent with denominational divisions as they now exist; and a consolidation of all the religious bodies into one compact, ecclesiastical organization, culminating in some supreme authority lodged in a general assembly or council or court of some kind. "Organic union" is supposed by many to refer to the latter kind of union. We should say of the first that it is not union, in any proper sense of the term, and of the latter, that it is not *Christian* union. And yet we believe in organic union. How? In what way?

In the first place, the union for which our Lord prayed, and which the apostles enjoined, and which is demanded by the needs of our times, is a *visible* union. It must be seen and known of men. A union that is effective in co-operation, and in extending the bounds of fellowship, is bound to be visible. Why should the church cherish an invisible union as a desirable thing, while it is wearing the outward aspect of division and competition? How is the world to look on and say, "Behold, how these Christians love one another!" if they do not *see* their unity of spirit and effort in building up the kingdom of God?

In the next place we believe that this unity must be *organic* in the sense that the church is an organism whose members all co-operate under a common Head. The church is the body of Christ, and he is its living Head, and all its members must be organically united with him in order to be united with each other. It is the recognition of the headship and supreme authority of Christ in his church that alone makes organic union possible. But it also makes such union visible.

But would not this lead to the very kind of ecclesiasticism which we have said would not be Christian union? Not at all, because Christ nowhere authorizes such an ecclesiasticism. So far as the mind of Christ on the subject is reflected in his general teaching, and in the teaching of the apostles, his will is that his followers be gathered together in local congregations, for convenience' sake, each managing its own local affairs in its own way, and all of them co-operating as parts of a common whole for the extension of his kingdom on earth. Each of these congregations having a common Lord, a common faith and a common baptism—in other words a common organic law—receives members into its fellowship on the same conditions; therefore, one who is a member of any local congregation is entitled to membership with any other congregation. This is what we mean by organic union.

It ought to be a very simple matter for religious bodies who recognize this congregational order of church government to co-operate as brethren. It only requires such adjustment of their terms of membership to the organic law of the church, as laid down in the New Testament, to bring them into fullest union with each other, and enable them to co-operate as churches of the Lord Jesus Christ. Between those bodies who hold and practice the same conditions of church membership the matter of union is so simple that it is a marvel that the spirit of sect or party should be allowed to keep them from active co-operation in the Master's work.

A Dominant Note in the New Evangelism.

Many have been the characterizations of the age in which we live. Indeed, it is a many-sided age, and requires many characterizations to adequately describe it. On its religious side one of its chief characteristics, we think, is the absence of the sense of sin. Conviction of sin has been a noticeable feature in all great religious revivals and reformations. John the Baptist, as the herald of Christ, sounded the note of repentance. This was the preparation required for receiving Christ. When Peter opened the "door of faith" in the new dispensation, on Pentecost, his first great word, in answer to the question of the conscience-smitten people, as to what they should do, was, "Repent."

Repentance, therefore, was the dominant note, both of the preparatory mission of John the Baptist, and of the Christian dispensation in the beginning. Indeed, since Christianity is nothing less than the call of God to forsake sin, and to live the new life of holiness, does it not follow that repentance, which means that change of mind and heart which leads to the new life, must ever be the dominant note in evangelism? When Jesus, himself, after his resurrection characterized the gospel which was to be preached in his name "among all nations, beginning at Jerusalem," he mentioned, as its two great cardinal characteristic features, "Repentance and Remission of Sins." The first of these words is the preparation for the new life, and the last is the cancellation of the old.

But especially must the duty of repentance be made prominent at a time when sin abounds, and at a time when there seems to be little consciousness of sin, or little appreciation of its heinous character and awful consequences. This, as we have already stated, is characteristic of the present time. Men seem to have lost, very largely, the sense of guilt, and of demerit, on account of sin. Those of us who are past middle life can remember when men were said to be under conviction of sin, and when they came forward to confess Christ, or to seek for salvation in whatever way was pointed out to them, they came with "strong crying and tears." Their consciences were burdened with a sense of guilt. It rested on them like a black cloud obscuring the heavens, and shutting out the very face of God. When at last they were led to a knowledge of pardon and peace, and the clouds broke away from their moral skies, they rejoiced with exceeding joy, and felt that they had entered into a new world. Such phenomena are now very rare, not because men are less guilty but apparently because they are less sensitive to sin, and less conscious of its nature and blameworthiness. It would seem self-evident that at such a time, the duty and meaning of repentance should be made very prominent in evangelistic work. Not only must there be repentance toward God, for those grosser sins which hinder faith, but that deeper repentance which is only possible to the soul that has got a vision of Christ, and of his sinlessness, through faith. The deeper the repentance the purer and stronger will be the Christian life to which it leads.

And this leads us to say that repentance is a continuous process. Christians need to repent to the extent that their lives are pitched on too low a plane, and are weakened and defiled by the spirit of worldliness. One of the most necessary things in the beginning of evangelistic efforts for the conversion of sinners, is to call the church to repentance, to the renewal of its first love, and to the doing of its first works. Until this is done, the church stands between the evangelist and the world as a non-conductor. What the world requires is not only to hear the gospel preached, but to see it incarnate in the lives of those who profess to have received it. A preached gospel needs to be supplemented by a *lived* gospel in order to accomplish its greatest results.

We would therefore urge upon all ministers of the word, and especially upon all evangelists, to lay supreme emphasis upon the duty of repentance. The mightiest power for leading men to repentance is the goodness of God as manifested in the gospel. There is no such rebuke to sin as the holiness of Christ. There is no such call to repentance as the cross of Christ, on which Innocent Love suffered for our transgressions. Forgiveness of sins cannot reach any higher or deeper than our repentance. Therefore the New Testament evangelism is a call to repentance and remission of sins. Let this note rise high and resonant in all evangelistic preaching, that men may know that it is only as they turn away from sin that they can turn to God, and that a life unrenewed in its inmost purposes and outward conduct is without God, and hence without hope.

A New Work on the Holy Spirit.

Fully fifteen years ago the editor of the Christian-Evangelist read a paper before the Illinois Christian Ministerial Association on the subject of the Holy Spirit, and by unanimous vote he was requested to publish it in pamphlet form. Several years afterwards this paper was greatly enlarged and delivered in a course of lectures, in the Texas lectureship. Again it was suggested that the lectures be published. We have refrained from doing so till the present time, feeling the incompleteness of the treatment, and desiring to still further study certain aspects of the subject. Recently pressure has been brought to bear upon us for the publication of a small book on this vital subject, embodying such conclusions as we have reached, and this we are now doing, not with the conviction that we have attained to a full and satisfactory view of the subject, but believing that what may be presented will be helpful to others in attaining to a completer knowledge of the theme. It is well to keep in mind a distinction which we have already pointed out in a previous number of the paper, that it is one thing to experience the blessed influence of the Holy Spirit and another thing to have clear ideas concerning this subject. There are many whose lives and characters teach a doctrine of the Holy Spirit much more clearly than is taught in their sermons and writings. And yet we cannot avoid the conviction that it would tend to the greater enrichment of our lives and to greater joy in the Holy Spirit if we could attain to a clear conception of the New Testament teaching on this subject. It is in this belief that we have sought to draw out the best thought of our brethren on this question, and that we have consented to publish, in the near future, the results of our own thinking on this lofty theme.

* *

Notes and Comments.

We omitted to make mention of the recent forty-first anniversary number of the Central Baptist of this city, of which Dr. A. C. Armstrong is the editor. The Central Baptist is about the age of the Christian-Evangelist, and has been an able representative of the Baptist cause in this city for many years. We have known intimately several of its editors, beginning with Dr. Luther, who was its editor when we came to the city, to the present able editor, Dr. Armstrong. It is to the credit of the Central Baptist that it never runs into any vagaries, that it does not take up extreme positions, and while manifesting a tolerant spirit, stands firmly by the great evangelical truths of the gospel. We were glad to note in the anniversary number expressions of high regard for the paper from leading Baptists of this and other states. We are pleased to see this appreciation of the sterling qualities of our valued contemporary. May it live long and prosper!

*

Just now, Andrew, one of the earliest if not the first disciple of Jesus, is becoming the pattern for Christians of our day. Having himself found Christ, he went after his brother at once. Of the same spirit was Philip, who on coming into touch with Christ, went immediately after Nathaniel. This is the kind of work the church needs to day. Each convert won to Christ should seek another and bring him to Jesus. Andrew was probably not a great man, but his bringing of his brother Simon to Jesus was a great thing for the church. Perhaps it was the greatest act of his life. No one knows what he is accomplishing when he brings a soul to Christ. It is a deed fraught with infinite possibilities.

*

Simon Peter was very far from being a rock when he came to Jesus, but Jesus saw in him the capacity for becoming a rock, and hence called him Peter. It is characteristic of Jesus that he was able to see in men possibilities of development which others did not see. Many a man owes his greatness and his reputation to the fact of his having come under the spell of Jesus Christ. There is that in him which appeals to the noblest and best there is in our human nature, and if we yield ourselves completely to his guidance, and enter into fellowship with his plans and purposes he can accomplish in us and for us results far above anything of which we have ever dreamed.

*

The Sunday-School Times thinks we need more "Conversational Evangelism," and less oratorical effort. Perhaps the Times is protesting against ranting, and oratorical display. Let us add, also, our protest against the clerical tone. It's an awful load which the gospel has to carry when it is preached by a man who thinks to give it added sanctity by a holy tone, which often degenerates into a holy *whine*. Commend us to the evangelist who talks straight out to men, in a natural tone, like Dwight L. Moody, about the things which concern their eternal interests.

*

And now the interest of business men in religious work is breaking out among our Congregational brethren. We learn from the Congregationalist and Christian World, that "a new and interesting movement in Nebraska is suggested by a call signed by twenty-seven leading laymen for an all day convention of Nebraska laymen at First Church, Lincoln, Feb. 7th. Such practical topics as the Layman's Responsibility for Creditable Church Buildings, Short Pastorates, Church Finances, etc., will be discussed." There is the spirit of our new organization, the National Association of the Business Men of the Christian Church, manifesting itself in another quarter. It is not strange that a good idea adopted by one religious body should spread among all religious bodies in this age of rapid intercommunication. There is no more encouraging sign of the times than this waking up of the business men of the church to a sense of their responsibility in carrying forward the great interests, not only of the local church, but of the church at large.

*

Professor Shailer Mathews of the University of Chicago, is quoted as saying that "the revival of interest in the ministry will have to begin in the revival of respect for the office which the minister holds. You cannot turn a prophet into a hired man." There can be no doubt of the need of greater respect for the ministerial office, but is it not true that ministers are in part responsible for the too low ideal of this office? When preachers recognize, themselves, the sacredness of their calling, and rise to its demands, it is bound to give men a higher conception of its sacredness and its value. It is only as preachers live above the sordid and selfish aims which influence men of the world, and devote themselves with single-heartedness to serving God and their fellowmen, through the ministry of the word, that they can bring men to a proper respect for their high calling.

*

"I thought at the beginning," says the Welsh revivalist, "of terrifying the people into belief. But the Spirit told me to preach the love of Christ only." In conjunction with this, we may place the statement of a New York gentleman who says: "The need of America is not another man-made movement, but a God-sent revival." There is a cry in many quarters for an ethical revival, and it is sadly needed, but before we can have that in any permanent way, there must be a spiritual revival.

*

In view of the Symposium which is continued this week, the opinion of Mr. Campbell Morgan as to the origin of the great revival in Wales is valuable:

> You tell me that the revival originates with Roberts. I tell you that Roberts is a product of the revival. You tell me that it began in an Endeavor meeting where a dear girl bore testimony. I tell you that was part of the result of a revival breaking out everywhere. If you and I could stand above Wales, looking at it, you would see fire breaking out here, and there, and yonder, and somewhere else, without any collusion or prearrangement. It is a divine visitation in which God—let me say this reverently—in which God is saying to us: See what I can do without the things you are depending on; see what I can do in answer to a praying people; see what I can do through the simplest who are ready to fall in line and depend wholly and absolutely upon me.

Editor's Easy Chair.

All things come to those who wait! Here we are, at last, in our new quarters, and this is our new editorial office. It is a great improvement. And yet the Easy Chair is not "stuck up," in the least! The fact is, we are not so high by one story as we were in the old quarters. We have been a long while getting here, but we have arrived at last. We have never felt quite so much at home in all of our editorial ups and downs as we do in our present quarters. It has been a big task to move, and it will be some time yet before we have things fully adjusted in our new building. Perhaps when we get things in order we may have a house-warming, and invite our friends to call and see us. Here we hope to abide for many years. Indeed, it is very probable that when the editor removes from these quarters he will permanently vacate the editorial chair and the Easy Chair, and take up his residence in the city of the New Jerusalem. Meanwhile we are here to help build on this earth the fair city of God. We cannot doubt that it is God's purpose to make this earth the abode of truth and righteousness, and to fill it with inhabitants who shall be citizens of the heavenly kingdom. To assist in hastening that sublime consummation is the highest aim and ambition of the editor and his Easy Chair. Nothing that does not tend to that end, directly or indirectly, can now interest us very much.

* * *

An appreciative reader of the Easy Chair suggests a rather startling innovation in this department. He would have us extend the Easy Chair over two pages. At the top of the first page he would have a picture of an old-fashioned fireplace, with the back log and old-fashioned fire, with the flame curling up above the forestick. In front of this, he would have a picture of the editor with his whiskers lengthened out to give him a patriarchal appearance, sitting in his Easy Chair! We must draw the line on the patriarchal picture, and for the time being we must allow the imagination of the reader to supply the old-fashioned fireplace, with all the necessary appurtenances thereunto belonging. It is not well to supply too much for the eye, and leave too little for the imagination. The imagination is often a better artist than the photographer, as it is not subject to the limitations of the latter. The camera is bound to report what is placed before it, while the imagination is subject to no such limitation, and can often supply forms and features which are a great improvement over the real and the actual. We have all been disappointed on meeting, or seeing the picture of someone of whose personality we had formed a high opinion from his deeds or his writings. The real did not come up to our ideal. Such seems to have been the disappointment created by the "bodily presence" of Paul among those who had formed their impressions of him from his writings. We prefer, therefore, to give free rein to the imagination of our readers to supply the old-fashioned fireplace, the patriarchal editor and all the other accessories.

* * *

A lady reader of the Easy Chair, in a personal letter to the editor, writes: "You can never know what a help the Easy Chair has been to me. During the past six years I have passed through the greatest trials of my life, so far. What is yet in store for me, God knows, and I trust he will give me grace and fortitude to meet whatever trials may come. As a rule, I try to 'bury my sorrow,' knowing that 'the world hath its share,' and feeling the truth of Ella Wheeler Wilcox's poem—

'Laugh, and the world laughs with you,
Weep, and you weep alone.'

I try to cast all my burden upon the Lord, but there are times when the heart cries out for human sympathy. More than once I have been on the point of burdening you with my troubles, and asking your advice, but knowing your busy life I have hesitated, but since reading the Easy Chair in last week's Christian-Evangelist I feel it my duty to tell you what a great help and comfort your words of sympathy and cheer have been to me, though you knew it not." Our sister does not tell us the nature of her troubles. She has a right to keep them to herself, and her most intimate friends. We are glad to know, however, that she has found some strength and comfort in reading the Easy Chair. We have had to face the problem of trial and disappointment, and of a burdened heart, and the lesson we have learned from these experiences is that God is speaking to us in these events of our lives as well as in those for which we are more grateful. He is sending us a message which he sees that we need, in every trial which besets us, and in every great sorrow which burdens our hearts. To understand this truth is to learn the lesson of trust, and to be able to say with another,

"I had rather walk in the dark, with God,
Than to walk alone in the light."

* * *

We have seen nothing for a long time that has more deeply impressed us than the proposal of our secretary of state, Mr. Hay, to return to China the twenty-two million dollars which was awarded the United States to cover our part of the expense in suppressing the Boxer rebellion. It will be remembered that this government used its influence in cutting down the indemnity, very largely, which was imposed upon China by the action of the different powers involved. Now, in the light of all the facts, Secretary Hay has reached the conclusion that it would be unjust for our government to accept this money since our troops were in China to protect our citizens, and our interests there, against an uprising for which the Chinese government was not responsible. This seems to us like Christianity working its way into national affairs. It is a unique application of the golden rule. It would be an object lesson which could not fail to exert a far-reaching influence. Its effect on China and other oriental countries to which we are sending our missionaries, would be of incalculable value. It is easy to imagine Chinese statesmen and leaders saying, "If this action of the United States in voluntarily returning money to which it does not feel itself entitled, is the result of Christ's teaching, it might be worth while for us to investigate the subject of Christianity. It would be a good religion for China." Unfortunately, our Christian missionaries have had to carry a heavy burden in teaching a Christianity that has been so misrepresented by those who profess it. If we can now illustrate the genuine effects of Christianity in deeds of righteousness and of justice, it will mightily reinforce the missionaries who are seeking to introduce Christ and his religion to the pagan nations.

* * *

This thought, too, has an individual application which should influence, much more than it does, the conduct of those who claim to be followers of Christ. The life of every such one is a representation to the world of the character of God, as revealed in Christ. It is a common remark that the lives of Christians are the only Bibles which the world reads to any extent. In these lives the world gets its impression of Christ and Christianity. If this truth were fully understood, if Christians could only realize that in all their little dishonesties, sharp dealings, unclean habits and bad tempers they were misrepresenting God to the world, it could but exert a restraining and ennobling influence upon their lives. It is hard for us to understand that it is God's purpose to win others to his love and service through the picture of him which we furnish in our character and conduct. And yet, that this is true does not admit of a doubt. This is what Jesus means when he says, "Let your light so shine before men, that others seeing your good works may be constrained to glorify your Father, who is in heaven." Has your life, dear Easy Chair reader, been such as to constrain some of those who know you to glorify your heavenly Father? Why should we not make this a part of our daily prayer:

"So be it all my glory and my bliss,
To make my little world think well of Thee"?

As Seen from the Dome

THE PRESIDENT AS A CHURCH-GOER

BY F. D. POWER

The most vigorous preacher in sight is the President, and he never fails of a congregation. He has spoken from a number of our pulpits, and it is only necessary to announce his presence to ensure a good hearing in the most unfrequented sanctuary. He will even crowd a prayer-meeting. The sermon stuff he uses is virile. It never fails to strike home. Whether constructed on strictly homiletical lines or not, it gets close to his audiences. More than any other man that has occupied the White House he has preached, and so far he has not been charged with saying too much, or giving out a false gospel. Washington, at least, runs to hear him and generously applauds what he says.

Not long ago he did an extraordinary thing for a President to do, he went to prayer-meeting. He expressed to Pastor Schick a desire to meet his fellow church members personally, and as a result, the whole church was at the midweek service—an extraordinary thing for a church. Folks who had not thirsted for this little Jacob's well by the wayside in the wilderness of the week for many a long year were suddenly impressed with the great comfort and help of the prayer-meeting; and so they assembled from all quarters. Indeed, it is safe to say, not only Pastor Schick's congregation was struck with this gracious impulse, but other congregations as well would have shared in the pious quickening if permitted to do so. The church was filled to overflowing. The President arrived unattended save by his colored valet and took his seat quietly. Toward the conclusion of the service he stepped to the front and talked to the people on brotherhood. Here it is. Taken altogether it gets down to the whole business of good government, of our economic problems, of the vital question of Christian unity, of the race difficulty, of the crime of sectionalism, of caste barriers which separate the upper and lower classes, of unrighteous distinctions in the very sanctuary of the most high. Brotherhood is a great theme which might well be the text of Czar and Mikado, of Emperor and President, as well as of preachers of the gospel. But hear.

> Dr. Schick and my friends and neighbors, and fellow members of this church: As the doctor has said, I first asked for this privilege, and the doctor kindly arranged that it should take place. I wanted to have the chance of saying to you how very greatly I have enjoyed meeting and worshiping with you Sunday after Sunday, and how I have appreciated the companionship with you. When I was still governor, after I had been elected Vice-President, the doctor wrote that this was the only reformed church in Washington, and that he thought he could claim me as a parishioner. It has meant a great deal to me to be able to come down here Sunday after Sunday and to be with you, and especially for the very reason touched upon by the doctor in the few words which we have just listened to—for the sense of brotherhood.
>
> I think that any man who takes an interest in this great country of ours must realize that the one all-important necessity of our social, industrial and political life is the necessity of the realization of what brotherhood means. We cannot develop our civilization at all unless we develop it upon the basis of each recognizing in his fellow man his brother, whose interest he must have at heart. No scheme of legislation, no kind of administration of the government will atone or can atone for the lack of the fundamental quality of each being in very deed his brother's keeper. I do not mean to talk about every seventh day, but to feel it in the intervening six days, to feel it on the part of the employer with his employes, on the part of the employes with the employer. Three-fourths, probably nine-tenths, of the labor troubles that sometimes assume so ominous a form would vanish if you could interest the people on each side to approach the matter in the spirit of each striving to care for his fellows as he cares for himself.
>
> I do not mean for a moment to neglect his own interests. I want a man to take care of himself, for if he does not somebody else will have to take care of him. I want him to remember that in addition to taking care of himself he has got to try to do his duty by others.
>
> If he will approach his fellow-men in the spirit which makes the use of the word brother a genuine term instead of a term of hypocrisy, the difficulty of dealing with the great questions that arise will be minimized, if not entirely done away with. I hope to see the steady growth of the Christian spirit in this country not merely among our congregations among the members in their dealings with one another, but among the members of our congregations in their dealings with all mankind, in their dealings with their fellows, with the men and women round about them, and in no way can we so spread the power and influence of our church, in no way can we so effectively bear testimony to it, in no way can we so help in its growth, as by showing that we have been, according to our abilities, doers of the word as well as hearers, not hearers only.

This was the President's word at the prayer-meeting; and the men, women and children crowded about the preacher and greeted him. He illustrated his sermon by his presence among the people at the people's meeting. In fact the chief magistrate has this way. He belongs to an unpretentious little church. The pastor is a plain preacher. His flock go straight along in a common-sense way as if the first citizen of the land did not worship in their midst. They have had a hard struggle to live in the earlier years of their history. They organized in a hall in 1878, and their pastor for eleven years left them and went over to the Episcopal fold. This did not discourage them. Their next pastor was with them ten years, but they were not equal to his support, and he gave up the work. The present leader of the flock came in with the close of the last century and celebrates soon his fifth anniversary. The President is a devout worshiper. He does this, as he does everything else, with his whole soul. He makes all the responses in the services and joins in the singing in a firm clear loud tone of voice. He loves to sing and sings with his mouth wide open and with all the power of his strong lungs. He has favorites and sometimes asks for them. The hymn he calls for most frequently is that which has comforted so many saints, the words of George Keith, written in 1787, which can never grow old:

> How firm a foundation, ye saints of the Lord,
> Is laid for your faith in his excellent word!
> What more can he say than to you he hath said,
> To you who for refuge to Jesus have fled?

Mr. Roosevelt's last sermon was for another of my neighbors, Dr. Butler. A half square from the Vermont avenue church is the Memorial Lutheran. In front of it is a fine statue of the great reformer. Some of my Indiana friends, seeing the city, were shown this church, and the colored Jehu said to them: "Dar's de Garfield church, and dar's de statute of de pastor, Dr. Power"! My friend Dr. Butler has held forth in this fine Seneca stone sanctuary for thirty-two years and we have always been good neighbors. He has just entered his eightieth year, and I, my fifty-fifth. A year ago, Jan. 29, his beautiful church was greatly damaged by fire. It has been restored, and the house was opened again with rejoicing, and among the features of the rededication was an address on Sunday morning by the President. He dwelt upon the opportunity of the Lutheran church especially to care for the newcomers to our shores. He said:

> The Lutheran church in this country is of very great power now numerically, and through the intelligence and thrift of its members, but it will grow steadily to even greater power. It is destined to be one of the two or three greatest and most important national churches in the United States; one of the two or three churches most distinctively American, most distinctively among the forces that are to tell for making this great country even greater in the future. Therefore a peculiar load of responsibility rests upon the members of this church. It is an important thing for the people of this nation to remember their rights, but it is an even more important thing for them to remember their duties. In the last analysis the work of statesmen and soldiers, the work of the public men, shall go for nothing if it is not based upon the spirit of Christianity, working in the millions of homes throughout this country, so that there may be that social, that spiritual, that moral foundation without which no country can ever rise to permanent greatness. For material well being, material prosperity, success in arts, in letters, great industrial triumphs, all of them and all of the structure raised thereon will be as evanescent as a dream if it does not rest on "the righteousness that exalteth a nation."

Speaking of a later service where seven of us demonstrated the spirit of unity by making seven speeches in one hour, he declared:

> Let me congratulate you and congratulate all of us that we live in a land and at a time when

we accept it as natural that there should be an interdenominational service of thanksgiving, such a ceremony as is to take place this afternoon, in which the pastors of other churches join to congratulate themselves and you upon the rebuilding of this church. One of the constant problems of life is to try to cultivate breadth without shallowness, just as we want to cultivate depth without narrowness. It seems to me that thanksgiving with the combined earnestness, the liberty of the great body of the pastors who, for our good fortune, are in the various churches of this country can be accepted as in a peculiar measure typifying the American spirit in religious thought; that for our good fortune these men have been able to combine fervor in doing the Lord's work with charity toward their brethren who do it with certain differences in the nonessentials. The forces of evil are strong and mighty in this century and in this country, as they are in other countries, as they have been in all past centuries; and the people who sincerely wish to do the Lord's work will find ample opportunity for all their labor in fighting the common enemy and in assuming toward their fellows of a different confession an attitude of generous rivalry in the effort to see how the most good can be done to our people as a whole.

A Symposium on Evangelism

As a further contribution to the present widespread interest in evangelistic work, we sent the following questions, along the line of our leading editorial two weeks ago, to a number of our experienced brethren, and some of the replies are published herewith. Others will follow.

1. Is there, in your judgment, based on your experience and observation, a lack of the proper use of prayer or reliance on Divine aid in our evangelistic and other efforts to extend the kingdom of God?

2. Have we restored, in our evangelistic work, the New Testament teaching concerning the Holy Spirit, especially as presented in the Gospel of John, and in the Acts of the Apostles?

3. What means, if any, have you to suggest to make our evangelism even more successful and permanent in its results than it has been in the past?

By A. B. Jones.

1. In efforts to convert and save the world, there are two extremes to which Christian men are liable to go: (a) trusting too much to divine aid, and too little to human effort; (b) trusting too much to human effort and too little to divine aid. The religious movement represented by the Disciples, and inaugurated by the Campbells in 1809, was a reaction from the extreme of Calvinistic teaching that laid undue stress upon the divine element in man's salvation. That the effort of the Disciples to lead the world away from that extreme has produced a profound impression upon Christendom, and greatly modified its methods and thought, is clear to every man familiar with the religious history of the last century. But in their efforts to direct the popular mind to the importance of human agency, to emphasize the value of means employed in the work of redemption, it is not unnatural or unreasonable that the other extreme was reached. Indeed it is certain that this is a fact.

Had the preaching and practices of the churches been, in the early part of the nineteenth century, what they are to-day, it is not probable that there would have come into existence such a body of people as the Disciples. The demand for their plea would not have been sufficiently strong to have caused it to materialize. Of course, when we seek more earnestly after the divine help in our work to evangelize the world, we will pray more earnestly. And the more earnestly we pray, the more fully we are brought into co-operation with the divine forces. When we pray as if everything depended on prayer, and when we work as if everything depended on our efforts, then our evangelism will reach high tide.

2. Concerning the Holy Spirit in our evangelistic work: This theme necessarily overlaps the one in the preceding paragraph, since the work of the Holy Spirit is essentially "divine aid." Yet it is well to consider it in a separate paragraph.

A few weeks since, I saw in one of our religious journals this question from one of its correspondents addressed to the editor, "What is the Holy Spirit?" A few years ago, in a correspondence with one of our most prominent men, a voluminous writer, a president of a Bible college, I said to him, "I have been impressed with the fact as a very singular one, that although you have written so much, yet you have never written anything concerning the Holy Spirit." He replied to me, "I have not written anything concerning the Holy Spirit, because I do not know anything about the Holy Spirit." And yet the New Testament abounds with the doctrine of the Holy Spirit. Another of our most prominent preachers, an editor of a religious journal and a professional debater, I have been reliably informed, takes the position publicly in his lectures and sermons, that the only thing the Holy Spirit does in the evangelization of the world, was done when he inspired the Bible. This accomplished, the Holy Spirit ceased to have any active agency in the conversion and salvation of men. Instances like these of a lack of understanding and appreciation of the teachings of Christ and the apostle Paul concerning the fundamental doctrine of the Holy Spirit, would seem to call for a negative answer to the question, "Have we restored in our evangelistic work the New Testament teaching concerning the Holy Spirit?" It is a pleasure, however, to know that the better class of thinkers among us do not hold to such inadequate and unscriptural views. While there is a difference among our active evangelists in their views of this subject, yet it is doubtful whether any of them place a sufficiently high value upon the work of the Holy Spirit in the conversion and salvation of men. And, yet, when you hear even the lowest type of these men pray, you see clearly that they desire and seek the "divine aid" in their work. Their practice is better than their theory. I have been satisfied for years that a man may enjoy the presence and helpful fellowship of the Holy Spirit, and yet deny the doctrine; just as a man may be the subject of thought transference or hypnotic influence without believing in them.

The fathers of this restoration movement, the Campbells, the Scotts, the Richardsons, the Pendletons, are not responsible for its degeneracy in some quarters into a system of legalism. It would be easy to quote from these distinguished men utterances of no uncertain sound with reference to the active agency of the Holy Spirit in the conversion and sanctification of men. "I do most sincerely regard the Holy Spirit," says Alexander Campbell, "as the author of every spiritual and noble desire in the human heart, the author of every pious affection, of every holy aspiration of our souls."

3. As to the means of making our evangelism more successful and permanent, there need not much be said, if the two preceding points find proper emphasis with our preachers. Whenever the preacher himself realizes that he is "filled with the Spirit," that his message is filled with the Spirit, and that the Holy Spirit is present with the sinner, always and everywhere, anxious and seeking as the preacher is for his conversion, then the preacher will never be otherwise than earnest and humble and reverent in his speech and methods. I have heard some evangelists who made me think more of a lawyer in the court house or a politician on the platform than a minister of Christ in the church of God. I speak from my experience in the pew and not in the pulpit. I have never been the preacher I wanted to be.

After all, however, I know of no class of preachers that can and do preach the gospel of Jesus Christ with as much directness and efficiency and effectiveness as do our preachers. God bless them.

Liberty, Mo.

By J. Z. Tyler.

1. Prayer should not be made a substitute for the faithful preaching of the gospel, nor should we ask God to do for men what the gospel plainly calls upon them to do for themselves. These would be improper uses of prayer. But he who would preach the gospel faithfully, in the very spirit that gave it birth, who would lead men to do what the gospel calls upon them to do, must feel his own insufficiency. This sense of insufficiency compels him to rely upon divine aid. In the true ministry of the word there is always a divine fellowship; preaching and praying are vitally joined. I hesitate to pass judgment, but there has seemed to me to be some lack among us of the proper use of prayer or reliance on divine aid in our evangelistic and other efforts to extend the kingdom of God.

2. We have corrected some popular errors concerning the work ot the Holy Spirit and have restored some features of the New Testament teaching on this subject. Much remains to be done. Let any thoughtful person glance over the pages of the New Testament, mentally noting the passages that record the promise, the presence, the power of the Holy Spirit among the first Christians, and it must be manifest that we are far from having fully restored the New Testament teaching. We limit his ministry too much to the apostolic period. He is still active in the preaching of the word—and in sanctifying, guiding, strengthening and vitalizing believers.

3. Any evangelism, to be really successful, must be permanent in its results. To enlarge the sweep and to contribute to the permanency of our evangelistic work, I would suggest the following: (1) An increase of our evangelistic pastors. (2) A restoration of the evangelistic spirit in our church membership. (3) More emphasis upon the spiritual significance of baptism, making it in every case a definite pledge of personal and perpetual consecration. (4) The prompt enlistment of all new converts in some school for training like the Christian Endeavor society. (5) A restoration of the spiritual oversight and discipline of the church on the part of its eldership.

Cleveland, Ohio.

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By E. L. Powell.

First, I believe there is a lack of the proper use of prayer in our evangelistic efforts. Many of them seem to me to be entirely too methodical. While great emphasis is to be placed on organization and machinery, the supreme emphasis should be placed upon the divine assistance as expressed in the sentiment, "Paul may plant, Apollos may water, but God alone can give the increase." Besides, the spiritual tone cannot be maintained without having constant fellowship with God in prayer. To a very large extent this would save us from the excesses of glaring advertisements and the many offensive methods of exploitation.

Second, I do not believe that we have restored in our evangelistic work the New Testament teaching concerning the Holy Spirit. It is a far richer doctrine than the average evangelist brings to the people. While it is true that the Holy Spirit in conversion operates through the truth, it is equally true that he uses a number of agencies and instrumentalities to bring men face to face with the truth. While it is true that there can be no conversion apart from the truth, I believe that there are ten thousand agencies employed by the Divine Spirit in bringing men to a recognition of that truth. Any limiting and narrowing of the work of the Spirit gives us a mechanical evangelism.

Third, I do not know that I could suggest any means to make our evangelism more successful and permanent in its results. If we could somehow combine conservatism with intense zeal, if we could be quieter in our methods and yet equally as intense in our passion for souls, if we could set our evangelism free from the suggestion of pride in numbers converted, while at the same time rejoicing in souls saved, if we could hear less of the whir and clatter of wheels and feel more the calm and majesty of the divine presence, it seems to me that more permanent results would be secured.

After all, the emphasis is to be placed upon character—spiritual life changed—rather than upon numbers that may enlist under a symbol or join an organization.

Louisville, Ky.

The Influence of Antioch

BY MELANCTHON MOORE

The river cannot stop at its source. It must find its way to the ocean and as it flows onward the stream becomes broader and deeper, and it proves a thing of beauty and blessing. The ocean into which it pours its waters sends back copious supplies to the fountain head of the river, and the many tributaries that flow into it.

The church of God is a mighty river, and if she stops at home or with her local work, and is not imbued with that missionary spirit that produces a broader vision and a deeper purpose, she can never become a thing of beauty or blessing to the world. Robbing her of that missionary spirit that would cause her to cease her efforts ere every creature had heard the gospel she becomes like the river that stops at its source, having received showers of blessings it selfishly withholds its benedictions from a famishing world.

The church at Antioch affords a splendid example of the true missionary spirit. Philip had preached the gospel in Samaria and baptized the Ethiopian; and Peter came to the home of Cornelius at Cæsarea and told him "all things that are commanded of God," but now for the first time in the history of Christianity two of the disciples of Jesus leave the home of Judaism with the whole world for their field. All former systems of religion had been ethnic. Confucianism was for China, Brahminism for the upper caste of the Hindu, Mohammedanism for the Turks, etc., but Christianity is for every creature.

From the time of the going forth of Saul and Barnabas from Antioch the interests of the church became twofold. There were those who stayed at home and managed her affairs, and then there were others who went into the Gentile world telling the story of the Cross. These latter gained the greater renown. Peter and James remained at Jerusalem and soon our attention is diverted from them, however faithful they may have been, and our eyes catch a vision that thrills us. It is of those who have gone *abroad* to tell of the risen Redeemer. Paul and his fellow-laborers visited the cities of Asia Minor, and crossing the Hellespont, waters made historic by Xerxes and Alexander centuries before, they came to the classic city of Athens, the Achaian capital, at Corinth, and various other important places in Europe.

However much we may be delighted with the zeal and grand achievements of the apostle to the Gentiles, we must not be unmindful of the sources whence came these glorious results.

In Jerusalem we behold the closing events of his life; the scene of his crucifixion, resurrection and ascension. Here, too, was the birthplace of his church. Antioch was the place where the disciples first began to wear the name of their great Captain. It was likewise the birthplace of foreign missions. The influence of Antioch still lives, and as a result we have very marked gains in every department of the church. The missionary spirit grows. Last year there was an increase of 12¼ per cent in the number of churches contributing to the support of foreign missions. Our Sunday-schools contributed $5,000 more than ever before. There was a gain of 226 contributing Endeavor societies, and seventeen new missionaries were sent into the field by the Foreign Society.

This increases the number of workers to 438, and we may truly expect greater things for this present year than we have realized from any previous one. Praise his name!

Garnett, Kan.

Under the Shadow of St. Paul's

By William Durban

Like my American friend, Dr. Power, I write by a mighty dome, and this article will be concerned with incidents and affairs most easily observed from that central spot where stands the "Crown of London," the cathedral of St. Paul, so familiar to multitudes of Americans.

Nearing the Revival.

In the course of a long Christian experience I have never witnessed so general a manifestation of excited anticipation as that which is preceding the commencement of the Torrey-Alexander campaign, about to open early in February in this metropolis. A few weeks ago I sent a brief account of the stir made in some other parts of the country by these two American evangelists. Their work in several great cities has been the more calculated to rouse the community because of the marvelous uprising in Wales led by Evan Roberts, the humble, unlettered coal-miner who speaks no English. The immense effect produced by both movements has drawn the surprised attention even of myriads of ungodly or indifferent worldlings in all ranks of society. Many incidents concur to emphasize the situation. For instance, it will be remembered that King Edward sent for General Booth not long since, in order to testify to him his profound admiration of the world-wide work of the Salvation Army. Last week his majesty summoned to Buckingham palace the leader and founder of the Church Army, Rev. E. Carlyle. This Church Army is but an imitation of the Salvation Army, but it has of late years moved on methods of its own, and Mr. Carlyle has accomplished immense good in the philanthropic and industrial direction. Now, our King is not a pronounced religionist. And when he goes out of his way to show special regard for men who are leading stupendous religious forces, he is unconsciously stepping into line with the overwhelming tendency of the present juncture.

Vast Preparations.

Never have there been such preparations, as well as such great expectations. The great luxurious and pampered West End of London is for the first time in all history moved to its centre by the concerted and organized efforts being made under the direction of noted clergymen as well as by eminent nonconformists. Prebendary Webb-Peploe, the most fashionable evangelical churchman in the whole British empire, is himself training a band of many hundreds of high-class ladies and gentlemen to act as workers in the enquiry rooms after the great Albert Hall meetings. Hundreds of the men will be stewards. And a choir of 3,000 voices is also in training. This will be the most thoroughly mixed band of plebeian and patrician religious vocalists ever assembled on earth. It will include ladies of title, bankers, merchants, shopmen, dressmakers and milliners, servant girls, tradesmen, railway porters and guards and stokers, clerks, postmen and policemen, as well as laborers and cabdrivers. The "glory song" will soon be taking the place in every street all day long of the music hall vulgarities and inanities. One of the most notable signs of the coming commotion is the hiring for noonday meetings of the great hall of Cannon street hotel. That is the spot near London bridge where the most important business company meetings are held. Here every noontide for some weeks there will be a throng of city merchants and clerks gathered for prayer and praise and to listen to fervent exhortation. And in several suburbs the largest assembly halls available will be used daily for branch revival organizations. The air is full of the feeling of expectation that mighty works are about to be accomplished.

Undenominationalism or Interdenominationalism?

No Christian mind can be otherwise than sympathetic with a movement which promises a vast awakening. But it does not follow that infallible wisdom is characteristic of even the most fervent human leaders. Dr. Torrey is producing some amount of anxiety on the part of the most thoughtful Christian people by his indiscriminate denunciation of things iniquitous and things venial. It is, of course, welcome and refreshing to hear his Puritan message, for it is sorely needed in an age of materialistic indulgence, when "society" is waxing fat and selfish. But a narrow and harsh Puritanism is always apt to create a strong revulsion which defeats its own aims. The good Doctor has from Liverpool hurled anathemas at London society for its indulgence in indolence, profligacy and gaiety. He goes so far, however, as to condemn not only all theatricals, and all card games, but also smoking. His specifications of evil are producing indignant remonstrances which I notice come chiefly from really religious people. Dr. Torrey says he knows what he is talking about because he was "the best poker player in his university." He has gone through the mire. He has measured the bog with his own steps. I cannot help contrasting this kind of declamatory accent with that of other genuine modern Puritans, such as Spurgeon and Moody. They were decided in their denunciations, but were never promiscuous and unjust. C. H. Spurgeon would not have agreed with Torrey, for instance, in coupling smoking with gambling and profligacy. Indeed, he rose on a famous Sunday evening after a most emphatic censure by Dr. Pentecost of smokers and smoking, and acknowledged that often in pain and weariness he had been able to secure repose by the use of a cigar, and so he had "smoked to the glory of God." I myself know nothing about the flavor of tobacco. I have never smoked a single whiff in my whole life, but however incongruous the fact may seem to be, I am bound to testify that some of my most beloved and revered Christian friends and fellow-workers have been and are very inveterate smokers. I am glad that the tobacco habit is largely falling into desuetude amongst preachers. Nevertheless, I fear that, by including it amongst the things to be condemned as actually iniquitous, Dr. Torrey will fail to produce the most desired effect and will blunt the edge of his denunciation of evils of the first magnitude.

A Brilliant Autobiography.

I turn to things literary. As I have been looking through the two volumes of the Autobiography of Moncure Daniel Conway, just published, I can not refrain from alluding to this fascinating record of a wonderful life. For wonderful indeed have been the experiences of this brilliant Anglo-American. There is sadness in the reflection that so talented a man has wasted his fine abilities by his transit from evangelicalism to rationalism. Conway was a Methodist minister, but gravitated to free thought. He was born in Virginia at Falmouth. His description of his early home will delight American readers. He was reared where humming birds flitted and fireflies danced, in the slave days of 70 years ago, when Baptists, Methodists and Calvinists contended ardently for their respective orthodoxies. This Virginian lad tells a profoundly interesting story of the events of those days in the region where he grew up. He became a Methodist minister, traveled far and wide, lapsed into Unitarianism, made acquaintance with an amazing number of distinguished men and women in every part of America and Europe, and in a truly charming manner describes his impressions of men and things, dwelling little on his mere personal sentiments or convictions. The book is like a kaleidoscope, producing fascinating effects in each chapter because of its romantic and realistic reminiscences. The pages produce a mixed feeling. That such a man could turn his back on evangelical Christianity and embrace neology is an enigma altogether insoluble, and the writer does nothing towards its solution. Probably, as I say, it is essentially incapable of solution.

London, England.

Letters from a Retired Minister

From the Rev. Dr. William Prentice, D. D., at Los Angeles to his nephew, the Rev. Will Westbrook Prentice, who has lately become the minister of the First church at Belleview. Young Prentice in a recent letter to his uncle mentioned some books he had just purchased, and also hinted at a change he thought of making in his boarding place.

Los Angeles, Dec. 16, 19—.

My Dear Nephew:—I have just expressed to you a box of books from my own shelves. I happen to know your ambition to possess a good library and am thankful I can give you an occasional lift in that direction. Every one of those books has a history, Will. My library grew very slowly. They came, the books did, usually singly, but coming so I appreciated them the more. That volume of "Horne's Introduction" I fairly hugged all the way home from a book store. And how I did feast on its meaty pages! Of course it is a bit antiquated now, but it well deserves room on the preacher's shelves. And that set of MacKnight's, right well do I recollect the day it came securely boxed. That was the day Willis was born; the day that his mother went down into the valley of the shadow and lingered there. That box stood in the back hall for all of three long weeks of anxious watching. Somehow I always associated these books with the mother and the lad, and when I took them down from the shelf yesterday their faces came between me and the volumes. How it tried our souls when the lad slipped away from us! I like to think of him and his mother now reunited on the other side. Paul's doctrine of the soul's immediate transition into Christ's presence is very full of comfort. Yes, I think I could write a long letter with nothing else in it but reminiscences called up by each of those old volumes. I had an ambition in those days to get together a fine collection of books. I used to dream of a time when I could have a study literally lined from floor to ceiling with such treasures. But a collection of books as an end is poor business for the preacher to be in. I wasn't long finding that out. I soon learned that a book dropped in a home here and there would accomplish vastly more good than to remain on my shelves. Some books you would better start out on such missionary work as soon as you read them. Others you'd better tie to as long as you can. I suppose I have given away a half-thousand volumes in my ministry, maybe more, and I've never regretted it. To this day I never go into a fine library that I don't feel like Cromwell must have felt when he beheld the silver statues of the apostles, and exclaimed, "Melt these, and send them about their Master's business."

The books that go on your shelves to stay ought to be mighty solid ones. They ought to weigh well. Personally I never thought much of books of sermon skeletons and illustrations. The skeletons in a good many preacher's closets are of this kind. A man who draws often from such a boneyard needn't appear surprised if he doesn't draw an audience. Milton says somewhere that "books are not absolutely dead things." Evidently the poet wasn't acquainted with the kind I am alluding to. For that's exactly what they are "*absolutely dead things.*" But I guess I've said enough about books for this one time. I feel pretty sure that you will let quality count in your library as well as elsewhere.

I noted what you said in your last letter about taking a more modern suite of rooms. And I suggest that you keep an eye on your finances. I believe you are getting $2,000. Sounds pretty big to a fellow who has been getting but half as much. But I predict you won't be long finding out that a city preacher has no very big thing at a $2,000 a year salary. To be candid I don't suppose you'll ever be without financial problems unless you marry a rich wife and I've noticed that a few who have done that contracted "preacher's sore throat," and had to give up public speaking. According to my way of thinking the preacher who does marry a moneyed wife and keeps right on declaring the whole counsel of God, is worth his weight in gold.

Preachers as a class have been charged with improvidence. "Poor business sense," they say. But I shouldn't be surprised if God ranks them (at any rate their wives) as "Captains of Industry." Not very many of them are experts at keeping a bank book nicely balanced the right way. They don't get the chance. But most of them keep their books with God pretty straight. I think you ought to be saving all you can right now. By and by there may be a wife, and then by and by maybe something else, and you'll need more money than you'll have. Take out as much life insurance as you can carry without burdening yourself. But don't do any of these things at the expense of your duties to God's cause. Tithe your income, Will. The setting aside of a tenth for the Lord's cause is the solution of all the church's financial ills. Nothing is giving me more genuine pleasure in my declining years than the increasing practice of this righteous standard of giving. The truth is, Will, as a whole the church's credit isn't gilt edged. It has no Bradstreet rating. It ought to have and it will have when God's people begin generally to render unto him that which is his own. So I say tithe your income. It is time for judgment to begin with the preacher.

By the way, before I close I want to call your attention to the volume entitled "Norwood," by Mr. Beecher, which is among the books I shipped you. The great preacher himself gave me that book. Note the inscription on the second fly leaf and also the corrections by his own hand on pages 108 and 118. Affectionately your uncle,

William Prentice.

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Winter.

When February sun shines cold,
There comes a day when in the air
The wings of winter slow unfold
And show the golden summer there.

❀ ❀

READS THE BOOK

"The Road to Wellville" Pointed the Way.

Down at Hot Springs, Ark., the visitors have all sorts of complaints, but it is a subject of remark that the great majority of them have some trouble with stomach and bowels. This may be partly attributed to the heavy medicines.

Naturally, under the conditions, the question of food is very prominent.

A young man states that he had suffered for nine years from stomach and bowel trouble, had two operations which did not cure, and was at last threatened with appendicitis.

He went to Hot Springs for rheumatism and his stomach trouble got worse. One day at breakfast the waiter, knowing his condition, suggested he try Grape-Nuts and cream, which he did, and found the food agreed with him perfectly.

After the second day he began to sleep peacefully at night, different than he had for years. The perfect digestion of the food quieted his nervous system and made sleep possible.

He says: "The next morning I was astonished to find my condition of constipation had disappeared. I could not believe it true after suffering for so many years; then I took more interest in the food, read the little book 'The Road to Wellville,' and started following the simple directions.

"I have met with such results that in the last five weeks I have gained eight pounds in spite of hot baths which take away the flesh from anyone.

"A friend of mine has been entirely cured of a bad case of indigestion and stomach trouble by using Grape-Nuts Food and cream alone for breakfast.

"There is one thing in particular—I have noticed a great change in my mental condition. Formerly I could hardly remember anything, and now the mind seems unusually acute and retentive. I can memorize practically anything I desire." Name given by Postum Co., Battle Creek, Mich.

Our Work in Jubbulpore.

By Geo. W. Brown.

Jubbulpore is the second largest city in the central provinces of India. It is the geographical center of our work. Nagpur, far to the south, is the capital of the central provinces. It contains about 20,000 more inhabitants than Jubbulpore. Being the official residence of the chief commissioner and the higher officials of the province during the most of the year, Nagpur is in some ways the more important of the two places. But the capitals of all the provinces of India, indeed the imperial capital as well, are migratory. The general government has headquarters at Calcutta in the cool season, and the other half of the year at Simla The chief commissioner of our provinces has an official residence in Pachmari, in the hills 150 miles from here, which is our capital during the hottest part of the year. He has another residence in Jubbulpore, which thus becomes his capital for another part of the year.

But in some other respects this city is a very important one. Several thousand troops are located here, between the railway and the Nerbudda river, two or three miles to the south of the native city. Lately an immense gun carriage factory, which will supply gun carriages for all the artillery of the 400,000 troops which compose the Indian army, has been begun here. Fifteen thousand people at the least, will be added to the population of the city through this one industry alone. There is a large factory for the manufacture of tiles, drain pipes, and earthenware of that type, which also employs a large number. As the city is almost in the center of India there seems to be a policy to bring a great many things here, and make this a great military depot for all India. Along with this, the city is important from a commercial standpoint.

The occupying of this city is no doubt a wise move on the part of our Foreign Board. All the other stations occupied by us in India are comparatively small places, having from 8,000 to 20,000 inhabitants. It is true that each of them is the center of a populous agricultural region where we can and do have thousands to listen to the preaching of the word. But now that we are growing, it seems necessary that we have at least one station located centrally, in some large city, where certain lines of work can be centralized. So it has been decided that our Indian Bible school shall be located there. We hope soon to add a printing press to our work there. There are about 100,000 people in Jubbulpore to whom the word may be preached. As yet we are doing nothing in this line of work.

There are at present three missions at work in Jubbulpore. The church of England, the American Methodists and the English Wesleyans. Nearly 20 years ago some of our missionaries did come here and prepare to open a work. But they decided not to remain here, and went into the Bilaspur region, where two stations, with several flourishing outstations and over 400 baptized believers, stand forth as the fruits of their labors. Ever since that time there has been more or less talking and planning in regard to our re-entering the place, but until the present season it did not seem advisable to do so. Chief among the obstacles has always been our lack of missionaries to open up new fields.

At the convention last March, it was decided that the new Bible college and mission press should be located in Jubbulpore. For two years we have had a small training class of young men who are being prepared to preach the gospel. For the current year there is a prospect of several promising new students, so that it seemed that we might take a work into this central city which would be worthy of the mission. We are also planning to issue our Sunday-school and C. E. literature, and for this purpose the new station seemed to be ideal. So the writer was instructed to remove to Jubbulpore, rent a house there, transfer the work of his training class to his new home, and be on the lookout for a suitable permanent location for the work of the mission. Accordingly, the 22d of July saw us unloading our goods from the train in the midst of a heavy rain. For about a month it hardly stopped raining long enough for us to get a glimpse of the sun, but we got our house in order—that is, in as good order as it is possible for missionaries ordinarily to enjoy—and began our work.

Our students began work on the 1st of August. The bungalow has connected with it a number of one room cottages, I suppose we might possibly call them, which were built for the servants connected with the bungalow. Really, they are nothing more than a long row of mud huts, with tile roofs, each about 14 feet square inside, built in the fashion of a barrack. The walls are whitewashed, the floor is left bare. The roof is more or less leaky, as is usually the case with a common tile roof. But these are the typical houses of the country.

Into such houses as I have mentioned, we have placed our young men. I hope soon to have a much larger class. There are now a number of young men in the mission who are axious to enter the class, but we are compelled to defer accepting them for a little time.

In addition to the works referred to above, we are expecting to do regular bazar preaching and Sunday-school work. To have Sunday-schools, we must first provide places for them to meet. We hope in a short time to be prepared for all these things.

* *

Some Facts About Chu Cheo.

By W. Remfry Hunt.

Chu Cheo is a wicked heathen city. It contributes its full quota to the dark night of Asia. Fifteen years of hard labor in and around its grim walls has let in some light. The village churches that surround it are as lone stars in the gloom. Our experiences, sorrows, triumphs and achievements only spur us on to greater things. Homeless, loveless, cruel, filthy, godless and lost, its masses live and die in sin. Temples abound and legions of vulgar priesthood deceive these "other sheep" with the will-o'-the-wisp lights of pagan creation. Cold, lacking soul life tearless in its sorrows and joyless in its pleasures, heathenism is an awful thing. Goodness and truth are its absent quantities, despair is its resultant condition, and death is its total fact. It is the "dead march" of Asia.

Wearied and burdened, yet not cast down, we stand on platform and street, in palace and tent, prison and school; and while preaching to them the wonderful love of God, we are too oft pained to see that they and their leaders are "vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise they became fools; and changed the glory of the incorruptible God into images of men, birds, beasts and creeping things . . exchanging the truth of God into a lie, and worshipped and served the creature rather than the Creator," until

"Black it stood as night,
Fierce as ten furies, terrible as hell!"

On the Yangtze, as on the Ganges, the Chinese as well as the Hindoo girls make from a shell a little boat and at feast days place in these small lamps and offerings to the gods, and launch it at night on the cold dark river. Should it float away with the light still shining the omen is propitious; if it sinks it is ill-fated.

So along the highways of the mighty Yangtze river and up its many rivulets to Tsung Ming, Nankin, Chu Cheo, Wuhu, Lu Cheo Fu and on to Bo Cheo, and surrounding its cities, mosques, tombs, and markets, we are kindling little lamps. Into the care of him who is the bright and morning star, we commit our testimonies and believe that its offerings, sacrifices and the incense of its prayers will woo and guide them to millennial shores.

Seven sound, solid and consecrated native evangelists with one Bible woman assist the missionaries. Within twenty miles of each gate in the city are village churches and missions. They work hard. My oversight of the preachers and outstations, classes, conferences, itinerations, daily preaching, meetings with enquirers and special work with the students is generously shared with Dr. Osgood. In his medical work and in the school he is greatly encouraged. We are surrounded with heathen homes. The Chinese hieroglyphic for home means "pigsty." No one would deny its orthodoxy. Gross and sensual in their idolatries, they fear we have almost miraculous powers. We are not hated less, but we have the grace sufficient. If God did not empower us as well as appoint us to this service, we should be overwhelmed. Our Christian homes are the lights that do not fail.

A man who ten years since told me if we stayed here a hundred years we should not boast a single convert recently asked baptism. The once fiercest opponent of the work in Yu-Ho-Tsz is now the happy wife of Evangelist Shi. The only idol temple in the village has fallen into decay. Little Love, whom Mrs. Shi saved from drowning, is a bright girl in Miss Lyon's school. The second village church is dedicated and furnished in Kwan Wei. The churches there give Mr. Shi an ovation on his sixtieth birthday. Our local conferences this year raised $120, and out of it paid half the pastor's salary. There is growth, grace and strength in all the outstations. The work was never so hard and never so full of joy. It is a unique time to co-operate with God.

In pestilential cities, in inns, preaching till midnight, among unlovely people, squalor, vices, healing the sick and telling the sweet story of God's love, we would lean on your prayers. New and superior movements all over China are affecting us. The leaders among the Chinese are stating that the gospel is superior to all other faiths and forces. Word comes from Peking that the Empress Dowager gives $7,250 (gold) for a union medical college in Peking. Christianity is repeating in Chu Cheo the same challenge that was thrown down before Roman and Hindoo, Greek and Mohammedan. But we cannot do exploits without your aid. Like the tired armies of Napoleon who were cheered to heroic action by the martial music of the Marseillaise, so we too, on the far-flung battle line of missionary conflict, look for your signals and listen to your commands! Shall we reach on to Feng Yang Fu and Nan-Sieu Cheo? Is the mighty animus that moved the early church ours to-day? Oh, that God would move the great brotherhood to give as he gave! Your missionaries are counting on a great March offering. High on the uplands of prayer, deep in the valley of humility, lifted on the cross of self-sacrifice, bowing by the graves of our sainted dead—sealed with their martyrdoms of love, we plead with you to share with us in this blessed service.

"Leaning on Omnipotence, on God,
Weak in thyself, but all possessed in him;
Make thou thy purpose known to go far hence,
And bear to heathen lands the wealth of Christ."

Chu Cheo, China.

Our Budget

—Greetings from 2712 Pine street.

—In spite of the intense cold, great meetings are being held, and thousands are being converted.

—Preparations for the March offering should now begin in earnest.

—Now that we are newly quartered, we hope to begin a more active and vigorous campaign, and we wish all our friends to co-operate with us in the work of extending our circulation in all the churches.

—The Religious Education Association is meeting in Boston this week, with a fine program. A meeting of extraordinary interest is anticipated.

—The Anti-Saloon League movement is taking on new strength, and organizing itself for an aggressive crusade against the saloons in Missouri. Rev. Samuel I. Lindsay is the state superintendent. It is a movement that deserves the active and hearty support of the churches, and of all well-wishers of mankind.

—The Monday morning ministers' meeting was held in the new quarters of the Christian Publishing Co., on February 13. The paper was read by J. L. Brandt, of the First church, on "The Dead-Line," followed by an interesting discussion. Resolutions were unanimously passed concerning the Anti-Saloon League, endorsing its work and pledging it our moral support, and recommending it and its newly elected superintendent, Rev. Samuel I. Lindsay, to the churches of the state and to the financial support of all interested in the suppression of the saloon.

—A song that is stirring Great Britain just now was written by one of our brethren. Bro. Charles M. Fillmore, pastor of our church at Carthage, O., and secretary of the National Christian Bible school Association is the author. Mr. Alexander, the singer, who is associated with Dr. Torrey, has this week been singing it in the great Albert Hall, London. In another column will be found some particulars of how he came to do this.

—Oscar W. Riley has become minister of the Second church at Washington, Pa.

—The evangelistic campaign in Cleveland, Ohio, reported 315 additions at last report.

—It is hoped to begin some of the work on a new church building at Kissimmee, Fla., at once.

—A. P. Wright, of Boise, Idaho, takes charge at once of the newly established church at Monrovia, Cal.

—The brethren at Mt. Carmel have had a great meeting with S. M. Martin, and are planning to enlarge their house.

—See notice of our congress to meet at Columbia, Mo., March 21-23. It will be a great meeting. Plan to be there.

—T. J. Harris has changed his pastorate from Martindale to Huntsville, Texas, one of the educational centers of that state.

—G. F. Bradford, pastor, will not leave Eureka, Kan., as stated, but will remain another year at an increase in salary.

—A. W. Jeffress, a western Illinois Disciple, has just given our National Benevolent Association $1,000 on the annuity plan.

—Claude E. Hill, our minister at Mobile, Ala., reports the death of his sister there last week. She was a devoted member of the church.

—"The last issue of the CHRISTIAN-EVANGELIST from its old house was one of the best. May it prosper in its new house!"—E. J. LAMPTON.

—A. E. Zeigler has resigned as minister of the First church at Wheeling, W. Va. He is an excellent man, and some good church will get a good preacher.

—J. W. Dickinson, of Illinois, is spending the winter in Pensacola, Florida. He will make a special effort to assist the weak church at Pensacola to get on its feet.

—W. B. Crewdson will assist W. T. Fisher in a missionary rally at Clarinda, Iowa. This is an all-round missionary rally, at which all of our varied interests are presented.

—The Transcontinental association is to hold a meeting at Chicago, Ill., this week, when the question of rates to our national convention will be definitely and finally settled.

—Louisville, Ky., is to have a union meeting, which was inaugurated Feb. 12. Brother Powell writes that it is probable W. J. Wright, the superintendent of evangelism among us, will take part.

—G. W. Nutter, recently of Aberdeen, Miss., has accepted a call to the Parkland church, Louisville, Ky., and is already at work. There were three additions the first day of his pastorate.

—Bro. J. G. M. Luttenberger, who has been studying medicine with the hope that he might one day go to Germany as a missionary, has received permission to practice from the Missouri State Board.

—The new Christian church now being built at Parsons, Kansas, promises to be a very admirable one in every respect. It is estimated to hold about 1,200 people, all together, and the cost will be $22,500.

—The members of our church who have just reorganized to begin holding services at Minonk, Ill., after being idle for six years, number only from 20 to 25 people, but hope by means of organization to accomplish a good deal.

—A. M. Growden has accepted a call to become pastor of the church at Carbondale, Ill., beginning work March 1. There is a fine aggressive membership, and church property worth $30,000. The State Normal is also located here.

—Mr. S. T. Campbell, a grand-nephew of Alexander Campbell, and his wife, have joined the Christian church in the fine meeting just held by Bruce Brown, at Mansfield. Mr. and Mrs. Campbell were members of the Episcopal church.

—F. Elmo Robinson closes his work at The Dalles, Oregon, March 1, to accept a unanimous call to the pastorate of the church at Vancouver, Wash. Brother and Sister Handsaker will assist the pastor in a meeting at The Dalles this month.

—Sumner T. Martin's engagement with the southern California missionary society will terminate in July. He will be open to hold meetings or locate as pastor after that date. His present address is 226 Mulberry street, Riverside, California.

—E. H. Cary took hold of the work at LeRoy, Ill., last October. The church had been without a pastor for several months, but Brother Cary has thoroughly organized the workers, and the outlook is very promising. Aggressive plans are being made.

—The Board of Ministerial Relief recently received a gift of $300 to the permanent fund from "A friend of the 'old Guard.'" Brother Orcutt says, "This is one of the ways to live and labor on earth after you have gone to live with the redeemed in the other world."

—William M. Bobbitt, of Emporia, Kansas, is one of those faithful ministers of the gospel who also work with their hands. He has built two houses which he is ready to sell at a fair price to devote the proceeds to the Lord's work. Anyone desiring a home in Emporia would do well to correspond with him.

MARCH OFFERING
FOR
FOREIGN MISSIONS.

First Sunday in March

The Foreign Society does work in twelve countries, supports 143 American and English missionaries, 295 native Evangelists and helpers, thirty-eight schools and colleges and seventeen hospitals.

The following March Offering supplies are furnished the churches, free of charge:

1. March Offering Envelopes.
2. Pastoral Letters. (For Preachers only.)
3. March Offering number of the Missionary Voice.
4. Subscription Books.
5. "Great Facts" from the last Annual Report.

Order to-day, giving the number of members in your church. Be careful to give the local name of the church, as Bethel, Mt. Pleasant, Sixth Street, etc., when different from the post-office.

Address,
F. M. RAINS, Cor. Sec.,
Box 884, Cincinnati, O.

—Marion Stevenson, of Irving Park, Chicago, gave his Bible lectures last week, for the churches in Galena, Ill., under the auspices of the Y. M. C. A.

[By Telegraph.]

—TERRE HAUTE, IND, Feb. 12.—Two hundred sixty-two to date; greater crowds; greater interest and more conversions than in union meetings, with eight evangelists. Close Wednesday. Winchester, Ill., next.—WILSON AND LINTT, evangelists.

—J. K. Hester is evangelizing in southern California, and anxious to go to Prescott, Arizona, and organize a church. There are 24 members of the Christian church residing in Prescott who are known, and it is hoped a larger number may be found when our home missionary society is able to send a missionary there to organize them.

—The ministerial institute of southwest Missouri will convene May 2-4 at Monett. W. J. Lhamon, of Columbia, will deliver three lectures, and there will be other interesting and helpful features. Work in that section of the state will receive discussion by the ministers themselves. Joseph Gaylor, of Springfield, is president of the institute.

—Sumner T. Martin, Riverside, Cal., asks us to state that he will furnish his tract on "Proportionate and Systematic Giving, or Financing the Kingdom," to all who desire it at the following rates: per copy, 5cts; per dozen, 50cts; per 100, $3. This is a strong presentation of the subject of tithing our incomes.

—W. J. Wright has been assisting in a series of union meetings in Kansas City. When the converts came to the front he took their confessions just as in our own churches. People who were of the other churches were delighted with Brother Wright and his service, and also with the work of J. M. Rudy, who had charge of another section of the city. The statement was made that our ministers preached the broadest, clearest and least sectarian gospel of any that assisted in the meetings. About 100 came forward during the two weeks of Brother Wright's service. Following the union meetings Brother Wright is assisting Brother W. F. Richardson in a special campaign.

—S. R. Hawkins, special evangelist of the Columbus, Indiana, church in the American Christian Missionary Society, and corresponding secretary for Indian Territory, reports a journey through the northern part of the Territory lasting six weeks, which he thinks will result in the organization of five new churches. The Territory is developing very rapidly and we ought to put $5,000 a year in missionary effort there.

—Bro. Luther H. Rice, one of the proprietors of the Columbia Statesman and a member of our church in that center of education, reports that the church is getting along nicely under Brother Winders' ministry. A balcony is being now added to the auditorium, and several Sunday-school rooms in the basement. This will increase the seating capacity nearly one third. These repairs will cost nearly $5,000, but are deemed necessary on account of the growth of the membership. Services in the meantime have been held in the Christian College auditorium.

—We regret deeply to record the death of James A. Leslie, one of the oldest members of the Christian church. Brother Leslie never missed, we believe, one of our conventions. He was in St. Louis in October, and soon after was taken sick. But he was able to be at the Central Christian church, Cincinnati, with which he had always been prominently identified, on new year's day. His wife was one of the inaugurators of the C. W. B. M. We hope to publish fuller particulars of this noble man of God, who was faithful in every good word and work.

—The church at Sterling Place, Brooklyn, raised during the last year about $6,000. Its annual report from the various departments showed encouraging growth. The increase for the year was 10 per cent gross, and 7 per cent net. The pastor, M. E. Harlan, has adopted an innovation in offering prizes for the best answers to a number of questions which he is sending out, relating to church fellowship, industrial problems, the home problem, the Sunday problem, the problem of amusements, and the liquor problem. These answers will doubtless furnish abundant homiletic material.

—A tour of western and southern Europe is being arranged to sail from New York, July 1, by the Red Star line steamer Zeeland. The party will travel in Belgium, Holland, Germany, Switzerland, Italy, France, and England, being absent through the months of July and August. The cost, including all expenses, will be about $300. Bro. Charles Forster, pastor of the church of Christ at West Pawlet, Vermont, would be glad to hear from ten or more Disciples who would like to join the party. With the exception of the conductor, Brother Forster desires to make this a Disciples' party.

—Robt. Pegrum, of Revere, Mass., is to supply the pulpit of the Christian church at Swampscott, Mass., while Bro. W. H. Rogers is in the field, canvassing in the interest of the church. Brother Pegrum was formerly pastor of a Baptist church in New York, and of another in Connecticut. He has recently been teaching Christian doctrine and church history in the Boston Evangelical Institute. He writes that he desires to secure a pastorate among the Disciples of Christ. He appears to be a scholarly man, capable of doing a permanent work in the ministry. We hope that some church in need of a pastor will correspond with Brother Pegrum, at 140 Shirley Ave., Revere, Mass.

—The East Side church at Dallas, Tex., of which Brother Ford is pastor, has unanimously adopted the tithing system. Bro. W. L. Swinney, of Abilene, Tex., writes: "My work here is constantly enlarging. I am busy in the Lord's work, and am very happy. Most of the official board are tithers, and several others besides." This is the kind of word that is coming to us from different parts of the country. The brethren are weary of the old methods, and of no method, of money-raising, and are falling back on this simple, straightforward, honest, biblical plan of dividing profits with the Lord, and giving to him 10 per cent of their net income, as the least they would be justified in giving for the support of the Lord's work.

—We have a letter from Bro. Hartzell Cobbs, of Genesee, Idaho, in which, referring to a statement of Brother Hoffmann, that Bro. Thos Abrams is our oldest preacher, he calls attention to the fact that his grandfather, John Schaeffer, who began his ministry in the Lutheran church at an early age, and came into the Christian church through the influence of his brother-in-law, Jonas Hartzell, at about the age of 26, and who for many years actively engaged in the ministry, was born Nov. 22, 1805, in Westmoreland county, Pa. He lives at North Benton, Ohio, and is "remarkably clear in mind, showing very few of the weaknesses of old age." If Brother Schaeffer lives until Nov. 22 next, he will be a centenarian. A man whose lifetime stretches across a century, in this country, has been contemporary with a large amount of most important history.

—Bro. W. H. Rogers is meeting with encouraging success in his earnest efforts to lift the mortgage on the Swampscott (Mass.) church property, and put that church on its feet again. Swampscott, as many of our readers know, is one of the suburbs of Boston, a resort by the seaside, a beautiful little city, where a good, strong church will exert a wide influence in New England. Brother Rogers desires to secure the full amount necessary for paying the mortgage by April 19, which is an anniversary of the church, at which time they hope to burn the mortgage. It is designed to make the occasion a notable one, so as to sound out a note of triumph throughout all that New England region. He has already raised over two thousand dollars, and is out after the remainder. He says: "We have done so well that we must succeed; that is, we must not be allowed to fail after having got so far along. Our jubilee is going to be a grand opportunity to give a message; to make an impression; to start out on a new era here in New England." Such energy, consecration, and enthusiasm deserve to succeed.

—A tragedy occurred in our church circles of this city last week which cast a shadow of sadness over all our hearts. Brother Martin McFarland, who has been in the city for some time, preaching across the river at Granite City, and other places, and who recently had been preaching for the Second church, on 11th and Tyler streets, was found dead, in the basement of the building that he had rented, where in a moment of mental aberration, caused by ill health, he had taken his life by hanging himself. Brother McFarland had suffered two strokes of paralysis, and was in fear of the third. It is believed that this led to the despondency which caused him to terminate his life. The funeral services took place in the Fourth church, of which his son, E. T. McFarland, is pastor, and were conducted by Bro. W. D. Pittman. Several other of our ministers participated. A large concourse of sorrowing and sympathetic friends was present on the occasion. Much sympathy is expressed for our Brother E. T. McFarland, and his brother, Claude McFarland, also a minister, and for the other members of the family of the deceased. Brother McFarland was fifty-one years of age, and leaves a family of eight sons and daughters.

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the ST. LOUIS CHRISTIAN-EVANGELIST. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

—The St. Louis ministers' meeting which met in the old quarters at 1522 Locust street for the last time on Monday, Feb. 6, was occupied almost wholly with the reports of work from the various churches during the past month. Bro. J. M. Philputt, of the Union avenue church, reported seven added during the month, three by baptism. A chorus choir has been made the feature of the evening service. Brother Brandt, of the First church, reported six added during the month, three by baptism. His preaching has been along the line of individual soul winning. Bro. Ireland, of the Carondelet church, reported seven additions during the month, five by baptism. Brother McFarland reported six added at the Fourth church, three by baptism. He has been preaching between Sundays at Alton, where there have been forty additions, thirty by baptism. He continues the meeting and a church is to be organized. Brother Calvin, of Compton Heights church, reported 32 added during January, 12 by baptism. Brother Mayhall reported a two weeks' meeting at the Hamilton avenue church with 21 additions, 16 by baptism. Hammett Place church reported through its pastor, Brother Moore, 15 added, 12 by baptism. The other churches were not represented, and we have no report from them, but it is probable that there were over 100 additions during the month of January, not including the meeting at Alton. Bro. F. G. Tyrrell has been for several weeks delivering a series of sermon-lectures in one of the halls of the Odeon, which he says is attracting a class of hearers outside of the regular church-goers. It was voted to extend an invitation to ministers of the Baptist churches of this city to meet with our preachers at a time and place to be agreed upon. The purpose is to cultivate more fraternal relations with these brethren.

—Bro. J. H. Berkey, formerly of Monroe, Wis., but more recently of Marionville, Mo., near which place he had located on a fruit farm, has been called to return to the church at

Monroe, under the following unique conditions: During the five years he was pastor there, he cultivated the good will of other religious bodies, and especially of the Baptists, who have a church about the size of our own. Both churches had a struggle to maintain themselves, and recently the matter of union between the two congregations was agitated. The outcome of it was an agreement of the churches to unite, provided Brother Berkey would return and become pastor of the united congregation. His reply was, "If you will all go into this movement with one mind and one spirit, that is, the Lord Jesus Christ, 'yesterday to-day, and forever,' I will come and cast in my lot with you, and I believe that the Lord will bless us." He proposes to leave the salary wholly to the church, believing they will do what is right. They accepted his proposition, and extended him an official call. He is now arranging his affairs as rapidly as possible to return to Monroe to take up this work. In a letter to us, detailing these facts, he says: "I firmly believe that God is in this work." Something of the spirit of Brother Berkey may be inferred from this additional sentence in his letter: "I have just read your recent editorial, 'A Supreme Advantage of the New Evangelism.' It is pure gold, and is in perfect harmony with the thought I have been trying to press for a number of years." We are sure our readers will rejoice with us at this exemplification of the practicability of union between Baptists and ourselves. There are hundreds of places, no doubt, in which local congregations might thus unite greatly to the religious welfare of the communities.

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Letter From Brother Wharton.

Dear Brother Garrison:—It has been in my heart for some time to send you a message of loving greeting. And possibly through you I might send a like message to many of my personal friends and friends of the Master whom we love and together serve.

To spend a year as I did among the churches and brethren advocating the cause I had the honor to represent was a great privilege, but to receive the welcome and response that so generally and so generously were given me fills me with constant praise to God. The hearty response that came from so many for the establishing of our Bible college in India, makes me want to send to all these dear friends the loveliest bouquet of flowers that the orient produces. I wish to thank them again for their loving gifts to this truly great enterprise.

We are on the ground. The city has been selected in which our college is to be built. Jubbulpore is the second largest city in the Central Provinces. If those who have given money to make this work a possibility could see the need of such a work, as it looms up before the missionaries here, they would wish that they had been called to this benevolence sooner. I feel to thank God for the prospect before us. It is as bright as the promises of God.

Let the brethren know that the work is already under way. Bro. G. W. Brown has made a fine beginning. He is a graduate of Hiram college and a spiritual and efficient leader of good repute. Praise God for such missionaries. He and Mrs. Brown and their son, Norman, are making a comfortable home for me.

The news from America is thrilling with encouragement. The great convention in St. Louis, the splendid movements for still greater evangelism in the future, the increased spirit of unity among all Christians, the manifest presence and power of God among his people, the love and enthusiasm of the brethren, all combine to fill the hearts of all workers, both at home and abroad, with new and determined zeal for the Master.

I also wish to thank you and the brethren for your very kindly appreciation of my little writing in behalf of the use of the tithe system. Your editorial is a sufficient reward for my labor. May the good Father richly bless you in your continued labor of love.

Yours most lovingly,
G. L. Wharton.

Jubbulpore, C. P., India, Jan. 6, 1905.

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The Disciples' Congress, Columbia, Mo., March 21 to 23.

The people of Columbia will extend a hearty welcome to all who attend the coming congress. Lodging and breakfast will be provided free as at other sessions. Dinner and supper can be obtained at hotels and restaurants near by for the nominal price of twenty-five to thirty-five cents.

Special attention is called to the date as above given. Through an unfortunate series either of clerical or typographical errors the correct dates have not as yet appeared. On Monday evening, March 20, the Missouri Christian Lectureship will hold a session, and upon Tuesday, March 21, the congress will begin its sessions at 9 o'clock A. M.

All who expect to attend either the lectureship or congress are requested to send their names to C. H. Winders so that as far as possible all assignments can be made before delegates arrive. Our advices indicate an unusually large attendance.

We are especially fortunate in having as our outside speaker President Henry C. King, of Oberlin college, than whom perhaps no man to-day in America is wielding a larger and more wholesome influence in Christian thought and education. President King will deliver two addresses as follows: "The Central Significance of Jesus" and "The Fundamental Factors of Spiritual Life."

It is probable that the new building of the Bible college of Missouri will be dedicated at the time of the congress and it will be a great pleasure to the brethren who have promoted this enterprise to have so many of our distinguished representatives present.

Dr. and Mrs. W. T. Moore, of Christian College, are planning some sort of pleasant surprise for the congress.

The University of Missouri is interested in our meeting. Pres. R. H. Jesse will deliver an address of welcome, and students as well as teachers will doubtless attend the sessions in large numbers. Watch for forthcoming complete program. Chas. M. Sharpe, Sec.

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Chinese Entertainment.

There was a very unique and interesting occasion at the First church in this city on Tuesday evening of last week. The First church, under the direction of Sister Brandt, the pastor's wife, is conducting a Chinese Sunday-school which now numbers about fifty pupils. These Chinese pupils decided to give a dinner to their teachers, and all the ministers of the city and their wives, and to other invited guests, on the occasion of the celebration of their new year. A splendid repast was spread, consisting of several courses, many of them distinctly Chinese, and all prepared and furnished by the Chinese pupils. After-dinner speeches were made by Geo. L. Snively, general secretary of the Benevolent Association, by Mr. Babbitt, Chinese commissioner, by Ex-Gov. C. P. Johnson, who is recognized as a friend of the Chinese in their legal troubles in this city, and by the editor of this paper. Bro. John L. Brandt, pastor of the church, acted as toastmaster of the occasion. Following this part of the program, in the parlors above, was an entertainment given by the Chinese Sunday-school in the main auditorium below, which was witnessed by an audience that filled the building. The entertainment consisted of

Dressmaking Taught Free.

You Can Easily Make Your Own and Children's Dresses and Clothes and Have Them Look as Beautiful as Any City Dressmaker Can Make Them.

Fortunately, every lady can now make her dresses at home in the best of taste and not rely on disappointing dressmakers, and save the money they would pay the dressmaker for more beautiful material, trimmings, etc.

Dressmaking Made Easy in Your Own Home.

The new Illustrated Lessons containing over forty pages, we are sending to every lady, teach how to cut, fit, sew, trim, press and in fact make, from start to finish, perfect dresses of all kinds. They give full instructions about house dresses, home dresses, party, traveling, street, riding and walking dresses of every description. There are also full and complete instructions, and a chapter devoted to making children's clothes—both girls' and boys'—from baby dresses on up to children's, misses' and young ladies'. Nothing is omitted that is necessary to make these lessons complete and necessary to every home. These lessons are absolutely free and not for sale.

We publish the Home Queen, a monthly magazine, chucked full of good things that will interest every woman, man and child in the land. It is a 24-page paper and the pages are 11x16 inches, three times the size of the ordinary magazine page, and all filled full of fascinating stories, information interesting to woman, beauty and fashion hints, music, poetry, humor and things that every one should know and will enjoy reading.

In order to quickly increase our circulation to one million during the year 1905, we will send the Home Queen to all new subscribers for twelve months for only twenty-five cents, and give in addition, the full and complete new Illustrated Lessons that will enable you to make all your own dresses and children's clothes and have them look as beautiful as you could wish. It is a rare bargain and a grand opportunity for any lady, and thousands are taking advantage of it all over the land. Many wealthy and fashionable society ladies are taking advantage of this grand offer.

Send 25 cents to-day and receive the Home Queen for one year and our new Illustrated Dressmaking Lessons free.

If you are not pleased with the first number we will return your money. Is it not worth trying? Address the Home Queen, 401 Chaplin St., Waterville, Maine.

Be sure and write to-day.

songs in both Chinese and English, and scripture recitations, and a Chinese orchestra by some of the Chinese boys. It is remarkable what progress these Chinese pupils have made in English during the short time they have been studying it. One of the most striking features of the entertainment was a solo by a little Chinese tot under three years old, every word of which was distinctly uttered and heard by the audience. Two other Chinese children, a little older, sang "The Holy City" in a most extraordinary manner, considering their age. The whole affair was very creditable, and impressed us all with the value of mission work among the Chinese in this country, and also with the value of foreign mission work. Sister Brandt and her teachers deserve great credit for the labor they have bestowed on this school, and we sincerely hope that the outcome of it all may be a Chinese Christian church in this city. We see no reason why this should not be done, as a part of our missionary work among the foreign population in this country. The entertainment closed with a few remarks to the Chinese, through an interpreter, by Brother Brandt, a brief word in addition by Ex-Governor Johnson, a verse of "Blest be the Tie that Binds," and prayer and benediction by Bro. S. B. Moore, of the Hammett Place church.

The Eighteenth Thousand, and How We Raised It.

As all of our readers know, the closing public act of Governor Drake's life was a conditional gift of $10,000 for the Bible college building on the Drake university campus. When completed this building will cost $25,000. When the holiday season arrived the pledges towards this enterprise amounted to $17,000, and it was thought wise to make an effort to increase these subscriptions. The first one to respond was R. A. Long, of the Long-Bell Lumber Co., Kansas City, Mo., who gave a conditional pledge of $200. Other friends soon added to this about $75 more. About the middle of January F. H. Lemon, of Marshalltown, Iowa, sent word that he would be one of ten persons to give $100 each towards the new building provided the $1,000 was subscribed during January. The first man to stand with Brother Lemon was B. H. Witwer, of Cedar Rapids. The third person was Sister J. G. Hammond, of St. Paul. On Saturday night, Jan. 28, B. F. Prunty, of Des Moines, added his name to the list, and the writer followed, making it possible for Brother Medbury to announce in University Place church on Sunday, Jan. 29, that one-half the sum was procured and that two days more were left in which to secure the other $500. It is needless to say that the interest was intense during these two days. Scores of letters had gone out and a good deal of personal work had been done in Des Moines, and no one could forecast the outcome. On the evening of the 30th C. F. McCarty, of Des Moines, who already has a $1,000 conditional pledge, added his name to the list, making six. At noon on the 31st a telegram arrived from D. H. Buxton, of Des Moines, who is spending the winter in California, and in the evening mail a letter came from W. T. Brownlie and his father, of Long Grove, Iowa. So the sun went down with two names lacking. On the morning mail of Feb. 1 came a letter from H. E. Witwer, of Cedar Rapids, saying, "I will be the tenth man in your list." In the evening of the same day at five o'clock a pledge made by H. I. Prusia, of Mason City, on the preceding day, reached us, and the work was done. It is needless to say that the spirit of thanksgiving reigned supreme. The Bible college of Drake university has nothing to be more devoutly thankful for than its host of friends, a few of whom are mentioned in this article, and many of whom joined in bringing the pledges up to where these found them two weeks ago.

Many are asking us personally or by letter, "What about the 19th thousand?" I am glad to say to all such that a very dear friend of the college in Des Moines, who has already pledged $500 early in the enterprise, told me on the morning of Feb. 3 that he would add another $100 on condition that I get $900 more to go with it on or before April 15, 1905. Our experience in raising the last $1,000 convinces us that a great many persons would be glad to help us some in amounts of $100 and less. We are going to give an opportunity to our friends to subscribe in five different classes:

Class 1, three at..................	$100 each.
Class 2, four at.....	50 "
Class 3, ten at....................	25 "
Class 4, fifteen at................	10 "
Class 5, twenty at................	5 "

Any one who understands raising money for a great enterprise like this knows that the raising of this 19th thousand may be the turning point in the whole problem. While there will be six thousand to raise after this is out of the way, the enthusiasm generated in the securing of the 18th and 19th thousands, may be the direct cause of securing some larger gifts which will give us the building much sooner than we had hoped.

Once more let me say to hundreds of persons who feel that they can not give that we want their prayers. Let us make this building holy by our prayers. What does God care for the money without prayer?

How can God bless the work of this new house if its foundations are not laid in the fear of God and its erection is not accompanied and consecrated by the spirit of his Son?

Do not wait for a letter from our committee; send your pledges in and do it at once, so that we can report from week to week and thus rejoice with one another in seeing the Lord's work grow.

Send your pledges or cash subscriptions to Alfred M. Haggard, Bible college, Des Moines, Iowa.

Special Trip to California and the General Convention Next August.

H. A. Denton will take a party of about sixty to California and the General Convention of the Christian Church next August. The party will be made up of congenial Christian people, most, if not all, Christian Endeavorers. You and your friends are requested to look into the matter further. The party will go by way of Los Angeles to San Francisco in a Pullman. Religious services will be held daily. One or two stops will be made on the way out. The tickets will bring you back by Portland and the northwest. We will get as long a limit as possible on the ticket, and from San Francisco home by the north you will go as you please, thus giving liberty to all parties to see the country as each pleases. The party will probably come together in Kansas City. The plan is to start the first week in August, thus having time to see things as we go, and also time to see over San Francisco and get settled before the convention. Everything about this trip will be just as promised, and your money for the tickets will be held in trust by the Maryville National Bank until your ticket is made out. While this is not an extravagant trip, we are going to have things nice and travel comfortably, and we solicit only those who are able to pay for what they want.

For further particulars write or call on

H. A. Denton,
State Superintendent of Christian Endeavor.
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The Trained Nurse

Relieves pain, reduces inflammation, checks severe bleeding, by the use of

POND'S EXTRACT

Sold only in sealed bottles under buff wrapper. Accept no Substitute.

Pond's Extract Co. offers three prizes of $25, $15 and $10 respectively, to the three persons sending, on or before December 1st, 1904, the largest number of words which rhyme with "*Extract.*"

76 Fifth Ave., New York.

The Greater School of the Evangelists.

Dear Brother Garrison:—I take this opportunity of expressing to you my appreciation of the services you have rendered to the Greater School of the Evangelists by opening the columns of your paper to make known to our brethren our great loss in the destruction of the main building, and our needs for the reconstruction. Although our wants are far from satisfied, yet we are grateful to God for the blessings he has extended to us.

Doubtless our brethren would desire to hear of our progress to date: We require $25,000 to inaugurate the greater work, of this sum about $7,000 has already been given or pledged. Considering it is just two months since the fire it is decidedly satisfactory.

We have decided, God so willing, to break dirt for the new work April 3, at nine o'clock. An immense brick building has been planned, approximately 45x85 front with dormitory in the rear 34x92 feet, three and four stories high, heated by steam and lighted by electricity. We are determined not to go in debt, and we believe you will approve this resolution. God is rich and his people are rich. His work must be kept free.

A splendid opportunity will be given to young men, who are able and willing to work; carpenters or laborers who desire to earn schooling, and thus make of themselves something, will be able to do so.

Ashley S. Johnson.
Kimberlin Heights, Tenn.

Christian Progress in Japan.

Editor Christian-Evangelist:—In Japan, Christian union is popular among the missionaries, and Christianity is rapidly becoming popular among the natives. In the Yotsuya mission last year, I baptized 32 persons. In my two Bible classes, there are over two hundred young men, of whom twelve are noblemen. I have a good house, chapel, and press-room. From others I received $1,469, of which I used $636 in the building fund.

I teach English to earn a living. I have an excellent native evangelist. Mission expenses (other than living expenses) are $85 per month. Many Bibles were sold or given away. We are assisting twenty soldiers' families who are in destitute circumstances. There is much more suffering from cold in Tokyo than in St. Louis.

W. D. Cunningham.
Tokyo, Japan, Jan. 13.

Have You Children?

Then we can help you to provide for them without depriving yourselves or them. The question of how to live well and save well at the same time is answered in our (free) booklet. Write for it.

Penn Mutual Life Insurance Co.,
921 Chestnut St., Philadelphia.

NEWS FROM MANY FIELDS

Los Angeles Letter.

The tourist season has arrived. Southern California is full to overflowing of eastern people who are here for the winter. The daily papers report that 300 new arrivals a day is the general average. It is no marvel that people come here to spend the winter when they have known and learned the delights of our climate. Think of a winter with only a few cloudy days and a light frost the coldest weather experienced. The wonder to me is that southern California does not grow more rapidly even than it does. As it is, the population of this section practically doubles every five years. And why not? Who would exchange it for snow, sleet, blizzard and mud? Come to California, storm-bound easterner. Yet with all our climatic attractions even here we have our difficulties. Many of these arise from the eastern arrivals who soon become so satisfied with our country that they no longer seek to obtain a heavenly clime. Many who were high in church circles in the east say good-bye to God when they cross the Rockies. I know one church in an eastern city which has no less than thirty members in Los Angeles who refuse to affiliate with any of our churches. This is one of the greatest hindrances to our work in all these western cities.

The evangelistic fever is spreading in southern California. Union evangelistic meetings are being held in many of our smaller towns. A great campaign has begun in Los Angeles, Jan. 27, conducted by J. Wilbur Chapman, assisted by seven other evangelists. The city is divided into eight districts, and each district has its own evangelist and singer. This meeting will continue for three weeks and will be participated in by practically all the evangelical churches in Los Angeles. We are expecting a great stir in religious circles in what is already known as the angel city.

The evangelistic fervor is rising in our own churches. S. T. Martin has recently closed a short meeting, and one that was seriously hindered by the holidays, at Riverside with about 40 accessions. Assisted by J. A. Carroll as evangelistic singer he is now campaigning at Monrovia where we hope a new church will soon be organized. J. K. Hester, who has recently arrived from the east, is holding the fort in an evangelistic meeting at La Habra. Grand results are anticipated there. H. Elliot Ward is assaulting the evil one in a campaign at Highland Park, an eastern suburb of Los Angeles. About 40 Disciples in that place will soon be constituted a church of Christ.

A new kind of religious organization has recently been effected in Los Angeles. It is known as The Fellowship. Its originator is B. Fay Mills, of erstwhile evangelistic fame. He occupied the Unitarian pulpit for a few years in Oakland and now aspires to lead Los Angeles people and the eastern tenderfeet into The Fellowship. Just what he means by fellowship he is not sure, though he thinks it is a new thing under the sun. It would seem that Los Angeles has enough pulpit celebrities. Think of Dr. Tanner, of forty days' fasting fame, Francis Murphy, the celebrated temperance worker, Robt. J. Burdette who has long made the world laugh, and now is pastor of the Temple Baptist church, Frank Talmage who is the son of his father, and Dr. Robert McIntyre, the great Methodist orator, besides many local celebrities in our city. Now add to these the famous Mills and imagine what will become of the little fish. Such is the struggle in cosmopolitan Los Angeles for leadership in the pulpit.

The annual reports of the First church showed splendid work for the year of 1904. About $8,000 was raised altogether. Of this amount about $4,000 was expended for local expenses, a little less than $2,000 for missionary purposes and a little more than $2,000 toward a pipe organ fund. During the year the Magnolia avenue church was founded by the First church and presented with a corner lot on which it is erecting a church building. A $3,500 pipe organ has been purchased by the First church. There were added to our membership at the regular services during the year 225 persons. Of this number nine died; 48 were dismissed by letter; 85 went to constitute the Magnolia avenue charter membership and seven to Boyle Heights church, leaving a net gain of 76 to the First church. All lines of our work are stronger than at any period in our history and the year was by far the best in my long pastorate with this great church.

A. C. Smither.

* *

Ohio Letter.

J. C. B. Stivers has become bishop of Willoughby. He will live in Cleveland but look after the welfare of the saints at Willoughby.

M. S. Spear has moved into the parsonage at Martin's Ferry. West Virginia gives us this new preacher. We thank them, welcome him and congratulate Martin's Ferry.

H. H. Moninger is now preaching for a meeting at North Tonawanda, N. Y.

T. A. Fleming, of Miles avenue, Cleveland, is assisting Pastor J. F. Ryan and the Malvern church in a meeting beginning Feb. 5.

John E. Pounds and wife began a meeting at Uhrichsville Feb. 5. Chas. Darsie, the new pastor, hopes to be on the ground before the meeting closes. Brother Darsie is helping D. O. Cunningham, of Findlay, in a meeting.

H. N. Allen has resigned at North Royalton to accept a call to Kensington and Hanoverton. He moves March 1.

Matthew Ducker, of Bethany, is preaching for the church at East Palestine.

W. T. Groom is doing his own preaching, assisted by home forces, at Bellefontaine.

Frank M. Fields held a very successful meeting with home forces at Geneva. There were 44 additions—16 the last day.

W. H. Rodgers, of Swampscott, Mass., preached at Dunham avenue, Cleveland, Feb. 5, and addressed the preachers' meeting Monday, Feb. 6, on "The Religious History of New England." The address was most excellent and highly appreciated by the ministers present.

J. H. Hughes, of Chicago, addressed the preachers Monday, Feb. 13.

The foreign rally for Cleveland and vicinity will be held at Euclid avenue church Feb. 20. There is promise of a fine attendance.

The Euclid avenue church is now in the beginning of a building enterprise. They have about $40,000 as a nest egg. The new building will be placed on the old church lot. It is a fine location and a new house is badly needed.

The Cleveland meetings closed with the month of January with 297 additions. They were as follows: Franklin Circle, 64; Lakewood, 16; West Madison avenue, 19; Birch street (at regular service), 3; Euclid avenue (regular service), 8; Glenville, 17; Cedar avenue, 30; Ætna street, 30; Miles avenue, 120. The Miles avenue meeting was quite remarkable. Last year there were over 100 added. In the first year of Brother Fleming's ministry 160 were added and now in this meeting with home forces alone there are 120 more added. All the meetings were splendid in spirit and have served to show the possibilities in such a move.

Of course you are making strong and thorough preparation this month for the foreign offering Mar. 5. Experience teaches that it is best to take the offering on the day appointed. This ought to be a red letter day in all the churches. This scribe put 100 copies of G. L. Wharton's tithing tract into the hands of his congregation last Sunday. It ought to be in the hands of every member of every congregation. Get it and read it. C. A. Freer.

Collinwood, O.

* *

Kansas Letter.

In Neal Overman's meeting with Central Park church, Topeka, there have been 36 additions—25 conversions. This is Brother Overman's second meeting with this new church.

N. A. Stull's meeting at Banner Springs, with 50 additions up to last night, continues indefinitely. Robt. Davis is conducting the music. Imri Zumwalt is pastor. This is a fine meeting.

D. W. Donaldson closed at Nickerson, and is now at Council Hill in a short meeting. The meeting at Nickerson resulted in 15 additions, 10 of them conversions. The meeting resulted in great good to the church.

J. S. Beem and wife are at Gridley, where they began their meeting a few days ago. They are faithful, self-sacrificing workers, and serve the churches well.

The meeting of 15 days at Niotaze, held by P. D. Holloway and A. W. Shafer, resulted in 34 additions—23 conversions. This for so small a town and short a time was excellent. These evangelists have began at Lyndon with Pastor J. F. Powers. They are a strong team.

W. T. Hilton succeeds E. L. Ely at Atchison. Sherman Hill locates at Paola, as Brother Lockhart goes to Drake to prepare for the foreign field. W. N. Porter locates with the church at Belleville for full time.

The semiannual statement of our state board is now being mailed out. The results are encouraging, but not what they might have been in every respect. We have not yet reached one-half of the amount ($7,000), which the last convention adopted as our watchword for this year. Much depends, in fact everything depends, upon the activity of the churches during the remainder of the year. The evangelists and missionaries are doing their best to bring credit to our cause in the state. They should receive the unanimous support of the brotherhood. W. S. Lowe.

* *

CURE YOUR OWN KIDNEY

And Bladder Disease at Home at Small Cost—One Who Did Gladly Tells You How.

Mr. A. S. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer, for Mr. Hitchcock is positive it will result in their permanent cure.

Ten Tons of Gold
For Advertising

Is what should be spent to tell the world the greatest unveiling of the Revelation, and made in a single address, can be had for

25 Cents.

It was made in Detroit February 6. You must have it. You must! you must!

This notice given you but this one time. If you cut it out, then send 20 Cents with it. Do it now.

Send for "Revelation." Money returned if not satisfactory.

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...For 1905...

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We are cured; let us cure you. No Time-beating. The Science of Speech for Stammerers. Individual attention. Book J Free. Natural Speech Academy, 1028 East 28th St., Los Angeles, Cal.

Missouri Bible-School Notes.

Cooter wants a preacher one-fourth time. Other points will co-operate. Write Ida S. Gilliland. R. B. Havener has closed a successful meeting at Smithfield. Pastor located.

I am in a meeting with the South Joplin church. Beginning the third week with 47 additions. L. D. Sprague is leader of song, and he is fine.

A young lady obeyed the gospel during our Bloomfield meeting. The second Lord's day after she brought 17 new scholars to the Bible-school and taught them the word of God. During the meeting the town was canvassed for scholars and the Bible-school attendance doubled.

F. E. Blanchard, our pastor at Sheridan, Wyo., could be had for a meeting in Missouri.

Union chapel in De Kalb county wants a preacher for one-fourth time. Write Miss Ettie Meek, Mayville, R. F. D. No. 1.

D. W. Campbell is ready for a pastorate in central or southern Missouri. He is highly spoken of by some of our best men.

We still have on hand some tracts on "Missouri Bible-Schools." Ask for one for each of your teachers. They are free and will help your work.

How many churches will plan to conduct a branch school at least during the summer?

Look out for a hall or school house in an unoccupied field and organize as soon as spring comes. It will help your congregation. Many die because they have nothing to do.

W. A. MOORE.

* *

C. W. B. M. in Missouri.

Letters with the special apportionments are in the hands of auxiliary officers. I hope that every auxiliary will immediately call its executive committee together to plan for the best ways to get this before every member of the auxiliary. Every one ought to know and have opportunity to have a part in this special offering. Many do not attend, and unless the news is sent to them they will never know that there is a special work for the auxiliary, outside of the fifteen cents a month. I asked the auxiliaries to submit to me *their* plans for raising this special money, in place of giving plans to them as I have in other cases. As time and space in the CHRISTIAN-EVANGELIST will permit, I am going to give the best and most practical ones to you through its columns. The very first to send its plans is Columbia. In the first place a letter was sent to every member at the new year, thus:

"DEAR SISTER:—The C. W. B. M. auxiliary of Columbia sends you greetings and wishes you a most happy new year. We rejoice that there are now 66 members in our auxiliary and that 43 copies of the Tidings are taken, an increase of 36 Tidings in three years. During the year we raised $214.91. We have much to encourage us. We should lift up our hearts and look to the future for a growing work in keeping with a growing church and the growing demands upon our beloved society. Our own joy in the work will be great in proportion to our knowledge, our enthusiasm and our accomplishments.

"In addition to our regular work, we have as a labor of love a pledge of $35 to Mexico. For this no one is assessed, but we shall rely upon free will offerings, trusting that all may be interested and have a part in it and the amount will not be hard to raise."

Then follows the announcement of the regular meeting place, time, etc. This letter is a reminder to every one of the exact condition of the auxiliary. Further plans of this auxiliary are as follows: "With the above letter went a mite box for thank offerings, or free will offerings, or 'what you will' money. These are to be returned in April. We have quarterly 'silver teas,' and all of our tea money goes to the special offering. In July we have a 'picnic tea.' This year we have outlined our programs, and selected leaders in advance, in order to distribute the responsibility. We try to have good programs. We are always on the lookout for strangers, invite them to our meetings and introduce them to others. We all try to increase our Tidings list. We begin our programs on time, but I cannot say we always close on time. These are some of our plans."

I certainly thank Sister Lhamon for these suggestions, and hope some who cannot tell how to go to work on the apportionment will find something in these to help her. I heartily recommend a letter from the executive committee to each member in the auxiliary.

Let us hear how other auxiliaries are going to manage the special offering.

St. Louis. MRS. L. G. BANTZ.

THINK IT OVER.

Something You Can See in Any Restaurant or Cafe.

A physician puts the query: Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?

Perhaps the spectacle is so common as to have escaped your observation or comment, but neverthelsss it is an object lesson which means something.

If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon vigorous degestion and plenty of wholesome food, and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee, and many other good things are rank poisons, but these cadaverous, sickly-looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantities any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty, because they supply just what every weak stomach lacks, pepsin, hydro-chloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels, and in fact are not strictly a medicine, as they act almost entirely upon the food eaten, digesting it thoroughly, and thus gives a much-needed rest and giving an appetite for the next meal.

Of people who travel nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time and also having found out by experience that they are a safeguard against indigestion in any form, and eating, as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages, and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

Indian Territory Notes.

Our work for the last year has been confined mostly to the Chickasaw nation, and, while we have not added to the church in numbers as we hoped to do at the beginning of the year, we have seen a change that speaks for the future more than numbers. I expect in the Indian Territory we have had greater opposition to all organized and co-operative effort than in any district of the same size in the country. There is not a community known to me, and I know the most of them, where there is not some division of sentiment. I have seen more of this broken down during the last year than in the four years before this that I had known of the work here. Many of the older people will never grow out of it entirely. One reason for this is we have some preachers in the Indian Territory whose very life depends upon the keeping up of this fight, and yet we have some of the best men in the Territory who have been identified with these people who have really felt that they were doing God's service in opposing all these things. With our people united in this great work, the cause of Christ would have an easy victory in the Territory. We feel that we are coming every day nearer statehood, when we can have some kind of government, and with that we hope for the coming of many of our people who will be wanting homes in this "sunny land," people who will not only come here to make a home, but to worship God, and to do their part in building up the cause of the Master in this "goodly land." G. T. Black.

Ardmore, I. T.

* *

Oklahoma.

The church at Lamont has recently held a meeting which resulted in adding 22 souls to the one body. In the Ponca city meeting conducted in December by J. V. Updike, there were nine additions. Nearly all the number had to be convinced and convicted. The weather was very poor for meeting work, but we are satisfied that if he could have remained longer, the ingathering would have been great. ——The Mordin church will begin a meeting soon with home forces. The preaching will be done by their pastor, C. M. Myers.——The Blackwell church is without a pastor. We can conscientiously commend this body of believers to any of our good preachers, and we hope to see at any early date an able minister located at this point. Blackwell is a good town, progressive, up-to-date, and the preacher who locates there will not only wield an influence in the town, but he will be in a position that his influence may reach out into the surrounding communities. Bro. Joseph W. Hall is one of the able and consecrated elders of this congregation.——I know some places in Oklahoma where strong churches can be built up. If there is an active, wide-awake, enthusiastic preacher who is anxious to come to Oklahoma, and willing to go to one or two of these places, hold a meeting and make his pastorate, write with stamp and enclose references, and I will gladly arrange for you to begin work at one of these points. The reason I ask for stamps and references enclosed is that my correspondence is very heavy, and I haven't time to write to all the references given. Any of our educated ministers can have a good pastorate in this part of the country if willing to work for it. Now don't form the wrong idea about Oklahoma, and think that the people are behind the times and just anybody can preach to them and be a success. The people of Oklahoma are up-to-date, well-educated, refined, and a minister who is not, had better stay where he is, and save his time and money.——I spent my holidays at Geuda Springs, Kan., preaching a few nights. We had six additions, two of the number had been, previous to this time, very strong Adventists. These persons started their new life in Christ the first day of the week and the first day of the year, 1905. The brethren at Geuda are happy and united. J. A. Tabor.

Ponca City.

* *

Nebraska Secretary's Letter.

Evangelist Whiston reports eleven added at Kearney to date, eight baptisms.—J. R. Teagarden preached at Ord again on 5th, and at Ravenna on the 6th. We have no church at Ravenna.—L. F. Harman has been called to the pastorate of the Broken Bow church and will hold a meeting soon, with D. A. Youtzy as the preacher.

Bert Wilson has been visiting at Minden for a couple of weeks. The executive committee of state board met in Hastings on the 31st of January. The principal matter under consideration was the district convention calendar. An effort was made to get these in consecutive order so that the state officers whose duty it is to be at these conventions, would not be put to unnecessary expense, and to prevent overlapping. It is hoped that the district officers will adopt promptly this calendar and announce place and date of their conventions accordingly. It is time to begin the preparation of district programs. The president and corresponding secretary of No. 7 were in conference on this matter on the 31st. The district calendar as now arranged is as follows:

District No. 1, first week in April; district No. 2, second week in April; district No. 3, third week in April; district No. 4, third week in June; district No. 5, fourth week in April, district No. 6, first week in May; district No. 7, second week in May; district No. 8, third week in May; district No. 9, second week in June; district No. 10, first week in June.

One added at Overton, O. L. Adams, pastor, Jan. 22.—Kingston meeting reported eight added; still in progress.

District No. 10 has appointed D. B. Titus, of Lexington, as corresponding secretary in the place of J. K. Hester, who has moved to California. The convention of this district will be held at Overton, and the date as above will be the first week in June.

District No. 8 will meet at Edison. J. S. Miller has been appointed president of that district. The date of the convention according to above calendar will be the third week in May. Oscar Sweeney, of Alma, is the corresponding secretary.

R. A. Schell will preach a week at Strang, where we have no congregation.

The tabernacle project and dining hall matter are progressing, especially the tabernacle. Architect R. W. Grant, of Beatrice, has been enlisted in the work, and we hope soon to be able to present a cut of the proposed buildings. In the meantime those who pledged themselves to pay $1 or more to this work would do well to send it in. This will save the expense of a notice.

B. B. Burton and Miss Lucille Park will begin a meeting at Hastings on the 12th. Brother Burton is now in a meeting at Spokane, Wash., and Miss Park at Villisca, Iowa.

DeForest Austin and wife will begin a meeting soon at Deweese.—Edward Clutter and D. E. Thompson have formed themselves into an evangelistic team. Brother Clutter has been in Virginia in a meeting.—J. W. Hilton, the pastor of the Bethany congregation, is now in a meeting at that place.

The Magnet church has called Brother Kopp to preach for them. A new board of trustees and deacons and elders was elected on the 28th. This puts the church in very good shape to have meetings every Lord's day.

The church at Ulysses expect to have their seats in shortly.

This is the time of year when the state board is at its largest expense. Three evangelists working at once is likely to make the outgo considerably in excess of the income. Some churches have taken pledges for the apportionment and not sent them in. Many of the churches have done nothing at all in this direction. The time for other offerings is crowding. Please see to this, brethren.

W. A. Baldwin.

LAMP-FITS.

How do you know what chimney fits your lamp?

Your grocer tells you.

How does he know?

He don't.

Do you then?

That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

Macbeth, Pittsburgh.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Fairhope, Feb. 4.—Our meeting is now 27 days old, with 27 confessions. S. P. Spiegel, state evangelist, is doing the preaching and leading his own song services. This is my eighth year with this church; it is intensely missionary.—A. E. SHUPE, pastor.

ARKANSAS.

Prairie, Feb. 4.—Meeting seven days old, six additions: four conversions (young men) one by letter and one reclaimed. There is good interest, good attendance, notwithstanding the unprecedented spell of bad weather. H. S. Mobley is pastor.—DANIEL TRUNDLE, evangelist.

CALIFORNIA.

Riverside, Jan. 30.—I am just home from Monrovia. Closed our meeting yesterday, with just about 40 names enlisted. Church organized, and Sunday-school with 50 scholars. C. W. B. M. has 11 members. We bought two fine corner lots. Solicited pledges on preacher's salary amounting to about $700. We called A. K. Wright, Boise, Idaho, who will begin his work at once, jointly supported by church and southern California mission board. —SUMNER T. MARTIN.

Imperial.—We closed a two weeks' meeting here the last of January with 20 additions to the church: two by letter, five by statement, three from the Baptists, and 10 by baptism. There were two who have not yet been baptized—in all 22. Considering all the circumstances this is a great victory for the Master. This is a new town of about 800 inhabitants, out in the Colorado desert in southern California, 16 miles from Old Mexico. There are great possibilities for both the church and town. There are 500,000 acres in this valley. This is indeed the land of sunshine.—J. F. SLOAN.

COLORADO.

Berthoud, Feb. 1.—W. L. Cline has just closed a meeting with the church here, assisted by the pastor, Herbert F. Jones. The direct result of the meeting was 20 additions, 14 by confession and baptism. The attendance was good and many are almost persuaded. The pastor will follow up the meeting. The church is out of debt, has a good house of worship and with earnest work by pastor and congregation has a bright future. Brother Jones, the pastor, is an earnest young preacher and will push the work steadily forward.—E. F. HARRIS.

La Junta, Feb. 6.—The First Church of Christ has just closed a three weeks' revival meeting with 32 additions: 17 by baptism, six by letter and nine by statement. This is the most successful meeting ever held by the Disciples at this place. The meetings were conducted by John T. Stivers, assisted by home forces only. Brother Stivers began to labor with us Oct. 1, 1904, coming from Knoxville, Ill. The resident membership at that time was but 65 and by his earnest, untiring efforts as pastor, 48 have been added to the church. The year 1905 promises to be a great one for us.—J. W. FRANCIS, clerk.

FLORIDA.

Kissimmee, Feb. 6.—Two additions Jan. 29, one confession and one from Baptists. Jan. 1 we organized a Y. P. S. C. E. with more than 20 active members. We have an average attendance of 50 at Sunday-school, and altogether our work moves on encouragingly. We are working on plans for our new church building, and hope to begin some of the work next week. With so many new and inexperienced Christians a great deal of care and patient oversight is necessary; and we ask the prayers of the brethren that God may bless and wisely direct our youthful leadership.—E. H. RAYNER.

ILLINOIS.

Chicago, Irving Park church.—Received 14 people into fellowship during January—11 by baptism. P. J. Rice, of South Bend, Ind., assisted in a helpful short meeting. The church is enjoying a steady growth.—JOHN R. EWERS, pastor.

Pekin, Feb. 6.—We had good audiences on the first day of our revival. J. A. Barnett, the pastor, is doing the preaching. The church is doing splendidly under his ministry, and he has just been called to the pastorate for two years.—CHARLES E. MCVAY, singing evangelist.

Atlanta, Feb. 9.—J. W. Kilborn, of Keokuk, Ia., closed a 24 days' meeting here, Feb. 7; 58 were added to the church, 47 of whom were baptized. It was the best meeting here since 1885. Present membership 350. Now for the March offering.—S. S. LAPPIN.

Lake Fork, Feb. 9.—Meeting three weeks old, with 54 additions; four confessions, and one by statement last night. Reaching all classes and ages. No help.—J. D. WILLIAMS, pastor.

Mt. Pulaski, Feb. 9.—How does this sound? A town of 2,000 population, 11 saloons, five churches, and only two of them that dare oppose the saloon element. But with God's help we mean to accomplish something in the name of Christ. The third night of our meeting the house was filled.—DAVID A. LINDSEY, pastor; GUY B. WILLIAMSON AND WIFE, singers.

Danville, Feb. 6.—Our meeting in the First church of Christ closed last night with 58 additions; 40 of these additions confessed their faith in Christ and were baptized. They were mostly adults. The other 18 came by letter, renewal of covenant and statement. During all the meeting there was not one week of good weather. The meeting was remarkable for such results with so many hindrances. Many were promised who were kept away by sickness and the bad weather. The most of these will come later. A. R. Davis, of Ohio, was our singing evangelist. Brother Davis and wife go to Capac, Mich., for their next meeting, where he can be reached by any church or churches which may want his services.—J. H. SMART.

Charleston.—Onr report for the year 1904 shows: Accessions, 240; loss by death and removal, 44; accessions at two other points where our pastor was in short meetings, 29; total accessions, 269. About 200 from the Allen-Wilson meeting are with the church. Increase in all missions and benevolences over 1903 of at least $200; ladies' aid reduced their indebtedness to $350; Endeavorers support an orphan, and will take a day in Eureka calendar; Juniors sent four boxes to the orphans' home; C. W. B. M., $75; every general offering day has been observed, save ministerial. I but voice the sentiment of our congregation when I say we think after four years' service by Bro. Will F. Shaw, there are but few such consecrated, industrious and sympathetic pastors.—T. N. HENRY, chairman of board of deacons.

Eureka, Feb. 3.—Four additions at Mackinaw. Our revival begins next Lord's day.—H. H. PETERS.

Pana, Feb. 4.—Sixty added to date, and fine interest prevails.—LAWRENCE AND EDWARD WRIGHT, general evangelists.

Mt. Carmel, Feb. 3.—Our great meeting conducted by Bro. S. M. Martin closed last night with 178 accessions. The meeting lasted eight weeks. A large hearing all the time. A long meeting is the thing. The church was sorry that ours had to close. If Brother Martin could have remained longer, there would have been many more accessions. The church has been strengthened in many ways, and is now planning for a larger work. Have bought a lot adjoining the church, and will build larger.—LEE TINSLEY, pastor

Augusta, Feb. 3.—We held a short meeting here. Four confessions.—N. E. CORY.

Taylorville, Feb. 6.—Work moves along very encouragingly. Two added yesterday—one by statement and one from the Adventists. —Z. MOORE.

Lake Fork, Feb. 2.—In a great meeting with home forces; 37 to date; reaching all classes and ages; interest growing; congregations large; confessions every night.—J. D. WILLIAMS, minister.

Centralia, Feb. 5.—C. W. Dean, of Colfax, assisted us in a meeting resulting 18 confessions and six by statement.—J. F ROSEBROUGH.

Waverly, Feb. 3.—Just closed a 25 day meeting with O. G. Smith, pastor at Flanagan where there is one of the best churches in the state. There were 14 additions.—GUY B. WILLIAMSON AND WIFE, song evangelists.

Galesburg, Feb. 2.—Dr. and Mrs. J. E. Powell, of Wabash, Ind., have just left us after four weeks' meeting with the Galesburg church. They gave us a splendid meeting. Fifty-one were added to the membership of the church—28 by baptism, 23 by letter. The whole tone of the meeting appealed to the intelligence and conscience of the people.—NELSON G. BROWN.

INDIANA.

[By Telegraph.]

Huntington, Feb. 8.—Meeting closed tonight with 221 additions—71 in last four days, 30 to-day. Many are heads of families. We begin at Troy, New York, next week.—BROOKS BROS.

Hamilton, Feb. 6.—Jan. 27 we closed a splendid meeting of three weeks' duration, Grant W. Speer, of Hicksville, Ohio, doing the preaching. Nine were added by baptism and statement, and the church was greatly edified and strengthened.—OLIN O. OLNEY.

Ligonier, Feb. 6.—One added by confession. Every department is in healthy condition; Sunday-school almost doubled under its efficient superintendency.—C. W. MAHIN, pastor.

Knightstown, Feb. 6.—We have just closed an excellent meeting with the church here. We had no outside help. The hearing has been the largest known here, so the brethren say. Other churches had held long and poorly attended meetings, with little real results, preceding us. People have been studying God's word and searching for the truth. There were 19 additions, the majority of which were by baptism. One of the members was prevented from full obedience by denominational influence. We hope for further results from week to week.—E. S. CONNER.

Evansville, Feb. 2.—Notwithstanding inclement weather, smallpox and sickness we have closed a fruitful meeting. There were eight added by baptism and one from M. E. church. Sixty were present at prayer-meeting last night.—ALLEN T. SHAW, pastor Bethany church.

Logansport, Feb. 8.—My first year here has been very good. We have had about 50 additions and raised $539.90 for missions and nearly $4,000 from all sources. We have been for some time contemplating a new church building and have in cash for the same about $1,300. The prospects for the old church are very bright.—J. H. CRAIG, pastor.

Columbus, Feb. 8.—W. H. Book, of Martinsville, Virginia, has been engaged for the past three weeks in a meeting at the Tabernacle church. In spite of the bad weather splendid audiences have greeted him every night. Up to the present date 88 have been added to the church. Brother Book seems to know the Bible by heart. Not only has he brought souls into the kingdom, but he has greatly strengthened those that were already in. Our pastor was called to his home in Nebraska on account of his parents' illness. In spite of this drawback we look forward to a fine meeting.—Charles E. Cobbey.

Jasonville.—C. R. L. Vawter, of Indianapolis, has been in a meeting for about two weeks. Forty-five have been added during the past week, 21 came forward Tuesday night. Nearly all are grown people.

Vincennes, Feb. 8.—The church at this place held a protracted meeting that began on Jan. 15. It was carried on for 18 evenings. Brother C. A. Young, editor of the Christian Century, did the preaching. The meeting resulted in 78 additions. Great audiences greeted the speaker from the very beginning to the close. The heart and core of Brother Young's preaching consisted in exalting Christ as the Saviour of the world and the Lord of life and glory. Nearly every Protestant minister in the city was in the church at every service. He won for himself a very warm place in the hearts of our people. All departments of the church are prospering.—Wm. Deschger, pastor.

IOWA.

Jefferson, Feb. 4.—W. F. McCormick and Sister Verona McKinlay were with us twenty-five days in a meeting. Three confessions, one by letter.—E. W. Bowers.

Whiting, Jan. 29.—Two added at regular services by baptism.—D. S. Thompson.

Burlington, Feb. 6.—I am assisting the pastor, Arthur Long, in a meeting. Eighteen additions the first week—13 men. House is crowded in spite of cold and snow.—Percy Leach.

Earlham, Feb. 5.—John H. Swift is in a very promising meeting at North River church. The congregation at Winterset gave him the privilege of coming, for which we are very thankful. We start out well, though the weather is very cold.

Osceola, Feb. 3.—We closed a five weeks' meeting at this place last night (Omer and Hall evangelists) with 63 accessions to the church—32 confessions, 20 from the denominations, and 11 by letter and statement. The Christian-Evangelist has already reported that among those from the denominations were Bro. B. F. Baker and wife, the local Presbyterian preacher. He is a fine man and far above the average preacher in ability. He already has several good fields offered him, and will go to work for the primitive faith. Brother Omer made friends for the church, pastor, and above all for the Master. Brother Hall, the pastor of Hamburg church, organized a large chorus and gave us some of the best music ever heard in the city. We hope to plan for even larger things in the future. This church is in the best condition it has known for years.—H. E. Van Horn.

Primghar, Feb. 3.—Three weeks ago we began a meeting here. The brethren were discouraged. The weather has been very cold and stormy and we could not heat the house as it should be. But the Lord has blessed us with good audiences and fine interest. Eight accessions to date.—J. P. Childs, evangelist.

Elliott, Jan. 30.—Our 29 days' meeting closed last night with 11 added: seven by baptism, three by statement, one by letter. Bert MacRea, of Des Moines, as leader of song was a splendid helper. Preaching by the minister.—S. B. Ross.

Des Moines, Feb. 1.—Closed a meeting at Bondurant, last evening with 26 additions—20 confessions, 2 by letter and 4 reclaimed. It was a pleasure to be associated with Professor Stairs and the Bondurant church in a gospel campaign.—W. S. Johnson, evangelist.

Lake City, Feb. 6.—I have just closed a three weeks' meeting, assisted by J. P. Garmong, singer, with 51 additions—six by statement and letter, and 4 by confession and baptism. I am entering upon my second year here as pastor. There have been 102 additions here during my first year. We confidently expect great things for the future.—C. L. Organ, pastor.

Adel, Feb. 6.—The first five weeks of the new year have seen 12 confessions at our regular services, this without special effort outside of sermons, and we count it a wonderful blessing to this church. Nine of the twelve are young men and boys. This church has set out to add 100 to its membership this year.—S. G. Fisher, pastor.

Villisca, Feb. 2.—I have just closed a meeting with the church here, where I have been pastor for five years, this being my third meeting. The total number of accessions was 36 with enough promised for next Sunday to make the entire visible result 40. This is the banner meeting for this little congregation. We are overshadowed by the M. E. church and they were running a meeting at the same time. Our accessions are largely composed of young men. Miss Lucille May Park, of Coffeyville, Kansas, led the music to the entire satisfaction of the church.—S. M. Perkins.

Cincinnati, Feb. 5.—J. H. Fuller is holding a meeting at the Mt. Olivet church. Eight accessions to date.—A. W. Carr.

JAPAN.

Tokyo, Jan. 19.—I baptized a young nobleman yesterday. Now that the start is made, I think others will come.—W. D. Cunningham.

KANSAS.

Lyons, Feb. 3.—Three weeks and one half with 93 added. We continue. House crowded nightly.—Hamilton and Wilkinson, evangelists.

Paola, Feb. 8.—Forty additions at different preaching points since last report; 18 baptisms, 19 by letter and restored; three from other religious bodies.—C. J. Saunders.

Nickerson, Jan. 27.—Closed a splendid meeting last night; 15 accessions—10 confessions, two M. E., one German Baptist, two by letter.—C. W. Van Dolah, pastor, D. Y. Donaldson, evangelist.

Lawrence.—There were three additions Sunday, Jan. 22, at the North Lawrence church. Our pastor, W. T. Clarkson, is very popular here with all classes and has done more for this church than we thought could possibly be done in so short a time.—K. M.

Anthony, Feb. 1.—Twenty-five additions in the last 10 days.—Geo. McGee, pastor, David Lyon, evangelist.

Chanute, Feb. 6.—One confession at evening service yesterday, making 37 added in seven months.—R. E. Rosenstein.

Soldier, Feb. 9.—One addition here Jan. 29. Fine field here for labor. Am very pleasantly located and expect to do a good work.—H. R. Murphy.

LOUISIANA.

New Orleans, Jan. 31.—Soniat avenue Christian church had a high day January 29, when Bro. J. H. Garrison, of St. Louis was with us and preached morning and evening. Brother Garrison led us up to the mountain peaks and gave us exalted visions of Christianity and the kingdom of God. Sister Garrison was with us also. This was their first visit to our beautiful city. It was a visit encouraging and helpful to us in many ways. There have been seven additions to the Soniat church during this first month of our work together. There has been a gradual growth in all departments.—Marcellus R. Ely.

OKLAHOMA

Are you looking for a home where the winters are short and mild, where horses and cattle can pasture on the green wheat fields from November to March? If so, northern Oklahoma is the place, and Medford, the center of Grant county, on the Santa Fe and Rock Island R. R., having a population of over 1,200 inhabitants, is the place to go to. One fare plus $2.00 will buy you a return ticket there to see this great country, the best of farms selling for $25.00 to $30.00 per acre. Correspondence solicited. J. H. FUSS, Agt., and member of the Church of Christ.

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MASSACHUSETTS.

Boston, Feb. 2.—Four additions to St. James street church in January. Three confessions. Reports at annual meeting show gains in each department. We are hopeful.—A. L. Ward.

MISSOURI.

Stanberry, Feb. 4.—The annual report of the church at Stanberry shows a splendid growth. Additions to the general church, here and elsewhere, 137, to our local church 78; loss by letter 38; present membership 424. Raised for all purposes last year, $2,918. Our motto for next year is 100 additions to our local band, and more money for every church work. This is one among the best churches in the state.—J. E. Davis.

Shelbyville, Feb. 6.—The new year starts well, all departments working, splendid audiences yesterday, but weather very inclement, two additions. We are looking ahead with interest to the March offering. The parsonage was the scene of a great surprise last Friday night, it being the occasion of our first wedding anniversary. About 25 or 30 of our brethren and sisters flocked in on us and showered us with cotton goods of every description.—C. E. Wagner, pastor.

Budd Park, Kansas City, Feb. 6.—We have been in revival meetings the past week; five confessions and baptisms.—E. H. Williamson.

Marceline, Feb. 2.—There were 28 additions in the meeting at Concord, Shelby county, (twenty of this number were men): 16 by baptism, three from the Baptists, one from the Methodists, eight reclaimed. This is a splendid cougregation. They will enlarge their building in the near future.—A. Munyon, state evangelist.

Canton, Feb. 2.—Five men made confession at Loraine, Ill., on my visit last Lord's day.—H. D. Williams.

MONTANA.

Missoula, Jan. 30.—R. H. Sawyer, our faithful pastor, is holding an effective revival; just entering upon the third week. The town is stirred. So far 12 additions: four by primary obedience eight by letter. Brother Sawyer's great plea for the primitive church is commanding the respect of all the denominations. All lines of church work are active. Sunday-school has almost doubled in attendance since first of the year, under the super-

(*Continued on page 228.*)

People's Forum.

Luther Against the Name Lutherans.

The following quotation from McClintock and Strong's Biblical and Ecclesiastical Cyclopœdia article, "Lutherans," seems to me to be a very just estimate of the "Lutheran movement," as it relates to Luther's motives and personal work:

"The fundamental principle of the Lutheran church prevented its formation into a new, concentrated and united whole, like that which had grown to such enormous proportions and baleful power in the church of the west. Nor was it Luther's object to form an independent church. He hesitated as much in the establishment of an independent organization as do the leaders of the old Catholic movement in our day (1872). Luther's single aim was the reformation and revival of Christianity, and the restoration of the whole church in its universal form to primitive and scriptural purity. Denominationalism he knew not. His conception of the church comprehended Catholic Christianity. In spite of himself, however, his peculiar views, which for convenience' sake we will denominate 'Lutheranism,' spread rapidly, especially after the Diet at Worms (1521), and though as late as 1522 Luther himself wrote, 'I beseech you above all things, not to use my name; not to call yourselves Lutherans, but Christians' (Works xviii, 293, in the 6th Leips. Ed.; compare also Gelzer's Life of Luther, pp. 288, 291), national churches sprang up in every country where his followers constituted the majority."

Perhaps every reformer who has sought to restore the church to "primitive and scriptural purity," has felt a repugnance to having those influenced by him, called by his name, because it savors of denominationalism. But it is most difficult to prevent people from so denominating it "for convenience' sake."

E. C. Browning.

◆

Cui Bono?

Editor Christian-Evangelist:—I am in receipt of an apportionment letter from the treasurer of the National Christian Bible-school association calling for $5 per year, but before asking the school about it or sending in a pledge, I wish to ask:

1. Is there a demand for such an organization and national secretary?

2. The American and foreign boards seem to get good results from the Bible-schools; can they not manage all that the said board and national secretary intend doing?

3. Have the various state boards failed in their duty as regards Bible-school development, or is it necessary that our evangelists and pastors have a national secretary to prod them up on Bible-school work?

4. What is the matter with Brother Waggener, the national superintendent of Bible-schools and Christian Endeavorers? I do not see his name among the worthies of the N. C. B. S. A. Was the office too great for the man? Did he have to spread himself too much, and vanish, or did he fall into some hole, and is there not danger that another man —a national secretary—might fall into the same hole?

5. Such office and organization as above seem to me to be wholly unnecessary and superfluous and will tend only to the multiplication of days and calls without any adequate return.

W. J. Hastie.

Albia, Ia., Feb. 6, 1905.

[We are not an officer in the National Bible-school association, but we answer to the best of our ability Brother Hastie's questions:

1. It is the opinion of our leading Sunday-school workers, and many of our leading men, that such an organization, represented by a national secretary, was necessary, in order to lift up the ideals and improve the methods of our Sunday or Bible-schools. The Sunday Bible-school now practically represents the teaching function of the church and the importance of its work cannot easily be exaggerated. It was believed that a specialist in this field, keeping in touch with the best thought and methods of the times as relates to this important work, and through the state organizations bringing these to bear on all the schools of the brotherhood, would be vastly worth while.

2. It is no part of the work of the boards mentioned to do the work specified above. To observe "Children's Day" is but a small part of the work of the Sunday-school.

3. The same question might as well be asked concerning any other of our general enterprises committed to the care of boards. Experience has taught that boards can accomplish but little without an active personal representative to push their interests.

4. Brother Waggener is not national superintendent of Sunday-schools, but of Christian Endeavor. It is the business of the national organization above mentioned to keep its secretary out of a hole!

5. It is not contemplated, we think, to have another "day" for this new organization. If the National Christian Bible-school association can serve to focus attention on the necessity of elevating the standard of teaching the Bible in our Sunday-schools through the employment of a wise specialist on this subject, it will prove to be neither "unnecessary" nor "superfluous," but will meet a long-felt want. —Editor.]

◆

Church Schools for Whom?

In the last two issues of the Christian-Evangelist, our good brother, Prof. William Holland Matlock, of Berkeley, Cal., waxes warm and answers a short article of mine which appeared in a recent number of the Christian Standard, and which Brother Lord saw fit to entitle, "Church Schools for Church People." Now I wish to say that no such construction was meant to be put upon the article as our good brother has placed upon it. The article was an answer to one appearing in the same paper of Dec. 10, by A. Holmes, of Ann Arbor, entitled, "A Gap in the Fence," in which he complains of the tendency of our young Christians to drift from their moorings while in the universities. I suggested that a good remedy for the difficulty would be to send the children to our own schools. It seems to me that if the Christian religion counts for anything in character formation, it counts most when it is taught with the greatest freedom. Where is this? In the church or state schools? Certainly in the former. In which place then should our children be? As to what he concludes such a position leads to, I am but little interested. Our commission is to preach the gospel, and if either in preparing for the work or in preaching it, we shall deprive the state institutions of the beneficent influence of our children, those institutions will have to abide the consequence. George Washington was right when he said that the church schools would need to supply what the state schools could not include. When denominationalism ceases, then conditions at our state schools may change. This being true, the Disciples of Christ, a body of people standing distinctively for Christian union, are the greatest factor in the correction of the evil; her colleges are her greatest allies. Hence the most rapid progress can be made by supporting these schools. Certainly no one would maintain that the schools of any given church should exclude all but the children of its communicants; yet if our schools are not to be attended by our own children, that they may be the most thoroughly equipped for the preaching of the gospel at home and abroad, and to receive such instruction as is calculated to make the best Christians, then, pray, for what purpose were they built? I maintain therefore, if we are to have schools at all, the greatest number possible of our own children should attend them.

He says, "The whole boy must be educated by the state." But can this be done where the word of God is not allowed to be taught? He also says that "church schools are as incomplete as the state schools," which position cannot be maintained where the given schools have an equal income, as is shown by comparing the state universities of Michigan, Wisconsin and Illinois with Northwestern University and Chicago University. This will prove especially true with ourselves, because of the catholicity of the position maintained by us.

In the last issue, the professor calls attention to my feeble imagination and to my extreme modesty. Now, here again he failed to get my meaning. I was not asking for what I thought the colleges ought to have nor what I believed we were able to give, but what we might reasonably expect from the churches on education day, when we consider that it is but the second time the day has ever been observed; nor is this the only source of revenue for our schools, as his article would imply. Last year the total income of Drake university alone was $241,152.68, while but $949.81 were gifts from churches on education day. Now if we get three thousand dollars this year from the same source, we will have quite a respectable increase. The several colleges of the brotherhood received for buildings and endowments alone, last year, $453,286. The amount received for running expenses was about $250,000, making a total of $700,000 instead of $20,000 of which he tells us. He tells us also of "another New Testament religious body in this country"—Paul knew of but one—that excels us in benevolence; but when that body was no older than we, it was not giving much; also because of its age and long continuance in the same plans of collecting money it has greater wealth, and its people are better acquainted with its method of work. Our people are rather to be commended than criticised for their giving. Our schools are not yet what they should be, but our people are gradually increasing their gifts. Last year the increase was 100 per cent. At such a rapid stride it will not be long until there will be a few schools with several million dollars endowment. In fifty years I firmly believe Drake University will have $5,000,000 invested in buildings, and $10,000,000 in endowment. This is what we are telling the people; is it too modest? I hope it will prove more than mere imagination.

Joel Brown.

Drake University.

[There can be no question about the duty of our people to patronize their own schools. In standing firmly for that idea we must not allow ourselves to be considered as the enemies of state or other universities. There is room and work for all.—Editor.]

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Sunday-School.

February 26, 1905.

THE MIRACLE OF THE LOAVES AND FISHES.—John 6:1-14.

Memory Verses, 11, 12.

Golden Text.—I am the living bread which came down from heaven.—John 6:51.

The incident of the present lesson must be dated about a year after that of the preceding. The journey to Jerusalem to the unnamed feast and the healing of the infirm man at the pool of Bethesda occurred near the end of what we may call the First Period of the Galilean Ministry. This period extends from the return to Galilee until the calling of the Twelve and was a time of growing fame among the common people and of beginning hostility on the part of the official class. The Second Period of the Galilean Ministry opens with the calling of the Twelve and the Sermon on the Mount and closes with the crisis at Capernaum which immediately followed the feeding of the five thousand. During this period Jesus was proclaiming the principles of his kingdom, he was trying by precept and parable to show the true nature of the messianic kingdom and was using beneficent miracles freely both to reveal the character of God and to establish his own status as God's chosen messenger.

Within this period fall, besides the events already mentioned, two somewhat extended preaching tours through Galilee, the message from John the Baptist in prison, the group of parables about the kingdom of God spoken by the sea (Matt. 13), the stilling of the tempest, the second rejection at Nazareth, the sending forth of the Twelve on their first missionary journey and their subsequent return, and the report of the death of John the Baptist.

The feeding of the five thousand is the only miracle (except the resurrection) and almost the only distinct event outside of the last week of Christ's life, which is reported by all four of the Gospels, and John alone follows it with the account of the discourse on the bread of life which was its logical sequel and which led directly to the crisis at Capernaum.

The story is too familiar to need repetition. It illustrates and suggests many large principles. The most obvious is that Jesus cared for men's physical needs. Nearly all of his miracles show this. He did urge men to seek first the things of the kingdom but he was never insensible to the pressure of bodily wants and the urgency of physical conditions. He viewed the whole man as a unit and treated him accordingly, ministering to whatever needs were most immediate. The church must do the same. It cannot preach the gospel and be indifferent to the physical conditions under which men are living.

Jesus used the resources at hand. He did not create; he multiplied. In general, it is God's method to use the best instrument that is at hand, however imperfect, rather than wait for a perfect instrument or proceed without one. It is a comfort to people of small talents to think that they may be in the position of the boy who furnished the loaves and fishes. Humble abilities and small resources plus a perfect willingness to have those abilities and resources used in God's service, may be relied upon to produce more important results than can be obtained from a larger endowment and less consecration. God's work in the world goes on only as fast as he can persuade men to carry it on, and its success depends upon the willingness of men to be used by him.

The feeding of the multitude had the immediate effect of attaching the crowd to him with a greater enthusiasm than before. It brought on the culmination of his popularity and, if he had been an ordinary reformer or agitator, it would have been the climax of his power. As it was, it led to the crisis in his ministry, for he definitely put aside the leadership which was offered to him, repudiated the kind of kingship which the people were trying to force upon him, estranged many of his followers by purposely "hard sayings" about eating his body, and finally called upon his chosen twelve to decide whether, after learning positively that he was not going to adjust himself to the low current conception of the messiahship, they would still follow him. They decided to stay with him, and from this time forward the work of Jesus was primarily a ministry to his disciples.

Midweek Prayer-Meeting.

February 22, 1905.

A WORK FOR EACH ONE.

Idlers condemned. "It is as when a man sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch."

It may be laid down as a fundamental principle of the Kingdom of God that every man entering into it is expected to render some sort of service for it. There are to be no idlers in the Lord's vineyard (Matt. 20:6). Every one is expected to have some work to do and do it (1 Thess. 4:11,12). So strongly is idleness condemned that the Apostle Paul advises that those who will not work should not be allowed to eat (2 Thess. 3:11,12).

Diversity of gifts. In the Kingdom of God there are many kinds of work to be done, and fortunately there are as many kinds of gifts or talents in the church. The Apostle tells us there are "diversities of gifts, but the same spirit" (1 Cor. 12:4). It is a great mistake for members of the church to think that, because they do not possess certain gifts, say the gift of speaking, or the gift of government, therefore there is nothing which they can do. It is this fallacy, we fear, that is keeping so large a part of our membership inactive in the church. It is the same sort of fallacy which causes a large proportion of the membership of every congregation to neglect entirely the duty and the grace of giving, because they cannot give as large sums as some others. They fail to see that the little which they can give is just as important for them as the larger sums which others give are to their donors. There is no man capable of being a Christian that cannot find some work to do in the church. Other things being equal, the pastor who has the largest administrative ability in finding work for every one, and finding the right man for every work, will accomplish most in the building up of his membership. Paul well illustrates this principle in 1 Cor., 12th chapter, by the figure of the human body. Each organ of the body has its own function and it takes all of them working together to make up the body. The foot, the hand, the ear, the eye, all have their separate functions to perform, and each is dependent upon the other. It is this very diversity of gifts which enables the church to be a body, and to be effective in its work.

Classes of workers. In the primitive church there were apostles, prophets, evangelists, pastors and teachers (Eph. 4:11,12). In the modern church we have all these, excepting the apostles, who have no successors, because they continue in authority through their word. The office of prophet, so far as it consisted in foretelling, has given place to preaching. We have in addition to those mentioned many classes of workers rendered necessary by modern conditions, but all carrying out the same great purpose of the church. In the Sunday-school, Christian Endeavor society, prayer-meeting, C. W. B. M. auxiliary, ladies' aid society, Business Men's League, with all the related works of missions, home and foreign, education and benevolence, there is a wide field for Christian activity, and in some of these departments every one should find a place to work.

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Reward of workers. There is to be a time of reckoning, and those who have been faithful will receive their reward. (Read Matt. 25:23.) While those who have neglected to use the ability which they had are to be condemned (Matt. 25:26-28). (Read also Matt. 25:34-43.)

> "If you cannot cross the ocean,
> And the heathen lands explore,
> You can find the heathen nearer,
> You can help them at your door."

Prayer. Our Father in heaven, we thank thee that thou hast called us to be fellow-workers with thee in the building up of thy kingdom in the world, and in the saving of our fellow men. Since thou hast vouchsafed to us thy grace of forgiveness, and thy tender love, help us, we beseech thee, to show our gratitude in some form of Christian service by which our own growth in grace may be carried on, and our fellow men may share in the blessings of this great salvation. Having received so much from thee, forbid that we should refuse to impart to others the blessings we have received. Father, may we share in thy labor here, that we may share in thy glory hereafter, in Christ's name. Amen.

Christian Endeavor.

By H. A. Denton.

February 26, 1905.

For the Leader.

Our topic to-night is "Heroes of Home Missions." While we might not think it so, yet Porto Rico is, since that island came under the stars and stripes, a home mission field. This, taken with the outlying districts of our home states, makes up a field broad and deep. In this field many a noble hero labors for the Lord. The hardship of the home missionary is in under pay as well as those things that make one's heart ache for the lost who have not the gospel preached unto them for lack of preachers. Let us study the missionaries of our own church to-night. They are a consecrated band. Their work is important in the evangelization of the foreign fields, for they get the base of supplies ready. Without them, the foreign work would fail.

For the Members.

1. **W. J. Wright**, our superintendent of evangelism, says:

"Here is a man graduated from Hiram college. His wife is sufficiently educated and talented to be an acceptable school teacher in any city in America, or a well paid worker in a great church. The preacher and another man built the church, a building 34 by 34 ft., with baptistry and robing rooms; it is furnace heated and gas lighted. Recently the seating capacity of the building was doubled, another furnace added, also dining room and furnished kitchen, and the preacher's hands did more of the work than any other. The property is worth $3,000 and all is paid save $135. An 8-room parsonage is approaching completion, the same hands doing the work. A flood damaged the church to the amount of $200, and damaged piano in preacher's home. There have been 106 baptisms and 49 other additions, and the Sunday-school numbers 235 and is growing. The preacher's salary has been $300 per year during the four years of this work, $100 of which has come annually from the missionary society. Day laborers are about twice as well paid. Who are these heroes? Brother and Sister C A. Frick, Westmore, Pa."

2. **R. S. Smedley**, evangelist for western Oklahoma, says:

"The work of an evangelist in 'pioneer work' in any country, and especially western Oklahoma, is arduous. To do effective work, he must equip himself with a team and wagon, a camping outfit, that he may in his travels stop wherever night overtakes him. He carries a picket rope and his team is in a pasture the boundary of which is the length of the picket rope.

"We have been three years in the field work, we have worn out one wagon and are using the second one. Mrs. Smedley has traveled with me, led the song service and played; we carry a telescope organ. There would be six months at a time that we would not be home.

"We carry a cooking outfit, a mattress on which we sleep on the deck of wagon. It takes heroism and love of the Master for a woman to leave the comforts of home and virtually live in a spring wagon on the road.

"One year ago, in crossing a swollen stream, Mrs. Smedley was driving, the wagon stuck, singletree and harness broke and left her and the wagon in the stream with the water just touching the bed of the wagon; she remained while I went to a town one mile away and had team and men come and help us out; it took one day for repairs."

3. **W. M. Taylor**, recently returned from Porto Rico, says of work in that island, and we will remember this is the special home mission field of our Endeavorers:

"There are heartrending separations from friends, home and loved ones, with all that is near and dear, for a tedious and perhaps a stormy and dangerous voyage and a residence in a land infested with jiggers, ants, fleas, spiders, bugs, cockroaches, centipedes, frogs and scorpions, and among a people painfully poor, ignorant, superstitious, vicious, sensual, carnal, filthy and diseased to that extent that one's flesh crawls as he wades through this cesspool of iniquity and slime.

"There is the tropical climate and the air laden with miasma that soon saps the life and debilitates the whole system subjecting one to the contraction of native diseases among which are tuberculosis, leprosy, eczema, dengue fever, etc.

"None of these dangers and hardships move the missionary in Porto Rico, he does not suffer from fear or fright, but he suffers most from a broken heart as he sees this people with great possibilities swept away into the maelstrom of eternal death, and himself bound hand and foot for lack of funds and equipments to carry on the work of saving souls from destruction; or else, when the physicians drive him away from the field and forbid his returning to the scene of activity, then his heart aches.

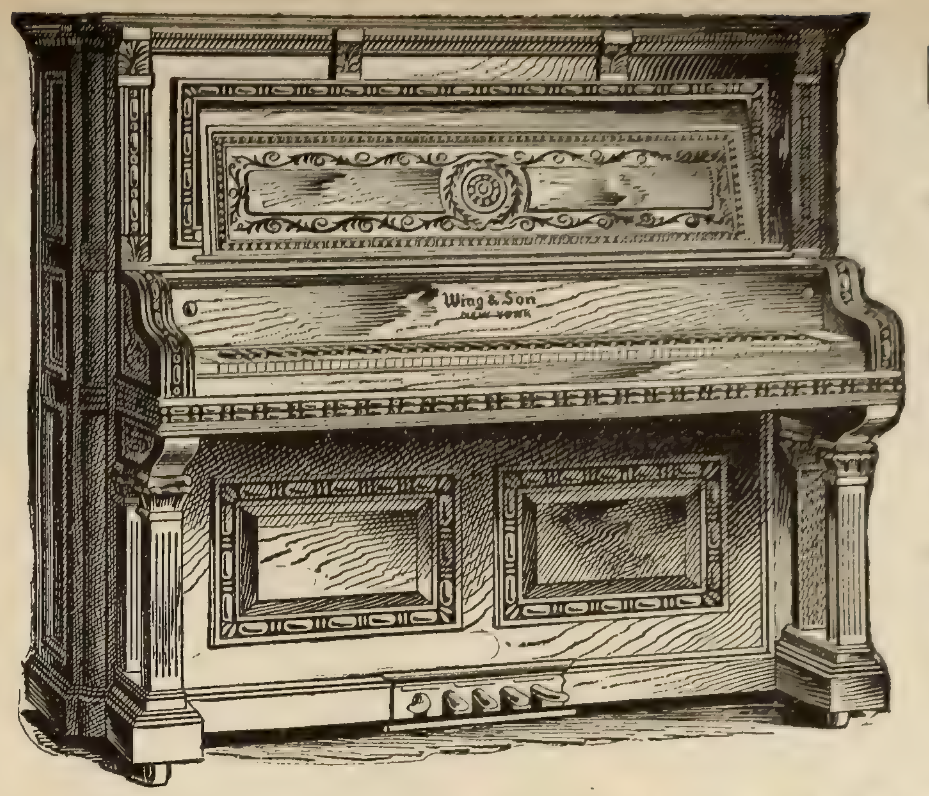
"My fellow Endeavorers, if you would be true heroes and patriots, help the cause of Christ under our own flag, in our own land, through our own home board."

Quiet Hour Thought.

Have I the money to support a home missionary of my own? If not, and if I ever have enough, will I be willing to do this?

DAILY READINGS.

M	Driven from home.	Acts 8:1-4.
T.	Brave unto death.	Acts 6:8-15.
W.	Imprisoned.	Acts 12:1-9.
T.	Beaten.	Acts 5:33-42.
F.	Let down in a basket.	Acts 9:23-30.
S.	A missionary patriot.	Ezra 10:6-14.
S.	Heroes of home missions: what they teach us.	Jer. 1:7-19.



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MARRIAGES.

SNIDER—TURNER—Married at the Christian parsonage, Atlantic, Iowa, Feb. 15, 1905, Emma Snider, of Griswold, Iowa, and Mollie Turner, of Brewster, Kan.

W. B Crewdson.

◆ ◆

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

DOWNS.

Caroline Sandrige was born in Albermarle county, Virginia, in April, 1826. On December 8, 1844, she was married to James Downs. They were permitted to live together for half a century, less one year. Their journey together was long and eventful. Twelve children were born to them, six of whom are still living. The years of married life of Brother and Sister Downs were busy, useful and happy ones. They were eminently successful in material things, but were rich in spiritual things as well. For many years their house was the preacher's home. The welfare of the church of Christ was dear to their hearts. No one who, for years past, knew the family will fail to remember Brother Downs as one who gave freely of time, means, and counsel for the good of the church. He was long an officer of and very prominent in the church, and was identified with all her enterprises. His instructive talks at the communion table will be long remembered by the writer.

In January, 1894, Brother Downs passed "over the river" and Sister Downs was left behind for a little while. She maintained her home till within two years of her death. There she loved to have her children and her friends visit with her. She loved to serve others, but shrank from being a care to others. She fell asleep on Jan. 16, 1905. She was tenderly cared for in her last days by her children, to whom she had for so long given unselfish service. She lived 79 years, less about three months She was a Christian over sixty years. She died strong in her faith in Christ. She will be sadly missed by the church at Houstonia, where for so long she held her membership. Her children will miss her most, of course. But enriched by her teaching and example they will surely hold out faithful to the end and meet their sainted mother in the Father's house of many mansions.

> "Mourn not the dead who calmly lie
> By God's own hand composed to rest;
> For hark! A voice from yonder sky
> Proclaims them blest—supremely blest.
> With them the toil and strife are o'er;
> Their labors end, their sorrows cease;
> For they have gained the blissful shore
> Where dwells serene eternal peace."

Edmund Wilkes.

California, Mo., Feb. 1.

HUBBELL.

At his home in western Iowa, Jan. 28, 1905, M. B. Hubbell, age 77 years, 8 months, 11 days. His remains were brought to Atlantic (his old home) and the funeral service was conducted at the Christian church Jan. 31, after which we laid him away with his wife who had preceded him to the other world. He leaves nine children to mourn his death.

W. B. Crewdson.

McGILL.

On Jan. 27, 1905, Mary F McGill, wife of Bro. S. S. McGill, pastor of the Christian church at Dodge City, Kan., went to her eternal home. Sister McGill was born Sept. 30, 1865, in Harrison Co. Mary F. Scott was married to Brother McGill, May 26, 1884. Of this union were born three children, who, with the husband, one sister and a host of friends, remain to mourn her loss. In her girlhood days she was a faithful attendant of the Bible school, and at the age of 21 united with the church of Christ, and has lived a consecrated Christian life. The funeral sermon was preached at Dodge City by Elder J. Riley Middleton, of Lewis, Kan., in the presence of a large audience of friends and neighbors. We laid her body to rest in a beautiful cemetery, two miles west of the city. She left this earth 'mid wintry blasts to awake in a clime where flowers bloom. To our beloved sister, we only say "good-by" as a prelude to the "good-morning" salute on that heavenly shore.

J. R. M.

MORRIS.

E. M. Morris was born in Buchanan county, Mo., Aug. 2, 1842, and died at Billings, Mo., Jan. 18, 1905. His parents came from Virginia, and were pioneers of western Missouri, settling in the vicinity of St. Joseph when that city was only a trading post for the Indians on the, then, frontier, and the great trading mart, Kansas City, was unthought of. Reared on the frontier, where the facilities for obtaining an education were so meager, he had only the advantages that the common schools of the time afforded. When a boy he went to live with a childless uncle in Franklin county, Mo., where he resided when the call to arms came in 1861. Having had the love of country deeply instilled into his nature by his father, who was a Methodist preacher, he enlisted in the union army in the spring of 1861, a boy of 18. Entering as a private, his natural ability as a leader of men soon asserted itself and his promotion was rapid, from private to corporal, from corporal to sergeant, from sergeant to lieutenant and then captain, in which position he served throughout the greater part of the war, being captain of a company in the 6th Mo. cavalry. He saw hard service in the southwest during the four bloody years. He was a brave soldier and served his country well.

When the war was over he returned to Franklin county, Mo., where he soon united in marriage to Miss Susan Clark, and soon thereafter moved to Franklin county, Kansas, where he bought land and engaged in farming and was prosperous, but the failure of his wife's health induced him to sell his farm and return to Missouri. The death of his wife soon followed. In the fall of 1868 he again moved west, this time settling in Greene county, Mo., and engaged in the mercantile business at Little York, from which place he removed to Billings, with the coming of the railroad, in 1870, where he opened the first business house erected in the town, and where he continued to be a leading business man until a disastrous fire in 1888 caused him to retire from the business. Two children gladdened the home of himself and his first wife, the elder of whom is now Mrs. Alonzo Turner, of Billings, at whose home he passed the last few months of his life, and where he died. The younger one soon followed her mother to the spirit world. Brother Morris was married again in 1868, to Miss Maggie Dye, at Little York, who died in 1873, leaving him a second time a widower with two small children, a boy and girl, while yet a young man. In 1874 he married Miss Hattie Nall, who with eight children, the fruit of their union, survives him. After the fire referred to above, in which the store in Billings was destroyed, he was postmaster in that town for one term, when he again engaged in farming in Christian county, where he remained until the spring of 1904, when he sold his farm and removed to Seattle, Wash., whither several of his children had preceded him. The climate of that country did not agree with him, and in October last his physician advised him to return to Missouri, which he did at once, but the seeds of disease had already taken too deep root, and the end came much sooner than the anxious relatives and friends expected.

While Brother Morris had many noble traits of character, and was a prince among men, we love now to think of his religious life and character. He was converted under the preaching of Bro. J. H. Garrison in 1873, and at once threw his wonderful energy into the work of the church, and from that time forward was a power in the councils of the brotherhood in southwest Missouri. Though not a preacher in the common acceptation of the word, he did often preach very acceptably both privately and in the pulpit. The writer knew him long and intimately, having been associated with him in business for a period of thirteen years, and counts it one of the great privileges of life to have known and associated with him as a friend and brother. In the Christian church at Billings, Jan. 20, Bro. W. B. Cochran, an old friend of the family, preached the funeral discourse to a large concourse of his old-time friends and neighbors, after which his remains were tenderly borne to their last resting place in Rose Hill cemetery. We pass by his faults and remember only the good. *Requiescat.*

C. B. Swift.

Galena, Mo., Jan. 30, 1905.

[The editor knew Brother Morris well and esteemed him highly. We tender our sympathy to his bereaved family.—Editor.]

WOODS.

Another shadow has fallen over the little congregation at Bowling Green, Fla. On Jan. 23, Brother Jones received a telegram from Clear Water, stating that our dearly beloved brother and elder, Dr. S. R. Woods, had passed in behind "the veil." The next day we met Sister Woods and some dear friends who accompanied her, at the station, to take charge of the body, which we carried to the church, where Brother Longdon delivered a very appropriate discourse, after which, according to his request, the Masons took charge of the body, and with tender hands and sorrowing hearts, placed it beneath the sands of Florida, in the cemetery at Bowling Green. Brother Longdon, no doubt, will send you a fuller notice, but we who have been so intimately associated with him all these latter years, think it very fitting that we at least make an attempt to express our appreciation of him as a teacher, as an elder, and as a very dearly beloved brother, true and faithful in small as well as great matters. He has been the life and stay of this congregation from the date of his identification with it, down to the day of his death. He has left us for a season several times, but we had consolation in that we looked for his return, but now our consolation must be in the fact that he has left us a noble life to imitate, and wait with patience until we too are called to come up higher. He leaves a noble, faithful wife, for whom our hearts are made to bleed when we think of how lonely she will be, besides a host of warm-hearted friends; in fact if he had any enemies anywhere, they were only such as would be enemies to all that is true, good, righteous and lovely. So after all our sorrows are swallowed up by our consolation victory; for we do not have to wait for "the dawning of the morning" to know that the friendship of our fellow mortals may be, and often is, true, strong, sweet and everlasting, for we have the sweet and ever abiding consolation of knowing that even death itself cannot sever the links that bind us together in the love of Christ our Savior. Yet a little while and we too shall fall asleep, only to awake "where the mists have cleared away."

D. D. McLean.

Bowling Green, Fla.

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Family Circle

LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XX.

A HAPPY SURPRISE—THE FIRST TEA.

"Rochester, N. Y., June ———.

"My dear Lloyd:—Doubtless this epistle will be a surprise. In our correspondence, heretofore, I have, with considerable effort, avoided references to my growing conviction that the misunderstood position you occupy is right. But the time has come for me, likewise, to renounce denominationalism; and at the same time to ask your advice as to my future course.

"My resignation is now in the hands of the official board, and next Sunday it will be announced to the congregation. The battle began three years ago in Burlington. At times I have tried to believe that you were fanatical and have even prayed that you might be led to again see and accept the orthodox interpretation of the scriptures. But my study of the New Testament has persistently condemned my prayers. Whenever I open the book for a text, no matter what the theme I wish to sermonize, I invariably stumble upon statements that suggest the lack of harmony which exists between the church of the first century and the multiplied denominations of to-day. Unable to endure the strain longer, I have decided to cut loose from the ——— church, and to stand squarely by the scriptures—let them lead where they may. The truth is, upon one point I have never been in perfect harmony with my denomination. Not feeling satisfied with my baptism, I was immersed about three years before I entered college. This, I presume, will be surprising news. I have kept it from my most intimate friends—did not tell my wife about it until quite recently! Nevertheless, the fact that I have secretly believed one thing and openly sanctioned and practiced another has annoyed me a great deal. Now, Lloyd, what am I to do? I have a family to support, no money laid by, and no reputation, like yours, to lean upon.

"But I must close. It seems a long time since we saw each other—indeed, I have been puzzled, and so have Landys and Libscom, at your constant refusal to join us on our summer outings. I am glad you are recovering from the strange affliction which befell you last winter.

"Hoping to hear from you soon and wishing you well, I am, as ever,

"Yours,
"Warren."

This letter, written before its author had heard of the latest sensation in Providence and received on Saturday, was the first of the many communications to receive Mr. Baxendale's attention Monday morning. Reading it again and studiously contemplating its contents for a while, he gave a sigh of relief that indicated a careful and final conclusion, and addressed his friend as follows:

"Providence, R I., June ———

"My Dear Warren:—Yours received Saturday. Owing to recent important events, it had to be laid on the table. I have dozens of communications to answer, but yours has the "right of way." I am very much gratified to know that you have read yourself out of denominationalism. I have purposely avoided meeting you, because I feared that keeping company with a "heretic" might, in some way, involve you—hence my refusal to go on the annual outing of the "Old Guard." Now that the conditions have been so unexpectedly changed, I hope to renew the sacred associations and enjoy the old-time summer pleasures—you, too, are a "heretic"! And as for Landys and Libscom, they have nothing at stake. To my great surprise and delight, the Poplar Square church has discarded denominationalism and recalled me to the pastorate. There was some opposition, but the majority in favor of the change was overwhelming, and I felt it my duty to acquiesce. I presume you have, ere this, seen by the papers that the Poplar Square church has been read out of the denomination—strange that it should have been expelled after it had already withdrawn! The church will hold a meeting on Thursday of this week to effect the new organization. By the way, that bit of ancient history in your life surprised me, and it has likewise put me to thinking. The subject of baptism, except in its design, had not, hitherto, claimed my attention.

"I note what you say about your future, and think I can relieve your anxiety, for the present at least. If you are willing to come, perhaps I may be able to induce Poplar Square to call you as associate pastor. Or, if such a thing seems impossible, you can live in Providence anyway—doing what you can to advance the interests of the church. I will cheerfully share my salary with you.

"Wire me your decision in the matter immediately upon receipt of this, as I shall have to be advised by Thursday.

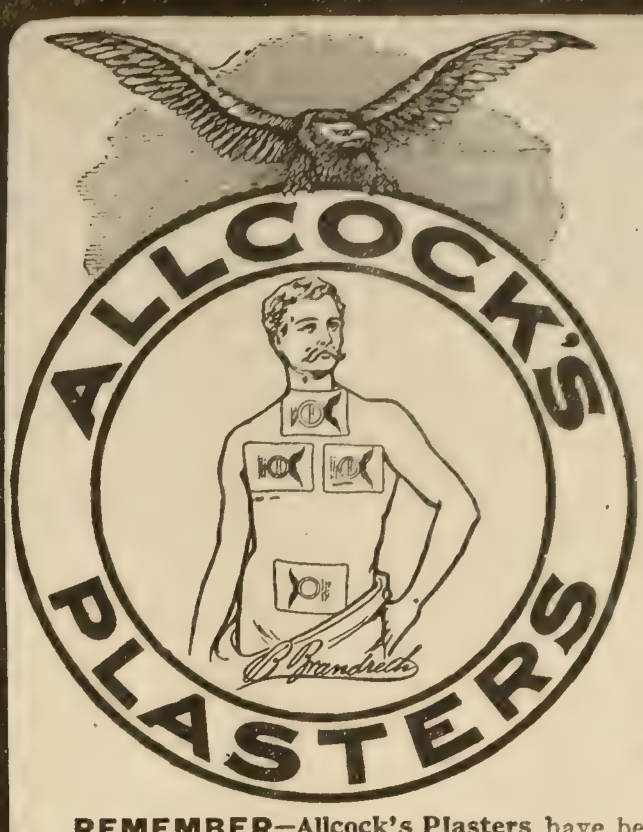
"Yours as of yore,
"Lloyd."

After a busy day—devoted to correspondence, plans for the new work, and a few special calls—Mr. Baxendale joined Mr. Randolph at the bank and accompanied him home.

At the tea table, Alma remarked that her father had neglected to tell her they were to have company, and added that they would all have to take "little bites." Her father answered that, owing to the responsibility of looking after the new pastor and getting him started, he had forgotten to mention the fact that they were to have the distinguished honor of giving him the first cup of tea. Whereupon, the preacher said, with a hearty smile: "Really, this conversation is alarming! Since the service, yesterday, I have been too busy to eat. The truth is, I have been so absorbed by surprising events, of late, that my appetite has not been in evidence. Unfortunately, however, it has reasserted itself and commands that my actions upon the present occasion shall not be tempered with mercy!"

As Alma sat at the head of the table, presiding, with easy grace and dignity, in her mother's stead, Cupid stood upon her shoulder and renewed his target practice—sending each arrow home to the center of Mr. Baxendale's heart.

When the meal was concluded, Mr. Randolph consulted his watch, remarked



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As a Trial Offer we will for 10 cts. mail 5 Pkts. Giant **Pansies, Snow White, Coal Black, Cardinal Red, Pure Yellow, Azure Blue;** also

Five Pkts. **New Giant Sweet Peas** for **10 cts.,** White, Pink, Scarlet, Blue, Yellow; also

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JOHN LEWIS CHILDS, Floral Park, N.Y.

that it was later than he had thought, excused himself, and went to have "Old Ned hooked up," telling the preacher that he could remain at the table and finish the scraps!

"Mr. Baxendale," said Alma, when her father had left the room, "if dear mother could be here now, it would seem like old times." The tears rolled over her flushed cheeks, while in her countenance there was a sweet blending of love for the living and sorrow for the dead.

"Yes," replied Mr. Baxendale, tenderly, "your mother was one of the most beautiful and congenial of women, and to have her with us again—especially in our new work—would, indeed, be a pleasure."

"She was so disappointed—almost heartbroken—over your resignation," continued Alma. "It certainly is sad to think she is not here to enjoy the happy turn affairs have taken."

"Perhaps," rejoined the minister, "she does rejoice with us. We do not know just how the departed are situated—it is all a matter of conjecture—but, somehow, I derive great consolation from the thought that our loved ones, who have preceded us to the other world, are cognizant of our movements, and that they continue to sympathize and rejoice with us."

While they thus conversed for a few minutes—all too brief for both—Mr. Baxendale realized, as never before, that he was in love with Alma, almost to the point of distraction. For preachers are human and can be distracted as well as others of the same race. He wondered if she could really care for him and felt that he must, then and there, pour forth in her ears the surging passion of his heart; but the proprieties of the occasion forbade it.

When Mr. Randolph, his guest, and "Old Ned" disappeared around the corner, Alma sought the north veranda hammock and indulged her thoughts of Mr. Baxendale, letting them have free course. She hoped they would not be gone long and that he would remain on the porch and talk until late, after their return. She recalled the last evening he had spent with them, before that fatal Sunday; and, remembering his enjoyment of the cherries, resolved that she would have the same treat for him again. And when her father returned alone, saying the drive, added to Mr. Baxendale's multiplied exertions of the last few days, had given him a severe headache and that he had taken him home, she keenly felt the disappointment. She kept it concealed, however, and Mr. Randolph innocently took the plate, prepared for another, and ate the fruit as though he thought it had been selected and arranged especially for himself.

(TO BE CONTINUED.)

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free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the CHRISTIAN-EVANGELIST will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

A Song That is Converting Its Thousands.

Charles M. Alexander, of Chicago, is regarded as one of the most successful singing evangelists in the world to-day; Sankey's mantle has evidently fallen upon him. For this reason he was chosen to go with Dr. Torrey on his recent tour around the world. One of his most effective solos is "Tell Mother I'll be There," by Chas. M. Fillmore, one of our preachers in Ohio. On his return from his circuit of the globe he wrote a letter to the author, giving the following incidents concerning the use of the song:

I shall begin by telling you how I first came to use it: A friend of mine cut it out of a little magazine and sent it to me to put in my scrap-book, saying he believed it would be a song to touch the hearts of men. I put it in my scrap-book, but did not use it for a year, and often looked at it, wondering if the space in my scrapbook was not wasted where it was pasted. But one night in Newton, Kan., I was called upon quickly to sing a solo. I had sung most of my effective solos and thought I might as well try "Tell Mother I'll be There" to see what effect it would have. It was a railroad town, and a large number of men came to Christ that night. After the meeting was over one of the most influential, and the biggest engineer who ran into Newton, came up and took me by the hand and said, "I am glad you sang 'Tell Mother I'll be There.' No preaching nor praying nor anything else touched my heart, but when you sang that song I thought of the promise I had made my dear old mother who is in heaven, and it brought me." He said, "Keep on singing it and I will bring the boys out, and we will bring them to Christ." He said, "Sing it every night," and we did sing it every night. We sang song after song and would run on into the chorus of "Tell Mother I'll be There" during the after meeting, and it proved one of the most effective songs in our great meeting. I came on to Cedar Falls, Ia., and sang it in the great State Normal school to about 1,200 teachers to see what impression it would make upon them. It melted them like wax. So I thought I would better take it to Australia with me—I was just getting ready to go—and I did. I sang it in the great Melbourne town hall to about 3,000 men at a noon meeting one day. Before singing it I told them that when President McKinley was in office his mother lay dying. She sent for him to come to see her. He hired a special car and telegraphed her the title of that song—"Tell Mother I'll be There." Now, I said, how many of you men have a mother in heaven, whether you are Christians or not? I want to know. Hands up! And the hands went up by the hundreds all over the audience. Then when the song came it carried everything with it, although I was in the poorest voice I had been at any time during the series of meetings. A man wrote a column and a half editorial upon that incident and the singing of the song. From that time on, the song was requested everywhere we went.

One of the most striking incidents I have, was told me by a prominent railroad man on the train as I went from Melbourne to Sidney about three months after our Melbourne meetings. He was over to visit a cousin's family who had all been brought to Christ during the meetings except one son about 22 years of age, a fine young fellow, who had proved up to that week to be unreachable, but they were all gathered in the parlor around the piano, singing. They had sung a few verses of "Tell Mother I'll be There," when this young fellow asked them to stop, and requested his sister to play the accompaniment for him while he went over and stood under the portrait of his old mother who had gone to heaven two years before. He said, "This is my confession," and he sang, "Tell Mother I'll be There," then turned around and told them he had settled it! He had given his heart to God! He was going to heaven to meet his mother!

I have often used the song in this way—I would sing "Where is My Wandering Boy To-Night?" straight through one verse, and at the close of the verse have the choir strike up in the same key, "Tell Mother I'll be There." Then I would sing another verse of "Where is My Wandering Boy To-Night?" and the choir came in after the chorus with the chorus of "Tell Mother I'll be There." You can see how effective that would be. The first night we used it I heard of a very wicked young man being brought to Christ.

I am delighted with the song. It has been used to the salvation of hundreds, I believe, during our tour around the world. If you have any more good music that you think I could use, I should be glad to have it, and appreciate it.

Yours most cordially,
CHAS. M. ALEXANDER.

This song is published by the Fillmore Bros. Co., Cincinnati, O.

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—the standard after 49 years' test. They always produce the largest and surest crops. All dealers sell them. Our **1905 Seed Annual** free on request.

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Have You Asthma in Any Form?

Medical Science at last reports a positive cure for Asthma in every form in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous, therefore this remedy is of the most vital interest to Asthmatic sufferers.

Mr. Thos. Phillips, No. 267 Middle St., **Pawtucket, R. I.**, writes May 9th, I thank God and the Kola Importing Co., for my cure of Asthma after I had given up hopes of getting cured. **Mrs. Maggie Gardner**, of Ackworth, Iowa, writes May 6th, suffered for several years with Asthma and could get no relief, but the Kola Compound permanently cured me. **Mr. C. J. Case**, Johnsonville, N. Y., writes May 5th, the Kola Compound proved a Godsend to me, as it cured me of Asthma in the worst form, and I had suffered with it from childhood. **Mr. E. Aldrich**, 391 Mill St., **Poughkeepsie, N. Y.**, a prominent citizen, writes, my son suffered with Asthma for seven years. Doctors could do nothing for him, and to save his life advised me to take him to Denver, Colo. A friend advised me to try Himalya and it completely cured him. Hundreds of similar letters have been received by the Importers, copies of which they will be glad to send you.

To prove beyond a doubt its wonderful curative power, the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the CHRISTIAN-EVANGELIST who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

"Dandy" Men of Landaur, Himalaya Mountains.

By E. C. Davis.

Excepting rikshaws, no carriages are seen on these mountains above Rajpur. People travel on foot, horseback or in "dandies." These are a sort of chair provided with curved poles like a canoe frame. A cross pole at each end like a neck yoke completes the outfit. There is room in the dandy for one person, sometimes also a small seat for a child. This chair, or dandy, is carried by two pairs of men who place the ends of the poles on their shoulders, one man walking slightly ahead of the other, which gives a fore and aft position to the poles and affords the purchase on the shoulder. For long journeys two extra men are taken to relieve four regular carriers and each man receives about 12 cents a day.

For short trips of a mile or two, as for calls or church-going, and the return trip, four cents per man is the common wage. Another sort of dandy is for children, or light people. It is shaped quite like a canvas canoe, with which many American boys and girls are familiar, and the protruding bows at each end rest directly upon the men's shoulders without the cross pole. This is called a "durrie" dandy, from the stout "durrie" or cotton rug which forms the bottom of the canoe-like chair. Two men only are necessary to carry it. Churches provide themselves with dandy sheds instead of places for horses or carriages.

During time of service the number of dandy men outside the church is sometimes equal to half the congregation inside.

These men are mostly Hindoos who come out from their remote homes in the mountains to find work during the vacation season in a European station like Landaur, Mussoorie. They speak a mountain dialect of their own which is based on Sanscrit, but they understand Hindi and some Urdu. Unless given clothing or some uniform they are usually scantily clad. They wear a cotton skull cap instead of the big turban so common on the plains. Many of them carry flint and steel. For tinder they use the downy fibre from the backs of certain leaves, which they deftly strip off and dry in hot ashes. Their pipe, made of a green leaf rolled up like a tiny funnel, is a curiosity despite its odor. The pipe is not put to the mouth. The smoke is drawn in a peculiar way through the hands. One pipe is enough for a dozen men or more and is passed from hand to hand. These men assembled in such numbers at church time present an opportunity to evangelize the heathen at our doors. This season the Christian Endeavor society has had a committee to provide speakers to preach and talk to these dandy men. Dr. Martha Smith, of our mission, from Mahoba, has been the mainstay of this work. Though not able to speak to them, she has bound up their bruises and treated their sicknesses and hopes next year to visit one of their chief villages in the mountains. Though I have not been the chief speaker always, I have found much pleasure in helping in this work among these men, and I have many friends among them. They listen attentively and, in some cases, at least, thoughtfully, and have come to feel that we are their friends and care for their welfare.

While speaking of idol worship two weeks ago, this keen and deplorable reply came from one of them: "But in the church on the hill there are idols; we have seen them." And 'tis even so, in the Roman Catholic church. What could we say to make them understand, except that God forbids all such things and their worship.

They think all white people are Christians and often ask why some sahibs (white men) underpay them and oppress them. The question brings up afresh the deplorable fact of heathen-civilized hindrances which have accompanied the messengers of the gospel to China, New Hebrides, the Philippines and India.

Similar work among dandy men is being carried on by an energetic pastor who conducts a campaign among the men at the theater and rink in Mussoorie. Missions have been undertaken also in the capital of Tirhi, a native state in the hills, but with only indifferent success. Two independent workers are now engaged in tramping the lonely mountain paths and hunting out villages and preaching the gospel to these harmless, yet ignorant and lost, men. One of these men is a native who supports himself, when not touring, by carpentering. He preaches because of his devotion and love for his Master and fellow men.

The other worker is a consecrated Englishman who depends for his support on free will offerings of friends at home. He has been in India for about fifteen years and has lived as a native. He was discovered by one of our C. W. B. M. missionaries last year and holds the views of the current reformation. Some of us want to see him and his work taken on by our mission. His support is precarious and he is too good a man to be lost to our work.

Our holiday and study time is past. We soon go down to our station to resume the building of the Ohio mission in the Hamirpur district.

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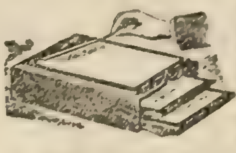

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*

Miss Weston and the Grog-Tub.

Miss Weston, the great friend of our blue-jackets, found herself one day on board H. M. S. Topaze, by kind permission of the commander. After giving a temperance address she wanted to take pledges, and looking around, and seeing, as she supposed, a beer-tub, with its bright, polished bands, standing near, she asked if she might be allowed to use it as a table. "Certainly," said the commander, with a smile, "but it's the first time it has been put to such a use. Now, men, a couple of hands to roll out the grog-tub." Amidst cheers and laughter, it was rolled out, and a capital table it made, and more than 60 names were enrolled. One young sailor, after he had laid down the pen, significantly rapped the tub with his knuckles, and said, "There goes a nail in your coffin, old fellow." Running his eye down the list, the commander significantly added, "Sixty-odd nails to-day; if they all hold firm, I won't give much for the old grog-tub's life."

Girls Dislike Housework.

Factories are overwhelmed with applicants for work, sweat shops flourish on cheap and abundant labor, department stores turn away thousands of would-be salesgirls, typewriters are legion, there are more teachers than there are places, and the cry of the unemployed is often heard in the land. Yet households are broken up, cafes glitter, restaurants issue cheap meal tickets, boarding-houses multiply, and the American home is yearly growing less, because the American housekeeper cannot obtain willing and competent service. In factories are girls who would rather cook, in shops women who would make good housekeepers, hundreds of typewriters are reeling off badly spelled words who would make creditable waitresses, and many are teaching school who should be doing anything else in the world. The Woman's Educational and Industrial Union of Boston made a systematic effort to attract the workers in shops and factories to domestic service, but with signal failure. From 564 women who were asked to consider housework, only thirty-six applied, and these were not altogether satisfactory. Their dislike for the work is frankly stated to be on account of the long hours, no evenings for themselves, the isolation from other workers, and the social stigma that attaches to the occupation.—*Jane Seymour Klink, in the February Atlantic.*

* *

The New Cure for Kidney and Bladder Diseases, Rheumatism, Etc.

As stated in our last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs.

The President of the Suffolk Hospital, Boston, states that Alkavis was tested in the hospital on chronic cases of Bladder and Rheumatic trouble. It cured when old and established compounds wholly failed, and our good words are at your disposal, for all should know of the good accomplished by its use. **Dr. W. H. Hawley, Physician and Surgeon, Penn Yan, N. Y.**, writes: "I have used Alkavis myself and in my practice with satisfactory results." Similar testimony to this wonderful new remedy comes from numbers of others, including many ladies suffering from disorders peculiar to womanhood.

The Church Kidney Cure Company, of New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of the Christian-Evangelist who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the Company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404 Fourth Avenue, New York.

With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE FIRST NIGHT.

Before nightfall the three carpets were down, and the Woodney furniture was all under cover. Most of the things were still unpacked, but the folding-beds were ready for their occupants. That of Mr. and Mrs. Woodney was in the middle room, while the one claimed by Mace and her grandmother stood near the scarred organ in the dark back room—that is to say, the parlor. It did not look very much like a folding bed when it was closed, and by means of putting vases and books and a gilded paper-weight on the top (all of which had to be removed each night) the deception was carried still farther, and while it did not look much like a bed, it did not look like anything else. All were standing in the backyard having the utmost difficulty in getting rid of the Tumbletons—not because the Tumbletons desired to stay, but because they did not understand how to leave a place when they had reached it—when it was remembered that there was no coal oil in the house.

"Now, I'll tell you," said Mr. Tumbleton, "the store closes at supper-time, but they won't be no trouble about it. When I hain't got what I want I borrows. It saves time and then many a time, you know, it would be inconvenient to buy, not to say impossible, when to borrow is always right to your hand."

This was heard by Bob Enderthorpe who had plunged out of his house into the adjacent yard, and was walking about under his apple trees. "Do you want some coal oil for to-night?" he asked eagerly. "Let me run and get some."

"No," said Mace, hastily, "we don't want any."

Her tone was so final, that Bob flushed with mortification at this second repulse, and her mother gave her a reproving look. "We are all so tired," her father spoke up, "that we shall go to rest early, but we appreciate your kindness."

Bob knew Mace didn't appreciate it, and he went away to the apple trees on the other side of the house. He couldn't help being awkward and ungainly and homely, any more than Mace could help being dainty and well-formed, and pleasant to look upon.

"Mace," said Mrs. Woodney, "I'm surprised at your speaking so to the boy. I know he let your organ slip—"

"It isn't that," said Mace, her eyes flashing. "His father stole the sheep, and I don't want to have anything to do with a boy whose father steals sheep."

"Well, I'll be going," Mr. Tumbleton announced. "I'll send A back with the dog." And this time he really went.

"What dog does he mean?" demanded the grandmother in surprise, when he was out of hearing.

"I'm afraid to sleep in the house with only a stone to keep the back door shut—I mean the parlor door," said Mrs. Woodney. "So Mr. Tumbleton offered to chain his dog there for to-night, and he will sell it to us for five dollars. He says it is a splendid watch dog, and I think it would be a good thing to train it so it could lead Mr. Woodney about while Mace is at school. But what sheep was it Mr. Enderthorpe stole, Mace, and how did you know about it?"

"It was Mr. Tumbleton's pet sheep," said Mace, her face still flushed with anger because Bob had dared to obtrude his presence upon them again. "Mr. Tumbleton told us all about it."

"I suppose I wasn't listening," said her mother, dreamily. "In fact, I am thinking about writing a book. I imagine it wouldn't be difficult if I once went at it."

"I do hope, Geraldine," said her mother-in-law earnestly, "that you won't begin it till the house is in order." Presently A was seen, leading a dog by an iron chain, or rather to speak literally, holding him back with all his strength. The dog was an immense St. Bernard, as large as a calf, and apparently as savage as a tiger. He had detected an odor about the Woodneys different from that which distinguished the old settlers of the village, and he strained every leg to dash upon them. The last few yards of the progress, he might be said to drag A after him on a run, which the entire weight of the oldest Tumbleton could not check. However, before the dust and leaves tossed in air by this rush, had reached the rear door, the Woodneys were all safe inside.

"What must I do with him?" A called through the closed door.

"Take him away!" cried the older Mrs. Woodney with more shrillness than her placid tones usually displayed.

"He won't go away," shouted A. "He likes to stay here." The dog was, in fact, clawing furiously at the door. "I'll just fasten him up here for the night. When you speak to him, call him 'Pup.'"

Mr. Woodney, who had not known of his wife's scheme regarding the door, endeavored to remonstrate, but the barking of the dog, and the hammering of the young master drowned his voice. "He can't hear you, papa," said Mace in distress, "and I do so want him to take it away! You must climb up to that little window and speak to him. I'll get you a chair."

"I do not think," said her mother, "that one could reach our parlor window from a chair. It is much too high."

"I will put a box on the chair." She did so. "Now, papa, do be careful."

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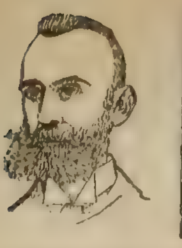

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The Editor of the CHRISTIAN-EVANGELIST knows of his personal knowledge a number of persons who were severely afflicted with rectal troubles whom Dr. Smith has cured. He is personally acquainted with the Doctor, and has no hesitation in commending any sufferer thus afflicted to him.

Her father, feeling his way cautiously, ascended. He opened the window upon its hinges and thrust his head outside, which was a signal for terrific barking and frantic leaps. He called to A, but there was no reply. "I fear he has gone home," he said. "Mace, you come up and see. Be eyes for me, dear." He climbed down, and Mace climbed up. "Oh, he is gone!" she cried. "Nothing is here but the dog."

"Well, my dear," said Mr. Woodney, cheerfully, "just say 'Pup' to him, and let's go to bed before it gets too dark for the rest of you to see." As it was fast growing night, this advice was acted upon, and soon after, the folding beds were showing what they were made for. Mace always slept with her grandmother, and sometimes, before they fell asleep, it was their custom to review the events of the day.

"I am sorry I grew so angry," said Mace, "but after all, my organ is ruined, and it was all his fault. And he is nothing but a sheepstealer's son after all. And his red hair and big mouth and staring eyes and the way he stumbled and fell around just made me worse than I might have been. And you know, grandmother, even if I wasn't right to be so out of humor, a Woodney couldn't apologize to a person like that Bob Enderthorpe."

The old lady cleared her throat and did not answer at once. "It is proper to keep up the family," she said at last, "but one should always hold up the best end of it. And do you not feel, my dear, that when you show your temper to an inferior, you give him a chance to prove himself your superior?"

"No, indeed!" said Mace emphatically.

"Nevertheless, Mace, that is the truth. The young man was really not to blame, for it was Mr. Tumbleton who dropped the organ. You were unjust to him and his forbearance in not scolding back, and afterwards his magnanimity in offering to lend you coal oil, gave him the chance I spoke of."

"I cannot feel" said Mace hotly, "that a person like that is superior to me. But I shall never speak to him again, and in that way I will be safe."

In the meantime, the huge St. Bernard had fallen into a groove, as it were, and seemed unable to get out. That is to say, he had begun to bark thus—"*Boof! boof!*" at an interval of about five seconds. It came as regularly as the ticking of a clock. His tone was harsh and distressingly loud, showing that he quivered from nose to tail at each explosion. It was impossible to sleep, and as soon as Mace stopped talking she felt herself waiting for the next bark with shrinking dread. Each terrific "*Boof!*" seemed to pierce her nerves. The night wore on, but "Pup" appeared as fresh as at the beginning.

"What *shall* we do?" cried the grandmother as the clock ceased striking twelve.

"Let us get up," called Mr. Woodney from the middle room. "We can't sleep—and we might go for Mr. Tumbleton and have him take the dog away, It is true a robber might come in, but I am sure he would receive a hearty welcome, if we could get rid of our faithful guard."

At that moment, there was a knocking on the front door. "There is some one at the kitchen!" exclaimed Mrs. Woodney. "We must keep in the habit of calling the front room the kitchen and the back room the parlor, till we have it by heart."

The knocking came again, and Pup burst into a furious storm of canine vituperation. Mr. Woodney hastened from bed, and being blind, passed into the next room without hesitation. It was intensely dark, but he did not pause. However, as the house was almost new to him, he mistook the direction and fell to the floor with a groan, causing the house to shake.

"Oh, what is it?" cried his wife.

"The pump, dear," called Mr. Woodney. "Is there somebody at the door? Pray knock again, so I can find the door."

"Mr. Woodney," came a timid voice from outside, "my mother is real sick. Will you please have your dog to quit his barking?"

"Where is your mother?" asked Mr. Woodney, crawling out from under the pump.

"We live next door, I am Bob Enderthorpe."

"I will join you as soon as I have dressed," said the other, "and we will see what can be done."

(TO BE CONTINUED.)

* *

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(*Continued from page 218.*)

intendency of Bro. E. E. Hershey.—Mrs. H. A. Wheeldon.

NEW MEXICO.

Roswell, Feb. 6.—Bro. Granville Jones, of Texas, assisted us in a three weeks' meeting here, that resulted in 35 additions—26 by confession and baptism. The last week of the meeting was the most disagreeable weather that I have experienced since I came a year ago, but the interest was unflagging, there being three confessions the last night.—C. C. Hill.

NEW YORK.

Niagara Falls.—Five confessions on Feb. 5, the first Lord's day after our revival meeting closed.

New York, Feb. 7.—L. D. Vosburg, of Brewerton, has just closed a meeting with nine additions by confession and baptism. Miss Maude Slingerland, of Sylvania, Pa., did the singing.—S. J. Corey.

Niagara Falls.—Evangelist Ira H. Durfee, of Painesville, Ohio, closed a four weeks' meeting here February 3 with 31 additions to the church: 24 baptized, one from the Baptists and six by letter.—J. A. Wharton.

OHIO.

Dayton, Jan. 30.—Since last report 12 were added to the Central church by confession; nine by letter and statement. In all 33 during January at regular services.—I. J. Cahill.

Marion.—One added Jan. 29. Two added Feb. 5. Work grows nicely.—O. D. Maple.

Cleveland, Miles Ave—Our meeting held with home forces closed on Tuesday evening with 120 additions. A large percentage of these are parents. This is the second meeting held with home forces within a year. We have had 280 additions within the last fourteen months. H. E. Parker was our leader of song and soloist.—T. Alfred Fleming, pastor.

Mansfield, Feb. 9.—We had a really great meeting here. I preached. Prof. T. E. Fitz, of New York City, lead the music. The meeting was so big that it was the main topic of conversation throughout the city. A prominent lawyer—not a member of the church—told me that in the last month there had been more talk about our meeting in his office than there had been about law. We had 105 additions, and seven more last Sunday. Our great building was filled all kinds of weather. The treasurer sent me up a check for $100 to-day as a present and token of appreciation of the good done in the meeting. Among the number who made confession last Sunday were Mr. and Mrs. S. T. Campbell. Mr. Campbell is a grandnephew of Alexander Campbell, and a very fine man in every way. He is a commission merchant of this city and has been a member of the Episcopal church.—Bruce Brown.

East Chesterfield.—The meeting continued 20 days. In all 21 additions—12 baptized. I begin February 4 at Michigantown, Ind.—E. L. Frazier.

Hiram, Feb. 7.—Three have been added at Orwell since last report.—H. E. Beckler.

Coshocton.—Eight have been added since Nov. 1, 1904, at our regular services—four by letter and four by baptism.—J. N. Johnston.

Cleveland, Feb. 3.—The result of the evangelistic campaign is that 64 have been added to the Franklin Circle church—51 by confession and 13 by letter and statement. Of this latter number three came from other religious bodies. In all there have been 300 accessions to our city churches during this campaign.—Edgar D. Jones.

Wilmington, Feb. 10.—I closed a good meeting for Brother E. J. Meacham and his congregation a few days ago. There were 138 additions—about 100 by baptism. Only four or five out of the number were received from the Sunday-school. I have never held a meeting where better preparation had been made by the minister, and where the interest was sustained from beginning to close as was the case in this revival. The minister is an untiring worker, and he has excellent help in the person of Miss Etta Rannals as assistant pastor. It is easy to preach where we have spiritual churches; and it is easy to roll in 100 or 200 where the church has the confidence of the community. I go next to Elyria, where John P. Sala ministers. His letters are full of hope for a good meeting. "Vim, vigor and victory" seems to be his motto. Leonard Daugherty will sing.—James Small.

OKLAHOMA.

Payson, Feb. 6.—The Christian church of Payson was organized July 3, 1904, with 11 members. W. B. Frank was elected elder, and Brethren Williams and Maxwell deacons. On the third Sunday in January of this year J. J. Bunnell and myself began a series of meetings which has resulted in 22 additions—seven by letter and 15 by confession and baptism. The meeting is yet in progress and bids fair for many more precious souls coming into the fold.—J. G. Cansler, pastor.

Henry, Feb. 3.—I have held a 10 days' meeting which resulted in 14 by baptism and one from the Methodists. I expect to hold another meeting soon.—G. W. Rogers.

WASHINGTON.

Rosalia.—W. L. McCollough, pastor, and I have closed a fine meeting in Clarkston, with 24 added and many people taught the word. I am in Rosalia with A. J. Adams.—
—R. L. McHatton.

Walla Walla, Feb. 6.—Fourteen additions in regular work recently: three confessions, one reclaimed, three from Baptists, six by letter, one from Methodists.—Morton Gregory, pastor.

Rosalia, Jan. 30.—The work at this point is doing nicely; three additions the 15th and one the 22d. R. L. McHatton, of Santa Rosa, Cal., is now in a meeting with us. The weather has been disagreeable, but the attendance has been very good. Rev. McConnell is having a very successful meeting at Albion.—A. J. Adams.

Spokane, Feb. 6.—Meeting continues, splendid interest, confessions and baptisms nearly every night for over two weeks. We close Sunday.—B. B. Burton, evangelist, B. E. Utz, pastor.

Waitsburg, Feb. 2.—Our revival meetings are still continuing. There have been 30 additions so far—22 confessions, three by letter and five from other churches. S. G. Griffith, our state evangelist, was with us in January. We are continuing a few evenings.—W. T. Adams.

WEST VIRGINIA.

McMechen, Feb. 2.—Meeting closed here Tuesday night with crowded house, splendid interest and three baptisms. Thirty-nine additions during meeting. Brother Mitchel goes from here to Hopedale, Ohio, to begin meeting there. We look for many more additions here in the near future as a result of Brother Mitchel's great work.—John Mullachy, pastor.

THE
CHRISTIAN-
EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 8. February 23, 1905. $1.50 A Year

A WORLD-MOVEMENT.

NEVER was the presence of Christ among the nations more manifest than to-day. Everywhere there is agitation, overturning, political and religious ferment, and social and industrial unrest. Governmental upheavals in Russia, great revivals in England and Wales, moral and commercial reformation in America, are but the signs that Christ is shaking the nations preparatory to an upward movement. The leaven of Christianity is at work in all lands, pagan and civilized. The Church is being aroused to its obligations to evangelize the whole world as never before. These outward movements referred to are but the preparation of the nations for the missionary and his message. No church that values its own life, and recognizes its true mission, will stand apart from this great world-movement which looks to the universal reign of Christ. The churches of this Reformation are asked to fall into line for an advance movement toward world-wide evangelism on the first Lord's Day in March. Let none but those who have broken faith with Christ, as a Leader, be found wanting when the roll-call of the churches which have responded to this appeal, shall be made. The Master whom we follow is looking down upon us, and expects everyone who calls Him Lord to do his duty. Let those who desire His presence assist in carrying out His last and greatest command.

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J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, Staff Correspondents.

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

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THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. February 23, 1905 No. 8

Current Events.

The Assassination of Sergius.

The Grand Duke Sergius, uncle of the Czar, fell a victim to the bomb of a Russian "reformer," on February 17, in the streets of Moscow. It was a regrettable, but not a surprising incident. Assassination is always a villainous procedure, and it loses none of its criminality when it is directed against one who really deserves ill of his country. Sergius was one of the most potent counselors against reform. He stood for the autocracy and against all of those forward movements which the Russian people have been demanding and upon which, as we believe, the salvation of the nation depends. His death will not help the cause of reform. Perhaps it will not hinder it much either, for political assassination is too common in Russia to produce the reactionary effect against its perpetrators which it would in this country. A very large per cent of the total population of Russia soberly considers assassination an entirely legitimate instrument for carrying on an important political argument such as the present campaign for reform. Grand Duke Sergius was a much hated man. Even more than the Czar he stood as the unbending champion of autocracy. But he was not killed because he was personally unpopular. The bomb was aimed at autocracy; it struck Sergius. Other bombs aimed at the same mark within the past few months have found it in the person of one or another prominent leader. Von Plehve, minister of the interior, and General Bobrikoff, governor-general of Finland, are recent victims. But a bomb thrown at an individual can never, except in the rarest instances, destroy a system. The ominous thing is that there are thousands of people in Russia who believe that this method will be effective if they will only keep it up. So it is morally certain that, unless reforms are granted very promptly—and perhaps even if they are granted—there will be other victims. It is credibly reported that Sergius was forewarned of his fate and even of the exact day of his assassination. The Chicago Tribune publishes a statement that its St. Petersburg correspondent, in a letter written January 30 and received February 16 (the day before the assassination) wrote as follows: "Grand Duke Sergius, a few days ago, received a letter: 'You have twenty-two days to live.' The next day came a letter: 'You have twenty-one days to live.' Then: 'You have twenty days to live.' According to present calculations from to-day, January 30, Sergius has eighteen days to live." From the same informant, whose prognostication in one case proved so tragically accurate, comes the statement that Grand Duke Vladimir is scheduled as the next victim, and that others who are under sentence of death by the revolutionists are Minister De Witte, General Trepoff, Grand Duke Alexis, Dowager Empress Feodorovna, Minister Bouligan and Pobiedonostseff, procurator of the Holy Synod.

* * *

Death of Lew Wallace.

General Lew Wallace died last Wednesday at his home at Crawfordsville, Ind., at the age of seventy-seven years. It is not given to many men to win distinction in so many and so diverse lines of activity. He was soldier, diplomat and author. In the Mexican and Civil wars he served with distinction and when the Spanish war broke out he offered his services in spite of his seventy years, and so serious was he in this offer that he withdrew from a senatorial campaign in which he had fair chances of success. For three years he was governor of New Mexico, then changing his residence from Santa Fe to Constantinople, served through one administration in the difficult post of United States minister to Turkey. His fame as an author rests, of course, upon "Ben-Hur." His first novel, "The Fair God," was never a great success, and his last, "The Prince of India," is believed to have gone far toward driving its publishers into bankruptcy. But between the two came "Ben-Hur," which was both a literary and a financial success in the largest measure. It won for him both fame and fortune. The fact is worth noting that General Wallace was a hard working man rather than a genius. Things did not come easily to him. He was a notably painstaking and laborious writer, and even great success and the promise of large gain could not lure him to haste.

* * *

Cigarette Legislation.

An anti-cigarette bill has passed one house of the Indiana legislature by a very large majority and seems practically certain to pass the other within a few days. The measure makes it unlawful to manufacture, keep, sell, exchange or give away either cigarettes or the materials for making cigarettes. The opponents of the bill have been anxious to introduce an amendment to make the prohibition apply only to minors. There are some things to be said in favor of the amendment, but the convincing argument against it is that a prohibition applying only to minors never has been and never can be effectively enforced. Such laws exist in a number of states, but they have never been more than mild discouragers of cigarette-smoking by boys. A law against keeping them for sale can be much more easily enforced. The discussion incident to the passage of this bill in Indiana has shown a good deal of wholesome sentiment on the subject. It is a grave topic which is not always taken seriously and some very laborious efforts have been made to turn it into a joke. But amid all the facetiousness for which it has given occasion, there has been discovered an overwhelming body of settled convictions that the only safe thing to do with the cigarette is to kill it.

* * *

Some Contrasts.

The man who sometimes tries to see life with the eyes of his neighbor will not fail to derive some benefit from the changed point of view, if he be wise enough to be honest with himself. We are wont to believe that we are about at the top of civilization and surpass the world. But if Americans were to contrast, for instance, the telegraph system as it is handled in the land of John Bull and in our own country we would see that government control of this necessity decreases the toll charges and adds to the efficiency. In other ways, too, the post office department of Great Britian serves better the people than our own department. One can send twice as much first-class matter in England as here for the same price. One can send a registered letter from London to St. Louis for just about half that it costs us to send the same letter from St. Louis to London. Of course in this country there are more risks of robbery and accident and perhaps the extra work is worth the extra charge. Then the British postal savings banks are very largely patronized by the very class of people for whom they were established—the man whose opportunity to save is slight because of small wages. In Great Britian there are 14,362 post office savings banks and 9,403,852 depositors have in them now $730,000,000. The comparison with America can not be complete with the figures at our disposal, but it would seem that while the savings of Americans are three times as great in volume—deposited in regular banks—there are 2,000,000 fewer depositors, with double the population. This would indicate the great value of the post office savings bank. At least one-quarter of the population in Great Britain has a savings bank account, large or small, while in America the proportion is less than one in ten.

◆

A Eulogy on Frances E. Willard.

A marble statue of Frances E. Willard was unveiled in Statuary Hall in the Capitol at Washington on Friday of last week. In that gallery of the greatest characters of the several states, she will stand as one of the representatives of Illinois. On the day of the unveiling, Senator Beveridge delivered a eulogy on the character and work of Miss Willard which was as eloquent and beautiful as it was deserved. He spoke in part as follows:

"From the beginning woman has personified the world's ideals. She was the chosen bride of art before the period of recorded chronicle. All things that minister to mankind's good have, from the very first, by the general judgment, been made feminine—the ships that bear us through storm to port, the seasons that bring variety, surcease of toil and life's renewal, the earth itself, which through all time and in all speech has been the universal mother. The Graces were women and the Muses, too. Always her influence has glorified the world until her beatitude becomes divine in Mary, mother of God.

"And now Illinois, near the very heart of the world's great Republic, and at the dawn of the twentieth century, chooses woman herself as the ideal of that Commonwealth and of this period. For the character of Frances E. Willard is womanhood's apotheosis.

"To make the homes of the millions pure, to render sweet and strong those human relations which constitute the family—this was her mission and her work. And there is no surer method of mankind's upliftment than this, no better way to make a nation noble and enduring. For the hearthstone is the foundation whereon the state is built. The family is the social and the natural unit. Spencer wrote learnedly of 'the individual and the state'—but he wrote words merely. The individual is not the important factor in nature or the nation. Nature abhors the individual and destroys him. And so by this deep reasoning of nature itself. Frances Willard's work was justified.

"But hers was no philosopher's record. She got her inspiration from a higher source than human thinking. In her life's work we see restored to earth that faith which, whenever man has let it work its miracle, has wrought victory here and immortality hereafter. Such was the faith of Joan, the inspired maid of France; such that of Columbus sailing westward through the dark; such the exalted belief of the good men who first invaded our American wilderness to light with their own lives on civilization's altar the sacred fire that never dies. The story of Frances Willard's faith in the conquest of evil by good seems incredible to us who demand a map of all our future before we take a step.

"For Frances Willard knew no questioning. The Master's message was at once her guaranty and her command. The Bible was to her, in very truth, divine. What immeasurable and increasing influence that one book has wielded over the minds of men and the destiny of the world! If it be the word of God, it comes to human ears with all the dignity and peace and power that his word should command. If it be the word of man, then the ancient Hebrews had skill to cast a spell across millenniums which, strengthening with the years, spreads wider today than ever and embraces the future as far as even the eye of imagination can behold. Not all invention, or all statesmanship, or all of literature have so touched and bettered human life as this one book. And it was the Bible that gave Frances E Willard strength and hope and argument and inspiration.

"The mother of all mothers, the sister of all wives, to every child the lover, Frances E. Willard sacrificed her own life to the happiness of her sisters. For, after all, she knew that, with all her gifts and all the halo of her God-sent mission, the humblest mother was yet greater far than she. And it was needful that she should so consecrate her strength and length of years. For how shall the service of utter unselfishness be achieved save in the utter sacrifice of self? So she gave her life and all the rights and glories of it that all other women might lead fuller, richer, happier lives themselves.

"And so, by placing her statue in the Hall of our National Immortals, the great Commonwealth forever commemorates the services this American woman rendered to humanity, and as representatives of the greatest people on this earth, in Congress assembled to-day, we pay tribute to that little American frontier maid who heard and heeded the voices that came to her from the unseen world, and obeying their counsel, became the first woman of the nineteenth century, the most beloved character of her day, and, under God, the benefactress of the race."

◆

A Higher Value on Life.

While there are occurrences every day indicating how cheaply human life is valued by many people, it is a pleasure to note the growing feeling that some radical steps must be taken to place a higher value upon life. Many states are seeking to do this by legislative enactments. In Missouri, for instance, there is a decided public opinion in favor of very severely punishing any one who carries concealed weapons. As things now are the penalty in many states for this offense is so slight and the prospects of detection so remote that many men carry weapons merely because they know that a lot of toughs and thugs are armed and ready at the first chance to use that fact to the detriment of any who are not prepared to defend themselves. Were the laws made more stringent and then strictly enforced, those who now carry weapons with the best intentions would not feel under such necessity to do this as they frequently now feel, and even the hold-up man might be saved from murder, knowing that the chances are that his victim is unarmed. Then again there are indications that the courts show signs of recognizing the rights of the murdered person's family. A jury in the notorious Breathitt Co. of Kentucky has given a verdict of $8,000 damages to Mrs. J. B. Marcum for the murder of her husband. It will be remembered that Mr. Marcum's murder was caused by his energy in bringing to justice murderers in that county. Mrs. Marcum sued Judge Hargis and Sheriff Callahan for $100,000. They are likely to be prosecuted for a criminal charge, but in the meantime we agree with a southern paper in its remark that even the $8,000 verdict is "an evidence of progress for that state."

◆

Sunday Rest.

No man who has a respect for moral law has much respect for Leopold, King of Belgium. We are not at all surprised that one who has tolerated such a condition as has obtained in the Congo country is opposed to the Sunday rest bill now before the Belgian Parliament, as the King is. It is always to be regretted that there should be a necessity for any legislation looking toward anything of the nature of a compulsory "Sabbatarianism." The desirable condition is that it should be in the hearts of the people to observe the Lord's day from the Christian motives. But failing that it may become necessary, without the thought of religious enforcement, to insist that one day in the week shall be a rest day. The movement for a legalistic Sunday is spreading all over Europe. The working man has found that every day alike is not to his interest and now Sunday rest laws have been enacted in republican France, have long been in force in Great Britain, Germany and Scandinavia and are being introduced into Spain and Italy. Even in Japan there is now a demand for the prohibition of Sunday labor. And yet there are some folks in Missouri who are afraid that we may all be angels before we get to heaven, and on this ground oppose bills that are safe-guards of the continental Sunday against which the continent itself is rebelling.

◆

Recent revelations in connection with the anti-rebate and anti-trust laws, as well as common knowledge of the lax enforcement of state and city laws, especially those intended to guard public morals, suggest that the following, which has been passing from the joke column of one paper to another, is more than a joke:

"It seems to me," the foreign visitor was saying, "you have too many laws in this country."

"We may overdo it a little in passing laws," responded the native, "but we enforce 'em judiciously."

The March Offering.

The first Lord's day in March is becoming a great day in our church calendar. It is forever associated in the minds of our churches with our obligations to the pagan world. It stands for the great world-wide commission of our risen Lord. Every year an increasing number of our churches are falling into line in the observance of this day. Once a church catches the spirit of the day, and feels the blessedness of sharing with their brethren in the great work of spreading the gospel throughout the world, it rarely ever falls out. That would be a clear case of "falling from grace."

The watchword for the present offering is "A Quarter of a Million Dollars!" We ought to reach it this year, and will reach it if all the churches that believe in the genuineness of Christ's commission will make an offering in March for carrying it out. We can think of no good reason why every church among us should not participate, according to its ability, in this offering for world-wide evangelization. Neither poverty, nor indebtedness, nor the absence of a meeting house, nor lack of a preacher, nor other calls, nor "heathen at our doors," nor the indifference of many, nor the opposition of a few, not even wealth, nor "any other creature," should be allowed to separate any church, or any number of brethren in any church, from the high privilege of having fellowship with their brethren in evangelizing the pagan world.

At our St. Louis convention, and since that event, we have said a good deal about doubling our membership and our offerings before our centennial. If we are serious about this, and really intend to make an effort to accomplish it, the March offering should reflect very strongly that sentiment and feeling. If there is to be no material increase in the offerings made by contributing churches, and no very large increase in the number of churches contributing, it will be evidence to the world that we are not taking ourselves very seriously, and really have no idea of doing what we have been talking about. We are not prepared to believe this. We think our churches are in earnest in their desire and purpose to take an advance step in all our missionary offerings.

If we are to realize our expectations in this respect, the offering must be made a decidedly religious act. The first Lord's day in March should be a day of consecration to the work of missions. Preachers should see that their churches are brought up by a series of sermons to the Mount of Vision, where they can see the great world and its needs, and can hear the voice of Christ above all the din and noise of the world commanding them to "make disciples of all the nations." In many churches we know this is becoming a high day—a day of great joy—because it is a day of liberal giving. When we reach the point where the days for missionary offerings are looked forward to with joy by our churches, as days of opportunity, we shall witness much larger results from these offerings.

The CHRISTIAN-EVANGELIST would urge upon its readers everywhere, and especially upon ministers and church officials, the sacred obligation of uniting with their brethren on the first Lord's day in March, to make an offering for foreign missions that shall excel anything in our past history, and give assurance that we intend to double our offerings by the time of our centennial celebration.

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The New Evangelism and its Evangelists.

One of the facts concerning the new evangelism which we are only beginning to understand is that it offers the privilege and gives the power to evangelize to everyone who has accepted the gospel of Christ, and has experienced its regenerative and transforming power. There is no hint in all the New Testament or in the prophecies of the Old Testament relating to the new dispensation that there is any limitation of the privilege and duty of publishing the glad tidings of salvation to any special class of men, set apart for that purpose. There are clear intimations that men of superior qualifications should be chosen and set apart as pastors, teachers, evangelists, etc., for special work in the church, and in the extension of the gospel, but there is no authority for the idea which has become so prevalent that only those thus set apart for special work may preach the gospel and seek to win men to Christ. On the contrary, Jesus Christ confers on all who receive him as Savior and Lord, the authority to make known to others the salvation they have received, and to extend to others the invitation which they have accepted.

In the prophecy of Joel which Peter quoted on the day of Pentecost, and which began to have its fulfillment on that day, it is said:

> And it shall be in the last days, saith God,
> I will pour forth of my spirit upon all flesh;
> And your sons and your daughters shall prophesy,
> And your young men shall see visions,
> And your old men shall dream dreams:
> Yea, and on my servants and on my handmaidens in those days
> Will I pour forth of my spirit; and they shall prophesy. (Acts 2:17,18).

Not only is the distinction between male and female, age and youth, here ignored in the distribution of the Holy Spirit, but the social barrier between the free and those who were bondmen and bondmaidens is also disregarded, and the latter share in the blessings and privileges of the Holy Spirit. It is in harmony with this universal commission that when the disciples at Jerusalem were scattered abroad, they "went everywhere preaching the word." Later on we are not surprised to read that Philip, who was appointed a deacon, has become an evangelist and that he has four daughters who prophesy and preach. In the last chapter of Revelation we have these impressive words: "And the Spirit and the Bride say, Come. And he that heareth, let him say, Come." This may be said to be an inspired interpretation of the great commission given by Christ to his disciples, and it imposes upon each individual believer the duty of extending the invitation of the gospel to others.

The old evangelism laid great stress on the distinction between the clergy and the laity. The former were supposed to hold the keys of the kingdom of heaven, so far as the church was concerned, and they alone could open the door and shut it. Occasionally at long intervals, it would be announced that "the doors of the church would be opened," and of course, no one but an ordained clergyman could perform so important a function as that! The church at that date seemed to be ignorant of the fact that Jesus Christ, through the apostle Peter, on the day of Pentecost, had opened the door of the church, and that it has never been closed, and that no man has the right to close it. In those days and in some circles even yet, it would seem like profanation for one not thus ordained to attempt to tell the story of the cross; and as to baptizing penitent believers, even in the absence of any regular minister, that would have subjected the offender to severe discipline. We are coming to see that this is an unauthorized distinction, and that if this world is never to be converted until it is accomplished by the ordained and salaried ministers, we may as well indefinitely postpone any dream of the millennium. These men have their place, and it is a vastly important place. They are leaders of the church militant in its aggressive warfare. They are generals, and colonels, and captains in the Lord's army; but generals, and colonels, and captains do not do all the fighting. They are leaders only, and teach the rank and file of the army how to do the fighting.

This, we believe, is one of the greatest weaknesses in the church to-day, for we have only partially recovered from this false conception of the past. We are only beginning to mobilize the Lord's army and to teach each individual soldier that he has a duty to perform; that is, we are seeking now as never before to enlist the entire membership of our churches in some phase of aggressive Christian work, and to teach them the art of winning souls. The motto "Each One Win One" is striking into the consciences of our membership to-day as never before. It is safe to say that this world will never be won to Christ until all the forces of the church are enlisted in the work. This the new evangelism is seeking to do and in proportion as it succeeds it will prove an incalculable blessing to the church, and hasten the evangelization of the world.

Notes and Comments.

There is no theme more inspiring for a preacher nor one that has more of an uplifting power for the congregation than that of world-wide missions. It brings one into closer fellowship with Christ to enter into fellowship with his thought and plans for the conquest of the world. It broadens the mind, enlarges the heart, and quickens the faith to grapple with such a stupendous problem. It has in it enough of that which is daring and difficult to appeal to the heroic in our nature. No preacher can afford to deny himself the luxury and benefit of preaching on foreign missions, and no church can afford to deny itself the privilege and the stimulating effect of making an offering for this great cause. It is spiritual tonic to come into vital touch with Christ in an effort to extend his kingdom throughout the world. Let no church that values the presence and fellowship of Christ neglect the March offering for foreign missions.

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"Just to serve, and suffer, impoverishing oneself if need be; yea, dying before one's time to relieve the sorrow and sin of the earth, simply by making heaven real to those who are in sin's grip—that is primitive Christianity. Primitive Christianity is to realize heaven, and then to be willing to suffer poverty, hardship, and death that everybody on earth may realize it; yea, and rejoice in it; rejoice in it though earth's lot may be so hard, and even so miserable. Primitive Christianity—what is it? Faith, repentance, baptism, we tell men. 'Well,' they say, 'we will accept it then.' But we tell them it means 'to give all you have for Christ; to suffer reproach, meekly and joyfully, to die for Christ, if need be, and, what is harder sometimes, to live for Christ.' 'Ah, well' they say, 'then we will reject it.' Not with their lips perhaps, but by their lives." The above is from a letter from W. H. Rogers, of Swampscott, Mass., who is now in the west engaged in a heroic effort to rescue our cause in Swampscott from peril, and to give to New England an illustration of what real primitive Christianity can do.

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Martin Luther said, "I pray you to leave my name alone, and not to call yourselves Lutherans, but Christians." His followers, however, decided to accept the name of Lutherans. If they did make any effort to be known as Christians only, there were no doubt those who taunted them with making an "exclusive" claim that they were the *only* Christians. They have at least saved themselves a good deal of persecution by exchanging the name Christian, which Luther wished them to bear, for Lutherans, but their position is not so strong nor so scriptural as it would have been had they followed Luther's advice. It requires no little heroism, however, to depart from a custom that has become so common as that of wearing party names, and to be content with those which express our relation to Christ. There is no assumption in trying to be simply Christians—no more, no less. If not, then there is no assumption in discarding all names that express anything more or less than that. Some day the church is going to become broad-minded and spiritually-minded enough to discard all party names, and to use only those which express its relation to Christ.

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Mrs. Martha J. Tuttle, of Atlanta, Ill., has sent to the Benevolent Association of the Christian church, whose headquarters are in this city, a beautiful diamond cross to be sold for the benefit of the Association. This incident reminds us of the beautiful story told of Princess Eugenia, of Sweden, who, seeing the destitution and suffering of the people of the Island of Gottland, sold her diamonds and other personal ornaments, and with the proceeds built a hospital for the sick and suffering poor of the island. On visiting the hospital, and seeing the tears of joy and gratitude in the eyes of a poor woman whose life had been rescued from sin and neglect through her kindness, she said to the matron, as she passed out, "In those tears of penitence and gratitude I saw my diamonds again." May this be the experience of Sister Tuttle. Love is the divine alchemy that can transmute the material into the spiritual.

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The bringing of the National Congress of the Disciples of Christ to Missouri, this year, is an opportunity for our Missouri preachers and those of contiguous states of which they should be sure to avail themselves. The previous meetings of this Congress have proved very profitable to those who have attended them, and the one to be held at Columbia, Mo., March 21-23, is likely to be one of the very best in the history of the Congress. To say nothing of our own able men who will be on the program, it will be worth going across the state to hear President Henry C. King, of Oberlin college, on such themes as "The Central Significance of Christ," and "The Fundamental Factors of Spiritual Life." The fact that Columbia is our Missouri educational center lends additional interest to this session of the Congress. Not only the preachers but many other brethren should plan to attend this session of the Congress.

◆

The Czar seems to have been impressed with the fact that shooting down workingmen who are asking for redress of their grievances is not sufficient to quell the riots throughout his empire, and he is beginning to make promises of better conditions for the working people, and some representation of his subjects in the government of the country. There can be no question but that one of the results—perhaps it will be the best result—of this war with Russia and Japan, will be a more liberal form of government in Russia and a higher regard for the rights of the people. Revolutions do not go backwards, and the people of Russia will never be satisfied with the old autocracy that has prevailed in Russia in the past. This will be a verification of Hosea Bigelow's philosophy, that "Civilization does sometimes get forward on a powder cart."

◆

The Journal and Messenger (Baptist) in a "Statement of the Baptist Position as to Close Communion," after arguing that it is the baptism that is "close," rather than the communion, asks the question, "Why do not Baptists invite all who have been baptized on profession of faith in Christ, whether in the Methodist church, or 'Disciple' church, or in the Episcopal church, or any other, to unite with them in the observance of the Lord's supper?" The editor's answer is, "Besides baptism on profession of faith in Christ, it is required that a professing Christian should walk 'orderly' and not do that which must produce discord and anarchy in the church of Christ." Which, being interpreted, means that only Baptists are entitled to the Lord's supper, because all who are not Baptists are walking "disorderly"! Besides being baptized believers and walking in the commandments of Jesus, enjoying fellowship with him and with one another, they should be members of some church known as "Baptist," to be entitled to the Lord's supper! Well, if that sort of answer is satisfactory to our contemporary and to his readers, we greatly underestimate their knowledge of New Testament Christianity. As a matter of fact we know that thousands of Baptists will repudiate this statement of the Journal and Messenger.

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"Every day of your life do something that you know you ought to do and that you don't want to do," is the heroic advice of Professor James, of Harvard. That advice can be followed only by those who live under the inspiration of a high ideal, and seek strength from above.

Editor's Easy Chair.

A great religious revival, widespread in its scope, sweeping thousands into the kingdom of God, is a phenomenon which may well cause us to stand in awe. We can but feel that we are witnessing the visible effects of the invisible Spirit of God, who in His chosen ways is moving upon the hearts of the people. One of the best things about a genuine revival is the sense of reality which it gives to many people concerning religion. Too many conceive of religion as a vague theory or an idle profession. But when a tidal wave of divine influence sweeps through a community, turning men and women away from their old ways of life, into new and higher ways, transforming the lives of the sordid and selfish, the dissolute and the profane, and bringing them under the spell of a holy influence, causing them to renounce their sinful ways, and come into the church and kingdom of God, there is no mistaking the reality of the power that accomplishes such results. Even the skeptic is dumb in the presence of such spiritual phenomena. There is nothing in all his category of forces to produce such effects, and he is led to wonder whether, after all, there may not be spiritual forces at work in the world which he had not dreamed of in his philosophy. The faith of the whole church is quickened, and the spiritual universe, with its sublime realities, seems to be nearer and vastly more real.

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W. T. Stead, editor of the Review of Reviews, London, has written a very graphic account of the Revival in Wales.* We have given our readers some account of this wonderful movement. Mr. Stead has been present in the meetings. One of the features of the revival is that "the gospel message is being sung rather than preached. And such singing! The whole congregation sing as if they were making melody in their hearts to the Lord." "Women pray, sing, testify, and speak as freely as men, no one daring to make them afraid." "There is no inquiry room, no penitent form. The wrestle with unbelief, the combat with the evil one for the soul of the convicted sinner, goes on in the midst of the people. It is all intensely dramatic — sometimes unspeakably tragic, at other times full of exultant triumph. Mr. Evan Roberts, toward the close of the meeting, asks all who from their hearts believe and confess their Savior to rise. At the meetings at which I was present nearly everybody was standing. Then for the sitting remnant the storm of prayer rises to the mercy seat. When one after another rises to his feet, glad strains of jubilant song burst from the watching multitude. No one has a hymn-book; no one gives out a hymn. The congregation seems moved by a simultaneous impulse. It is all very wonderful, sometimes almost eerie in its suggestiveness of the presence of Another, whom no eye can see, but who moves on the wings of the wind. Who can say to what this thing may not grow? Who can put bounds to the flood of awakened enthusiasm? One thing is certain—no one could wish to erect a barrier save those who do not love their fellowmen." Such is the character of the wonderful revival which has already brought 35,000 souls into the kingdom of God.

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The fact which most deeply impresses the public mind in the presence of such a revival, is its ethical effects on those who are its converts. It is the fact of the changed life that deeply impresses every thoughtful mind. Men instinctively feel that the power which makes a good man out of a bad man, turning men away from evil habits to a life of purity and usefulness, is no ordinary power, and that it must be a *good* power. Concerning the moral effects of the revival in Wales, Mr. Stead testifies as follows: "Employes tell me that the quality of the work the miners are putting in has improved. Waste is less, men go to their daily toil with a new spirit of gladness in their labor. In the long, dim galleries of the mine, where once the haulers swore at their ponies in Welshified English terms of blasphemy, there is now but to be heard the haunting melody of the revival music. The pit ponies, like the American mules, having been driven by oaths and curses since they first bore the yoke, are being re-trained to do their work without the incentive of profanity. There is less drinking, less idleness, less gambling. Men record with almost incredulous amazement how one football player after another has forsworn cards and drink and the gladiatorial games, and is living a sober and godly life, putting his energy into the revival. More wonderful still, and almost incredible to those who know how journalism lives and thrives upon gambling, and how Toryism is broad-based upon the drinking habits of the people, the Tory daily paper of South Wales has devoted its columns, day after day, to reporting and defending the movement which declares war to the death against both gambling and drink." Men will inquire about the permanency of these results. The testimony of history is that these great revivals lift up the nation or people affected by them to a higher moral life, and that it leaves a permanent impress on the nation in better laws, purer institutions, and a more advanced civilization.

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There is no mistaking the fact that there is an increasing desire in this country for a revival of Christianity, such as will not only strengthen the churches in their spiritual work, but such as will lift up the whole people to a higher spiritual plane, rebuking our commercialism, purifying our politics, strengthening the moral forces of the nation, so that they may overcome the evils which threaten its life, and sending its stream of life-giving water through all the ramifications of our social, political and industrial life. Many hearts are hungering for a more satisfying draught of the water of life. This comes out in private and personal letters to the editor, far more frequently from private members of the church than from preachers, and more frequently from women than from men. There is an evident dissatisfaction with a too prevalent type of religion, and a reaching out for something more spiritual and heart-satisfying. These are the premonitory symptoms of a genuine revival. This conscious need of God, this hungering and thirsting after righteousness, accompanied by a burden of desire for the salvation of others, has been the prelude of every great revival. Our churches are already feeling the spirit of revival, but it needs both deepening and widening to meet the needs of the people, and of the times. May we not ask our Easy Chair circle to unite in prayer for such a revival in our own beloved land?

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"Your thought in 'Easy Chair,' that God is speaking to us in the events of our lives, gives me a new interest in my own life." We can never forget with what joy and inspiration the thought came to us, years ago, that God is in all our lives; that he is speaking to us to-day in the events of history, in our personal experiences, in our triumphs and failures, in our joys and sorrows, and that this is his way of leading his children into a larger, richer and happier life. To rob us of this conception of life would be to deprive us of one of its sweetest joys, and to place a gulf between us and God. There are those who think of God as speaking to us only through his word that was written thousands of years ago. It is a glorious fact that God does speak to us through his written Word, and that we are continually seeing in it new depths of meaning under the guidance of the revealing Spirit who dwells within us; but we ought not to deny ourselves the educational benefit which comes through the events and the experiences of life. Herein lies one of the chief sources of human progress. It is also a means of Christian growth and comfort. One may indeed be a Christian, without understanding this nearness of God to us, and this method by which he speaks to his children, but it is impossible that such a one should attach the same significance to human life and glean from it so much strength and guidance without this knowledge. We commend this thought to all of our readers, and especially to those whose pathways are shadowed, and whose hearts are burdened with bitter experiences.

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*The Revival in Wales. A Narrative of Facts. By W. T. Stead. United Society of Christian Endeavor, Tremont Temple, Boston.

Who Can Go as a Foreign Missionary?

By G. L. Wharton

That the number who can and ought to go into the foreign mission field is limited all will admit. How limited that number is I do not think Christians generally realize. A better understanding of this will be helpful. Let any one attempt even for one year to increase the number of missionaries who will actually go into the regions beyond, and he will have a new vision of this matter. I will make my meaning clear by relating some of my own personal experiences during the past two years.

1. I will introduce to you a talented young man. He is a graduate of a university. He is pastor of a wealthy church, and is a popular pulpit orator. He has had a burning desire for several years to enter the foreign field. His wife is an accomplished, cultured lady, but she absolutely refuses to leave America. More than one young preacher has told me that this was his limitation. I do not judge such wives. I state a fact. Such limitations exist.

2. Not far away is another young man who is ready for the foreign field. He is well qualified. His wife likewise is well equipped in head and heart and greatly desires to give her life to the foreign work. She has spent years in careful study and preparation. She goes before the medical examiner of the society and fails to pass the examination. What a sore disappointment to husband and wife! It ought to be as sore to the college president and professors who allowed such a thing. I seriously ask if physical culture is not sinfully neglected in most of our colleges. Many a professor is no wiser in his teaching than the man who built his house on the sand. Our boys and girls in a perfect schooling will be examined as carefully physically as they are intellectually. Then such failures as this will occur less frequently than now.

3. I know a man and wife in every way well equipped. They pass well physically, intellectually and spiritually. They are ready and desirous of going to the foreign field. But they have aged and helpless father and mother whom to leave would be unchristian. Others have near relatives who are dependent on them for support.

4. A single young man is before me. He is a pastor of a cultured large congregation. He has first-class ability. He longs to go as a foreign missionary. He has failed to pass the medical examination. He told me that it was the greatest disappointment of his life.

5. A physician answered the call and gladly said: "Here am I; send me. My age is thirty five." That last sentence prevented his going. Most missionary societies refuse to send anyone of that age. There are good reasons for it. The British government refuses to appoint anyone to the civil service in India who is over 19 years of age when he passes his final examination, and it is a very stiff one. As a result the Indian civil service is the finest in the world.

6. Lastly, here is a strong, able-bodied, good-hearted, earnest young man. He longs to go to the heathen world with the gospel. But his education is defective and inadequate. The foreign mission fields need and must have well educated young men and women of sound bodies. The above examples are real limitations. Any one can see that the persons who are of the proper age, who are healthy, who are well educated, who have no genuine limiting environments are not very numerous. But of this comparatively small number a large proportion have no inclination to go to the foreign field. This service makes no personal appeal to them. This is the most serious limitation.

What shall we say to these things?

1. I believe with all my heart that every Christian minister under thirty years of age, every Christian student in college under thirty, every Christian man and woman wherever they may be whose age is under thirty, should at once find out whether any of the above six limitations apply to him or to her. I would have every one ask himself if God is not calling him to this service and opportunity. I would speak to every one in the language of the scholarly and devoted Ion Keith Falconer who said: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission field."

2. I beg to say further that every person who is not hindered by lawful limitations should press into the foreign field until it is as well supplied as the home field with preachers. As long as there are ninety nine preachers out of every hundred in the home field, or dismissing the terms home and foreign, as long as there are ninety-nine preachers in one country to one in other countries accessible, and as long as $27 is spent in one country and in all others only $1 there is at least very little here to remind one of "Love thy neighbor as thyself." All the persons represented by the six classes above mentioned can do good service at home, and this fact will always give the home field a much larger force than can possibly go abroad.

3. Let it be laid to heart by all who love to see the kingdom come and extend in all the world, a new, strong and moving appeal must be made for both the foreign and home service. There is a scarcity of men. But let it be distinctly known that this appeal cannot be made on the commercial basis. A young minister in his last year in college said to me, "Will you tell me how much the Foreign Society pays the missionaries per year?" I told him. He replied, "How can I afford to go? As soon as I graduate I can get much more." To all such I say this: The only answer I can give that meets your case and all such commercial questions is found in Phil. 3:4-11. Paul was the first young man of Jerusalem. No young man of to-day has more in stock than had he when he squarely faced Jesus and missionary service for him. Item by item he takes invoice. When all was summed up and balanced against a missionary career, he set it down as a minus quantity—less than nothing.

After more than thirty years' experience as a minister of the gospel of Christ, more than half of which has been in the foreign field, I want to record my undoubted conviction. Whatever the churches or missionary societies may pay or not pay, may do or not do, the spirit and meaning of an apostolic ministry is this: Christ must be preached everywhere at all hazard and at every cost of sacrifice. Whether by bonds or imprisonments, *it must be done.* Whether with pay or without pay, *it must be done.* Whether through society or independent of society, *it must be done.* Whether with our families or separated from them, *it must be done.* Whether by life or by death, *it must be done.* Such an apostolic ministry can restore an apostolic church that will preach the gospel to every nation under heaven.

Jubulpore, India.

[That is the missionary spirit. That is the apostolic spirit. Yea, it is the Christ-spirit. Given an army of missionaries with that spirit and the world can be won to Christ. No man who will weigh a salary with the privilege of being a missionary is worthy of the high calling. Everywhere, coming out from all our colleges, there should be young men and women saying, "Here am I; send me!" Christ wants some of the brightest minds, some of the best scholars, and a liberal proportion of our most devoted hearts to represent him in the foreign fields. Perhaps he is calling you to that work. If so, will ye say him nay? Brother Wharton is a living illustration of the kind of missionaries needed. His devotion to this work separates him from his family, as his wife's health cannot stand the climate. But they are both willing to make this sacrifice for the cause of foreign missions. In comparison with it how insignificant and unmentionable are the little sacrifices that most of us make for the evangelization of heathendom!—Editor.]

The Emperor of China

By James Ware

The present Emperor of China, Kwang Hsu, was born Aug. 15, 1871, and ascended the throne Jan. 12, 1875, upon the death of Tung Chih, his imperial predecessor. He is the ninth emperor of the present Tsing or "Illustrious" dynasty. Heaven is regarded as his father and earth as his mother, hence he is called the Son of Heaven, Tien Tsz. His reign has been anything but illustrious, or peaceful, however. Besides provincial revolutions, which have been of annual occurrence, there have been many serious outbreaks against foreigners, the first of which occurred in 1870 when the French consulate, cathedral and orphanage at Tientsin were destroyed, and twenty priests and sisters of charity atrociously murdered. This was followed by the Franco-Chinese war in 1883 which resulted in the loss to China of her Annam dependencies. In 1891 occurred those terrible riots throughout the Yangtse valley when numbers of missionaries were massacred and much property was destroyed. In 1893-94 the country was at war with Japan which ended with the loss of Formosa and some of the most important of China's naval ports.

In 1900 China became convulsed with the Boxer movement when the present Empress Dowager usurped the throne, abolished all existing treaties with foreign nations, and issued secret edicts ordering the extermination of all foreigners throughout the empire. This period of China's history has been written in the blood of the martyrs, and coming generations will tell with abhorrence the deeds of her whose prototype lived in the days of Elijah.

At the present time Russia and Japan are locked in a death struggle for the possession of Manchuria, the ancestral home of the reigning dynasty, while China stands calmly looking on, but prepared, like the impartial spectator she is, to extend the hand of friendship to whichever side proves the victor.

Nevertheless, China is awaking from its torpor of ages. The people are rapidly breaking loose from the traditions of the past, led on by their Emperor. Had he been contented to sleep on, many of the troubles of recent years would never have been. But he began to study Christian, scientific and historical literature. Moreover, he began to read the Bible and to pray to the true God. All at once his 400,000,000 subjects became real to him. Hitherto he had been the father of his people only in name, now he determined to be so in reality. Just and upright counsellors were raised up for him, men against whom the finger of suspicion had never been raised. With their counsel, edict after edict emanated from the "Dragon Throne" directed against the old regimen, the rule of an ultra-conservative and corrupt officialdom. A clean sweep was to be made of the ancient system of examinations for official positions. This was to be the death-blow of Confucianism and a state religion. Examinations based upon the best western systems were to form the basis of an educated and enlightened civil service. The finest heathen temples in every city were to be transformed into public school buildings. An imperial university was to be established at Peking with Dr. Martin at its head. The old administration was to give place to twelve new departments of state: law, treasury, educational, legislative, agricultural, commercial, mechanical, railway, postal, mining, army and navy, all on western lines.

KWANG HSU,
Emperor of China.

THE EMPRESS OF CHINA.

But early in September, occurred the *coup d'etat* when the Empress Dowager, fired with jealousy, and supported by her conservative statesmen, usurped the throne, imprisoned the Emperor, murdered five of his advisors, revoked all of his reform edicts, and made preparations for the extermination of everybody and everything that stood in the way of her imperious will. Now after four years we are able in the light of history to see how far the Empress and her reactionary party have succeeded in exterminating reform.

It is a remarkable fact that in spite of all opposition, nearly all of the most important reforms contained in the Emperor's edicts are surely coming into effect. Confucian colleges and heathen temples in every important city are being changed into schools of western learning, the study of the English language being prominent. Great trunk lines of railways are being rapidly constructed; the postal system has been extended to the utmost bounds of the empire and large numbers of students are being sent abroad to be educated. Yu Hsien, the Shantung Nero, Prince Tuan and other great ones of odious memory, have gone "to their own place," while their offices have been filled with some of the best and most progressive men in the empire.

The reason is not hard to discover. When the Emperor issued his famous edicts they went forth with all the authority of an eastern potentate, regarded by his people as divine. As such they carried with them a moral force well-nigh irresistible and which no subsequent mandate of an unpopular usurper, no matter how powerful, could impede. The edicts are deep in the hearts of millions of his best subjects, and are now being reproduced in countless volumes of "reform" literature, some of which contains suggestions of practical value to the nation, being the first, apart from the edicts themselves, since the days of the ancients.

Thus the country has reached a crisis, the most memorable of its long history. What will the Christian church do with it? The political and commercial agents of all nations are taking advantage of this crisis for the aggrandizement of their nations and their mercantile extension, with the greatest success. And shall the Christian church be less zealous in its efforts for the promotion of Christ's kingdom; for the promulgation of His Royal Edict, which for the countless tribes of this empire, contains their only charter of salvation?

Shanghai.

Rome and India

By G. W. Brown

More than 1800 years ago, when the disciples first began to preach in the great Roman empire, they found a system—one can hardly say a religion—strongly entrenched. The customs, thoughts, and culture of the people combined with the laws of the land to perpetuate things as they were, and in every way frowned upon and discouraged innovation. Especially was this true in the religious realm, where mighty philosophers, whose intellect we admire even to this day, had worked out great systems whose teachings, adhered to by all the learned, and permeating the beliefs of the ignorant, were totally opposed to the doctrines set forth by the followers of the Christ. It seemed as if Satan had concentrated his forces to fight against the spread of the truth. We know the slanders, the arguments, the persecutions, the devices used to keep the people under the sway of idolatry. We know the result of the great conflict. The battle was long and hard, but it was a winning fight from the first.

After conquering in this great battle, the church of Christ rested for centuries. Not only was no headway made, but there was even a loss of ground. At last the church awoke. Missionaries were again, as in the early centuries of Christianity, sent forth into all the world. Along with other strongholds of Satan, India was attacked. For a century the conflict has been going on. As yet the strife has only just begun, but we can see that it is the old fight over again, but with a few improvements in the methods and tactics of the enemy. It is as if Satan, driven from his old stronghold in the Roman empire, had taken his stand here in India and put up newer and stronger fortifications.

Here, as in Rome, false religion was a state institution. Whether the dynasty was Hindu or Mohammedan, its cost was largely paid for from the public treasury. The whole fabric of society was built up on it. Every prominent person had an interest in keeping it alive. The powerful motive of self interest was brought in so that the leaders would neither give up the old themselves nor permit others to do so. Innumerable hermits and faquirs, the recognized guides of millions, were banded together to keep the people from seeing the true light. Thousands of idle Brahmans were supported on what was plundered from the people by force or superstitious fears. These, like the Scribes and Pharisees of old, took away the key of knowledge; they entered not in themselves, and those who were entering in they hindered. To these alone belonged the privilege of learning and administering to the gods; the common people must worship through them, and must also support them in comparative luxury. These, having all to lose and naught to gain by a change of religion, formed a strong and zealous force ready to withstand the true religion.

In other ways a better preparation was made than in the Roman campaign. A destructive pantheism—destructive of religion, of morals, and even of self—was instilled into the writings of the philosophers, and found its way, in crude form, into the beliefs of even the lowest. All is god—I am god—there is no special god—these were its teachings. Moreover, among the Hindus a sort of accommodating spirit of toleration and reception was spread, that they might ever be ready to receive new deities and place them on the same pedestal as the old. Any god might be worshiped in any manner, if only caste and the positions of the Brahmans were not interfered with. Experience was given in combating with and overcoming new religions, that the army might be ready to cope with the soldiers of Christ when they should invade the country. Buddhism came and flourished for centuries. But today Buddhism is unknown in the land of its birth. How was it driven out? Not by force, not by argument. These methods had been tried against Christianity in Rome, and had failed. A new method must be developed. The spirit of toleration must be called into play; the enemy must be given a place in the Pantheon. Buddha, though he came teaching the falsity of the gods, and professing to be merely a man, is now recognized as an incarnation of one of the chief Hindu deities! Buddhism was destroyed by being incorporated into Hinduism. By apparent yielding the Brahmans conquered. They did it again and again. Was a primitive tribe encountered, worshiping the serpent? The serpent was recognized as a god and long stories invented that he might be properly deified. Did another tribe worship the monkey? Behold, he becomes a mighty god, the chief helper of Rama, one of the greatest of the gods. Did the people worship the wild boar, the fish, the turtle? Lo, all these are incarnations of Vishnu, and have been worshiped from time immemorial. With such training as this, productive of craft and cunning, no doubt Satan thought he had founded a kingdom which the powers of Christ should not be able to shake. If we would permit it Christianity would be smothered in this way to-day.

But all his work, as far as it has been tested, is proving futile. As in the days of Rome, the force fighting against this strongly entrenched enemy is ridiculously small. One missionary to one hundred thousand heathen! But how far and how wonderfully has their influence spread! Already over one million Protestant believers are scattered throughout the country. Thousands of secret believers in their hearts acknowledge the Christ, though as yet they have not found the courage and the character to do so publicly. And a wave of Christian influence is making itself felt in all corners of the land. The priests and Brahmans complain that the people are neglecting them—that gifts are not brought as freely as before. Nor are they able to oppress the poor as they once did. Roads and wells are for all people—not for the Brahman alone. Women are being emancipated from the fetters of ignorance in which they have been bound for centuries. Widows, who had been such in many cases even from their infancy, are being delivered from the hideous life of sin to which they had formerly been condemned. Educated men are seeing the low condition which their nation occupies in almost every plane, and though they may not accept Christ, yet they realize that his principles must be followed if the welfare of the nation is to be attained.

Yes, we are conquering. It is the story of Rome over again. To make the parallel more complete, Satan is now bringing into use a plan used centuries ago in Rome. It cannot bring him success, but it may help to keep back the day of his final defeat. Like the Neo-Platonists of Rome, and the Gnostics of Asia Minor, the Brahmo and Arya Samajs, and other kindred organizations, have risen, and by combining some of the doctrines of Christianity with some of their own, are seeking to bring forth a new religion which all the people of the land may accept. They call it the religion of the country—it is a national thing, and not an invention of the hated foreigner—hated because he is doing good. Do we fear that this will succeed? Never. It may annoy us, it may delay the day of final triumph, but the great God whom we serve and whose we are has sent us forth to conquer the world for him, and with his strength we shall succeed. We fail not nor falter. The work, though slow, is certain. And as in three brief centuries the power of the archenemy was overcome in the Roman empire, so we are assured will it be in India. But we want to hasten the day of final victory; we want more consecration, more sympathy, more help and more helpers.

Jubulpore, India.

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[This view of the conditions in India from one at work in that field, ought to stimulate the friends of foreign missions in holding up the hands of these brave workers at the front. India will be conquered as Rome was, but it will require the same undaunted faith and courage that captured the ancient empire for Christ.—EDITOR.]

The Spirit to Possess*

By George Darsie

If the English officer spoke truly who said that the English army alone could get a message from its sovereign to every man, woman and child in all the earth within eighteen months, it ill becomes the followers of Christ to dawdle and dally along for centuries in getting his sublime message to the world; a tardiness accented and emphasized by a national and annual outlay of a billion dollars for drink, six hundred millions for tobacco, seventy-five millions for candy, twenty-five millions for chewing gum, and only a pitiable five millions for the imperial work of world-wide missions. No wonder we have only been providing for mission stations when we might have been reaching mission fields. No wonder we have had to confine ourselves to counting converts, when we have had men, means and opportunities enough to have belted the world with zones of light. No wonder we have had to be content with reconnoitering, when we might have been engaged in an unprecedented struggle to storm and capture the pagan strongholds of the world for our King.

Unable to reconcile the delay of Christian conquest with any known theory of obedience to heavenly commands, our Foreign Society, from the inception of its work, has steadily maintained a continuous yearly procession of new missionaries to the field, assured that increased liabilities would bring increased receipts, that a corresponding supply would meet an enlarged demand. Nor has it ever been put to open shame. *And it never will be.* The iron qualities in our blood assure that. The whip-cord fiber of our moral earnestness and mental strength puts it beyond the faintest possibility. Whether or not "impossible" be a word found only in the dictionary of fools, it is the last word to be found on our lips who are loyal to the mission of him who said, "And I, if I be lifted up from the earth, will draw all men unto me." Let the eight thousand churches which annually give the cold shoulder to this holy cause possess the mind of their Master, who, as he hung on the cross, saw the perishing nations and races of men, and ordained that living teachers fired by heaven's own message of love, should go forth to the regeneration of mankind, and the disciples of Christ will shake the kingdoms of darkness in every nation of earth. Let the churches that do support this God-ordained and heaven-owned work with holy enthusiasm, high aims, and consuming zeal, rise to the dignity and worthiness of the living link idea, and the prospects of seeing the world redeemed and saved will grow bright like the morning light. Let our people be awakened to the glorious possibilities of a million Disciples giving a million dollars every year to preach the gospel to every creature, and there cannot be long delayed the answer to the petitions of our lifelong prayer, "Thy kingdom come, Thy will be done on earth even as it is in heaven." Let all who have any gift or stewardship of talents or means of whatever sort, get up and out of their sloth and ease and dilettanteism of service and get down among the people who are battling amid their poverty and ignorance, and the light of the gospel shall speedily become the star of every pagan sky.

Let all our preachers enlist at once to soldier under the Almighty captaincy of the All-Conquering Son of God, and there is not a church among us but will come to the front with a hearty and ready support of the work of world-wide education and evangelization.

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*An excerpt from his convention address, "The Spirit to Possess to Possess the Land."

A Higher View of Missions

By H. C. Garrison

In one of Paul's messages to a church which he had planted he says, "Unto me who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ" (Eph. 3:8). The striking feature of this statement is that he regards the work of preaching the gospel to the heathen world as a "grace given," a favor bestowed, an honor conferred upon him. From one standpoint he may regard it as a duty, an obligation, a debt, "Woe is me if I preach not the gospel." From another he views it as a privilege.

It is this higher view of the work of proclaiming the gospel to the heathen world, that we need to take, and into it lead our churches. We shall not feel the pressure of the most powerful motive, so long as we look at it merely as a duty—a hard task laid upon the church of Christ. We must lift it above the realm of mere obligation, and put it into the region of privilege, counting it, with Paul, an act of God's grace that this ministry was entrusted to us.

There was a time when the rudiments of a moral life must be enforced as duties. "Thou shalt not kill." "Thou shall not steal." "Thou shalt not commit adultery." But it is not a mere sense of duty now that restrains a well-developed Christian from these crimes. We claim it as a privilege to be vastly above these things. Not stern obligation, but a sense of decency and self-respect holds us back.

There has been a similar history in our experience regarding most Christian practices. Prayer, Bible study, the Lord's supper, the Lord's day, church membership itself, were put into the catalogue of obligations, but we have put them down now among the opportunities. The grace of God manifested in them has become more conspicuous to our spiritual vision than the authority of God lying back of them. They are duties, but they are more than duties. They are duties to those who can see no higher, but they are privileges to those who have grown a little.

Precisely so is it with the evangelization of the world. It is rooted and grounded in perpetual obligation, but it reaches up into the sunshine of privilege. We have rightly emphasized the authority of Christ as the foundation underlying missions, but we have not sufficiently emphasized the grace bestowed in entrusting this work to us. Here is a fruitful, though a much neglected, field. To make known unto the church the blessing God has for it through this ministry, is to lay upon the human heart a powerful motive.

The missionary enterprise is one of God's methods of saving us from covetousness. By means of it he would come into fellowship with us in the use of our money, and save us from the peril of riches. At this point where so many lives are broken (for "war has slain its thousands, but covetousness its tens of thousands") God seeks by this means to come near unto us with his saving grace. A church never grows in liberality till it grows in zeal for missions.

It saves us from other forms of selfishness. The individual or the congregation is in perpetual danger of becoming self centered. The winning of the world to Christ leads us out of self. It enlarges our vision. It broadens our sympathy. It deepens our love.

It saves from bigotry and narrowness. It leads us to look upon all men with the larger sympathy of the Savior's vision. It brings us into a realization of what a high estimate God puts upon the value of a human being, which is the essence of Christian love.

It brings us into kinship with Christ, into true fellowship with the Father. To feel ourselves in possession of a great message which the world needs, which will break like morning upon the world's night, which exchanges hope for the world's despair which inspires strength where men are weak, which brings salvation to the souls lost, and then to feel an irresistible yearning to deliver that message—what is this but "the love of Christ which constraineth us"? Is not God, through mission work, striving to plant and foster in our hearts that love which is to make us one with him? How could the Father bring us into fellowship with himself, and make us like unto himself other than by taking us into this work with himself?

A Symposium on Evangelism

As a further contribution to the present widespread interest in evangelistic work, we sent the following questions, along the line of our leading editorial two weeks ago, to a number of our experienced brethren, and some of the replies are published herewith.

1. Is there, in your judgment, based on your experience and observation, a lack of the proper use of prayer or reliance on Divine aid in our evangelistic and other efforts to extend the kingdom of God?

2. Have we restored, in our evangelistic work, the New Testament teaching concerning the Holy Spirit, especially as presented in the Gospel of John, and in the Acts of the Apostles?

3. What means, if any, have you to suggest to make our evangelism even more successful and permanent in its results than it has been in the past?

By John W. Allen.

I would like to answer your three questions concerning evangelism by relating a little circumstance told me by Bro. J. Z. Tyler.

Several years ago Dr. Wilbur Chapman held a great union revival meeting in Cincinnati, O., while Brother Tyler was pastor of the Central church in that city. The city was stirred and many were inquiring the way. Brother Tyler thought it would be a good thing to circulate a number of copies of "Acts of Apostles." He spoke to Dr. Chapman about it and asked him what he thought of it. He replied that it would be just the thing to do, for, said he, "That book shows where the power comes from." Brother Tyler had one thought in mind, Dr. Chapman another. Brother Tyler wanted to circulate the book because it answered the question, "What must I do to be saved?" Dr. Chapman wanted to circulate it because it "shows where the power comes from." Are not these the two sides of the shield? Have not our brethren of the denominations failed to see one side of the shield? Have we not largely failed to see the other side? It seems to me that we have studied the book of Acts almost entirely from the side that answers the question, "What must I do to be saved?" Now, if we would turn our attention to the other side, the power side, and get that into our evangelism as thoroughly as we have the side that answers the question, "What must I do to be saved?" would not our evangelism be indeed of the apostolic order? This is undoubtedly, it seems to me, the one great need of our evangelism and of all our preaching, both as pastors and evangelists.

What splendid power has young Evan Roberts, the Welsh evangelist! Within a year after he began preaching 35,000 persons had been added to the churches of Wales. All Wales is stirred and the revival is spreading in all directions.

Here is what the New York Independent, Feb. 2, says about him: "His message is the old promise from Joel, 'And it shall come to pass that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the hand maids in those days will I pour out my Spirit.' He then states the four conditions that must be complied with before the outpouring of the Spirit can occur. It is the old method of the prophets, of John and of Jesus, 'Repent,' but he divides it thus:

"1. Wipe out the past, confess your sins and begin anew.

"2. Remove everything doubtful—habit, practice, pleasure, sport or business.

"3. Obey implicitly and immediately the promptings of the Spirit.

"4. Confess Christ in public, profession privately being insufficient.

"It is a simple gospel, and it is wonderfully honored. Whenever these conditions are accepted by a neighborhood the revival begins, without any evangelist."

I wish you might give your readers the entire article of the Independent. It is entitled, "The Great Religious Revival in Wales," and bears directly upon the subject of this symposium.

Spokane, Washington.

* * *

By J. H. Smart.

1. I think there is a great lack. There are very few of our evangelists and preachers who hold meetings that make prayer a very prominent part of the service. And yet we all know that there can not be true conversions to Christ without prayer, fervent and effectual. There may be additions to the meeting, or to the evangelist, but not to Christ and his church.

2. I think not. Some evangelists approach this much nearer than do others. We are not always as definite in our teaching concerning the relation of the Holy Spirit and the word as we ought to be; so the gospel becomes to many a powerless, spiritless thing. That the sword of the Spirit is the word of God ought to be emphasized more than it is, and that in every genuine case of conversion the Spirit himself, through the preacher, uses this sword. Then again I think there is a lack of emphasizing the promise of the gift of the Holy Spirit as a comforter to everyone who receives forgiveness of sins through gospel obedience, as promised in Acts 2:38. Converts ought to be taught more definitely the forgiveness of sins and the gift of the Holy Spirit, so that they may confidently expect such blessings.

3. Our evangelists ought to cease trying to make great reports of large numbers, but of *conversions* Our churches ought to demand pure gospel preaching without any doubtful experiments on the part of evangelists in gaining converts. Then we all ought to be more careful about whom we receive in our evangelistic meetings. Then in receiving persons, and especially those coming to make confession of their faith, we ought to make the matter more impressive and more important than we usually do. All who come to confess Christ ought to be impressed that if they truly confess Christ before men Christ will confess them before the Father in heaven. We all need to have more care, more prayer and more faith in God and his blessed promises.

Danville, Ill.

Revival Campaign in Chicago, Ill., as Seen by One on the Field.

By H. A. Northcutt.

The work of one evangelist and one congregation will not stir our cities. It must be a well planned and united effort of many evangelists and congregations.

It brings the various congregations into close, sympathetic touch with each other, and generates a religious enthusiasm which becomes contagious.

The pastors all work according to one plan and are brought closer to each other, which inspires hope. The church and the world see the beauty and power of this united effort, and will listen to the story of the cross.

The down town meeting at noon is a very important factor in the campaign. Here ministers and members of other churches hear our plea for the Bible, one church, one Savior and one Spirit. They understand us better and love us more. We all feel the power of the gospel to save men when preached plainly, tenderly, lovingly, and see that the cross of Christ is the only hope for our cities, and to build up the cross is our work.

We can never get beyond the incarnation, the death, resurrection and ascension of Christ.

Here the church is magnified and many who were once identified with it, but have been lost to the church for years, are brought into the fold again, and sing, "I love thy kingdom, Lord."

I believe the revival campaign inaugurated in Chicago is prophetical of great good.

I commend this kind of work heartily to larger towns and cities.

As Seen from the Dome

By F. D. Power

Carnegie's hero fund could be easily and wisely distributed without naming a single person prominent in the world to-day. Obscure heroes are all about us. Men behind the guns and men who fed the furnaces had their part in the action of Manila bay and Santiago as well as Dewey and Schley. Looking down upon the streets of the capital we see bronze horses everywhere, hacks of all sorts and sizes, mounted by such men in bronze as Logan and Thomas, Scott and McPherson, Sherman and Hancock, and one would think our heroes were all of the military profession, but if we take the civil war period in which these men figure, what of Wendell Phillips and Henry Ward Beecher, of Seward and Sumner and Chase and Lincoln, what of the four millions of men in the ranks who faced each other? If we think of civil life, what of the thousands who labor in the schools, the ministry, the art of healing, the courts of justice, the offices and shops and mills, factories and fields and homes; weak women often and little children, bearing burdens, braving perils, enduring hardness, people who are not immortalized in bronze or marble? Remember the story of little Hans Vedder of Haarlem, the Dutch lad who saved the city by thrusting his finger in the crevice in the wall of the dyke and holding it there through the long night until the hole could be stopped and the flood prevented.

Among Ohio's historic characters is "Johnny Appleseed." In the town of Mansfield, from which John Sherman came to us, we may see in the public park a neat monument with this inscription: "In memory of John Chapman, best known as Johnny Appleseed, pioneer apple nurseryman of Richland county from 1810-1830." If God commanded Israel not to reap the corners of the harvest field, neither gather every grape of the vineyard, but to leave them for the poor and the stranger, surely he honors the man who sows and plants for the needy and for the generations following him. My father, when I was a boy, set out a splendid peach orchard in the field along the public road and when I said to him: "The travelers will help themselves," he said, "That is why I put the orchard there." He lived in a house by the road and was a friend to man. I am not sure but the English epitaph is a model: "Here lies the body of Deacon Peletiah Higgins who died suddenly August 20, 1816, in consequence of falling from an apple tree. He and his brother Jacob were the first to introduce the large fall pippin apples into the town of Standish. By their fruits ye shall know them. Matt. 7:20."

Johnny Appleseed was one of the most unselfish of the world's benefactors. Born in Springfield, Mass., 1775, his field of service was the Muskingum valley and his mission to plant appleseeds in nurseries in advance of the pioneers that trees might be ready for their coming, and so they called him "Appleseed John" or "Johnny Appleseed." All along the way he also scattered medicinal plants, dog fennel, pennyroyal, catnip, hoarhound, and rattlesnake root. He first appeared on the Ohio river in 1806 with two canoes laden with sacks of apple seed gathered in Pennsylvania to bless with their fruitage the Buckeye State. The site of his first nursery was a familiar spot to me when a college student at Bethany. It was at Lagrange, Ohio, now Brilliant, just across from Wellsburg, W. Va. One can still see trees that are lineal descendants of the trees of Chapman's planting, and a friend of mine, now four score, told me he had seen one of Johnny Appleseed's trees which was four feet across the stump and measured one hundred and sixty feet across the branches and yielded thirty bushels of fruit.

Every man, woman, and child among the early settlers knew Johnny. He was a welcome guest in the homes of the pioneers. His nature was deeply religious and he led a blameless life. He was a man of singular appearance, wore a broad-brimmed hat, went barefoot in summer and even in cold weather often, and wore a coffee sack with neck and arm holes cut in it as a coat. He lived in a cabin, but when on his journeys camped out; never killed anything even for food, and carried cooking utensils, among which was a mush pan which he sometimes wore as a hat. Being a man of peace he never carried a weapon, and Indians and wild beasts seemed to understand him. He never married and some thought he had a love affair back in the Old Bay State and because of disappointment was living a hermit life. He went about selling apple trees at the usual price of "a fippennybit," and if a settler could not pay he gave them away. To sell fruit trees and talk the doctrines of Swedenborg, in which he was an ardent believer, was Johnny's life.

Chapman served in other ways the pioneers. In 1812, when a number of settlers had been killed by the red men, tidings came to Mansfield, and the few families that composed the town sought refuge in the block house on the public square. An attack was considered imminent, no troops were there, and it was decided to send a messenger to Mt. Vernon, but who would undertake the journey? Night was coming on and it was a perilous trip over a wilderness trail through a forest infested with Indians and wild beasts. Volunteers were called for and Johnny Appleseed rose and said, "I'll go!" Bareheaded, barefooted, a meek and quiet man, yet full of determination, he started on his Paul Revere journey, rapping at the windows of cabins on the route, warning settlers, arriving safely at Mt. Vernon and arousing the garrison, and returning so expeditiously that at sunrise the next morning the troops were at Mansfield—Johnny having made the round trip of sixty miles between sunset and sunrise.

Chapman went as far west as Indiana, planting his apple trees and doing his deeds of kindness. He lived in the vicinity of Fort Wayne, 1836 47, and while here heard that cattle had broken into one of his nurseries and started on foot to look after it. The distance was about twenty miles, and fatigue and exposure at seventy-two years of age were too much for him. He stopped at the house of a man named Worth who recognized Johnny Appleseed and made him welcome. He declined going to the supper table, and ate a bowl of bread and milk. He declined the bed offered him, and, as was his custom, stretched upon the floor with a quilt and a pillow. Before he slept he asked permission to hold family worship and read the beatitudes and prayed for all classes and conditions of men. In the morning they found him in a high state of fever, pneumonia had set in, and he battled with it for a while and then succumbed, dying with a smile of joy on his homely face which they said seemed "as the face of an angel."

So passed a hero and benefactor whose bruised feet made whole now walk the streets of the New Jerusalem. Struggles and hardships of the pioneers to whom this nation owes so much are forgotten; legends, tales and traditions of that early period in the nation's life may pass into oblivion; but the influence of this humble, honest, uncrowned soul must endure with the beauty and fragrance of the apple blossoms.

Weary travelers journeying west
In the shade of his trees find pleasant rest;
And often they start with glad surprise
At the rosy fruit that around them lies.
And if they enquire, whence come such trees
Where not a bough once swayed the breeze,
The reply still comes as they travel on,
"These seed were planted by Appleseed John."

Do we think of the value of plain people in a world like ours? Has it ever occurred to you how much the world owes for example to Mother Goose, a real person, Elizabeth Foster, whose descendants still live in Boston, to whom nurserydom owes its ditties—a plain, honest, industrious woman of no literary culture, devoted to her household, never dreaming the world would hear her name, and who to-day has world-wide renown? Do we ever undertake to measure the infinite worth to us, to society, to the nation and to the race, of quiet people who never receive any reward in silver and gold, never get into the newspapers, but just live, love, and serve, blossom and bear fruit by the way, and go to rest and wait for God to assign their wages?

Our Budget

—Annual offering for Foreign Missions, March 5.

—Let us break all records of previous missionary offerings in our history.

—An offering from each church, and from each member in each church, will carry us up to the quarter million mark. Let that be the ideal toward which we are to strive.

—If the revivals which we are having among the churches are genuine, as we believe them to be, ought they not to tell on our missionary offerings?

—We are grateful for the steady stream of subscriptions to the Christian-Evangelist, which does not have the appearance of a boom so much as a permanent and steadily increasing flow. Show the paper to your neighbor, and ask him to subscribe.

—The bitter cold weather during February has been a severe test on all forms of religious activity, including that of securing subscriptions for the Christian-Evangelist, but we may anticipate more favorable weather and better results in all departments of our work for the next few months.

—Geo. E. Hicks is in a good meeting with his church at LaPorte, Ind., assisted by V. E. Ridenour, as singer. There have been eight additions to date.

—W. T. McConnell, a graduate of Bethany college, and a minister of several years' experience, though a young man, may be secured to hold some meetings in the immediate future, and refers to Brethren Geo. L. Snively, of this city, and Harry G. Hill, of Indianapolis. Brother McConnell has been spending some time in the Indian Territory, but may be addressed, for the present, care of Geo. L. Snively, 903 Aubert avenue, St. Louis.

—Geo. C. Ritchey, minister at Roseburg, Oregon, referring to our statement that the coast states were too far away, and should be removed to this side of the mountains, says: "Now, we do not wish the coast states removed east of the mountains, either by faith or other means. We came here on purpose to get on this side! Especially we do not care to change in the winter time." All right. If these brethren feel that they can get along on the west side of the mountains, we will try to get the Christian-Evangelist to them as early as possible.

—Bro. R. L. Fox, of Burdette, Ark., thanks us for recent articles on the "Holy Spirit" in the Christian-Evangelist, and adds: "I am away out here in the swamps of Arkansas, with no fellowship of the brethren, in body, and if you take away the fellowship of the Holy Spirit, wherein, Paul said, he could be present, if not in body, then, am I, of all men, most miserable."

—We give another brief installment elsewhere of our symposium on the Holy Spirit and prayer, in relation to our evangelism. The incident related by Brother Allen is very suggestive. He is right. These are the two sides of the shield. We must have the *power*, and we must have the *plan* of salvation—both are divine. The Acts of Apostles points out both, and the one as plainly as the other.

—Bro. A. G. Smith, pastor of the Christian church at Clay Center, Nebraska, furnishes one of several answers to the query, as to the whereabouts of the quotation from Luther concerning the name, and gives this additional sentiment from the great reformer: "It is quite just that the papists should bear the name of their party, because they are not content with the name and doctrine of Jesus Christ; they will be papists besides. Well, then, let them own the pope, as he is their master. For me, I neither am, nor wish to be, master of anyone. I and mine will contend for the sole and whole doctrine of Christ, who is our sole Master." That is putting it pretty strongly, but Luther was no half-way reformer.

—Edward Clutter filled the pulpit for Geo. H. Combs, Kansas City, Mo., on Feb. 12.

—The semiannual convention of the North Texas Christian Missionary Society is meeting this week at Paris.

—S. R. Reynolds, who has gone from Des Moines to Cherokee, Ia., has begun working at once for the March offering.

—Hugh A. Orchard, of Mason City, Ill., has accepted a call from the church at Ft. Scott, Kan., and will begin his work about March 1.

—Will H. Newlin has closed a ministry of three years and seven months at Arcadia, Ind., and enters immediately upon the pastorate at Jamestown, Ind.

—Russell F. Thrapp, of Jacksonville, Ill., is the first minister to serve on a special grand jury in the history of his county. The wave of reform has struck that place.

—Sister W. M. Berkeley filled her husband's pulpit on a recent date at Marion, Kan., when he was lecturing at Logan, and she was rewarded with a confession at the close.

—W. A. McCalla, formerly a Freewill Baptist minister, who united with our church at McConnellsville, Ohio, in a recent meeting, has accepted a call to Beverly and Coal Run. He will live at Beverly.

—Claris Yeuell, of Shelbina, Mo., will work with the church at Louisville, Minn., until May, when it is possible he may accept the work permanently and move his family there. He will also preach at Willow Creek.

—A cordial invitation was extended to all Disciples in reach of Columbia, O., to attend the meeting of the foreign missionary rally in the West Fourth avenue Christian church, on March 1. A splendid program has been prepared.

—Charles E. McVay, singing evangelist, will assist Thomas H. Popplewell in a meeting at Denver, Mo., the latter part of February and the first of March, and C. A. Burton at Franklin, Ill., after that. He is open for an April engagement.

—Colyer A. Lowe has resigned the pastorate of the church at Mokane, Mo., and accepted a call from the Mitchell Park church, St. Joseph, Mo., where he has already begun work. Brother Lowe is a graduate of the Missouri state university.

—Edward O. Tilburne, of Warsaw, Ind., has been debating, sustaining the affirmative on the subject of municipal ownership of public utilities and having as his opponent Judge L. W. Royse of the circuit court. The local papers published the speech in full.

—The Indianapolis Christian ministers' association heard a paper at its recent meeting by Dr. W. B. Stewart on "The Physician and the Minister in the Sick Room." At the meeting this week the theme was "Conversational Evangelism" treated by C. B. Newnan.

—H. C. Patterson is in a meeting at Humestown, Ia. He writes: "We are having a promising meeting, although the snow is almost two feet deep on the level, and the mercury running daily away below zero. The audiences are fine, and interest growing."

—The work at the First Christian church at Norman, Okla., where Clay T. Runyon has just received a call as pastor for another year, is in a prosperous condition. Large audiences attend, and the congregation and minister are going to attempt great things for the Master this coming year.

MARCH OFFERING
FOR
FOREIGN MISSIONS.
First Sunday in March

The Foreign Society does work in twelve countries, supports 143 American and English missionaries, 295 native Evangelists and helpers, thirty-eight schools and colleges and seventeen hospitals.

The following March Offering supplies are furnished the churches, free of charge:

1. March Offering Envelopes.
2. Pastoral Letters. (For Preachers only.)
3. March Offering number of the Missionary Voice.
4. Subscription Books.
5. "Great Facts" from the last Annual Report.

Order to-day, giving the number of members in your church. Be careful to give the local name of the church, as Bethel, Mt. Pleasant, Sixth Street, etc., when different from the post-office.

Address,
F. M. RAINS, Cor. Sec.,
Box 884, Cincinnati, O.

—The Endeavor society has placed two windows, costing $50 each, in the new church at Higginsville, Mo. The members raised 50 per cent above their apportionment for the orphan work at Damoh. J. H. Coil is the pastor, and Louis H. Warren president of the Christian Endeavor.

—Cephas Shelburne, of Huntington, Ind., says: "I have a good man in the east (Virginia) that I would like to bring this way, and place with some good church. He is a good pastor and preacher, has an excellent helper in his wife. Both are educated and cultured. Write me."

—H. L. Atkinson, who was for two years pastor of the First Christian church at California, Pa., has been called back to that work for the next three years. He and his wife were given a very pleasant farewell reception at Chesterland, O., before leaving for their new field of labor.

—Mrs. Princess C. Long, our queen of song, called at this office recently on her way to Texas, where she is to do some concert work. While she is in the state she will give her Sunday services to some of the Texas churches that may desire her. We need scarcely say that her singing will be a benediction to any church.

—I wish to thank you for publishing in the Christian-Evangelist, "The Upper Room," by Mrs. Princess Long. It is a gem sparkling with divine luster. Thousands will join me in regret, that by some misunderstanding she did not sing it at that matchless communion service held in the Coliseum at St. Louis during our last national convention.

Columbia, Mo. Frank W. Allen.

—We have received from London a copy of a tract entitled, "Should Creeds be Mended or Ended?" by Joseph Bryant Rotherham. Brother Rotherham has taken advantage of the discussion about creeds caused by the decision of the House of Lords in relation to church property in Scotland to make a statement on the question of creeds, showing that no human creed is necessary. This tract contains three chapters, is of thirty pages, and sells for one penny. It is a timely discussion of a vital topic, with especial application to the condition of things in Scotland.

—As a result of a fine meeting at Topeka, Kansas, it has been decided to erect a new and larger building.

—Last year 862 churches reached their apportionment for Foreign Missions. Let us increase the number this year.

—No church or preacher ever made a greater mistake than in deciding to conserve resources by not taking the offering for Foreign Missions.

—The Foreign Society has received another gift of $1,000 on the annuity plan from a friend in Pennsylvania. This is his second gift of $1,000.

—E. P. Wise, pastor of Cedar Ave. church, Cleveland, will hold a meeting with the Wellsville, Ohio, church, of which W. C. Prewitt is pastor. The meeting will begin March 6.

—At the last meeting of the executive committee of the Foreign Society H. C. Saum and wife, of Prairie Depot, were appointed missionaries. They will probably go to India in September next.

—E. A. Orr, pastor at Saybrook, Ill., has received a call to Mankato, where is one of the most important churches in Minnesota. The last pastor was J. K. Shellenberger, now pastor at Duluth, Minn.

—M. F. Redlien has closed his four years' pastorate with the church at Hickman Mills, Mo., and is now at liberty to hold meetings wherever called. He may be addressed for the next few months at Excelsior Springs, Mo.

—The Board of Church Extension has just received $500 from J. P. Hieronymus, of Illinois. This is the 131st gift to the Board of Church Extension on the annuity plan. For particulars concerning the annuity plan address G. W. Muckley, Cor. Sec., 600 Waterworks Bldg., Kansas City, Mo.

—Two years ago D. H. Bays was called to the pastorate at Madrid, Ia. We hear very good reports of his work there. The church had been struggling under extreme difficulty, but has gone forward, and Brother Bays has just received a call to remain for another year and has been granted a vacation to recuperate his health.

—J. W. Johnson has closed his work at Redfield, Ia. The church there exceeded all its missionary apportionments last year. A pastor has not yet been secured, and the congregation is trying to co-operate with another church for half time. What is needed is a good organizer and determined leader, for much talent lies dormant.

—J. D. Greer has again been called to the pastorate at Laddonia, Mo. He will preach half time there and quarter time at New Bloomfield, this being his third call there. The brethren expect to build this year. Brother Greer began quarter time at Martinsburg the end of January, and had a good state missionary offering. All these churches will observe the missionary offerings this year.

—W. T. Hilton has left Sioux City, Iowa, to take up work at Atchison, Kansas, where our church is one of the best. Brother Hilton has been at Sioux City for two years, and his work there is highly spoken of by the local paper. Plans are well matured for a new building and J. K. Ballou will carry forward the work. He is a young man of energy and ability. We all know that Brother Hilton is a "hustler."

—The Christian and Congregational churches of Abingdon, Ill., are holding a union revival meeting. The pastors of the two churches alternate in preaching, and large crowds are said to be in attendance each evening. The Abingdon local paper contains a report of a sermon delivered by Bro. T. J. Shuey, pastor of the Christian church, on "The New Birth," which is a clear, strong, scriptural presentation of the subject.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 Cottage St., Melrose, Mass.
Dear Sirs: Jan 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

"I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

"I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am."

Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

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Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. The genuineness of this offer is guaranteed.

—Wm. Amos, of Lordsburg, Cal., has just sent to Geo. L. Snively, general secretary of the Benevolent Association, a draft for $1,000 on the annuity plan. This is the eighty-seventh annuity bond which the Benevolent Association has issued. Our readers understand that this plan involves the payment of interest on the amount during the lifetime of the donor, after which the principal, of course, becomes the property of the association.

—Sunday, March 5, may be a bad day. In that case do not be defeated in your offering for Foreign Missions. It may be you are in the midst of a protracted meeting. In that case make the meeting help to swell the offering. If you are building a new church, then help to insure the success of the building enterprise by giving larger than ever before in the March offering. If you have a debt, or must raise money soon for local expenses, remember that the light that shines farthest shines brightest nearest home. If for any reason the officers oppose the offering the objection can be overcome by patient and tactful management. Do not be afraid that a great offering for Foreign Missions will cut off gifts for other causes. The very converse of this has been true in all our missionary history. The preacher and church officers should not suffer defeat on any account. If the pastor has a deep and intelligent interest the success of the offering is probably assured. More depends upon him than any other one influence.

—We regret to learn that the church at Brazil, Ind., was destroyed by fire, and on the very morning on which a meeting was to have begun with home forces. The pastor, E. L. Day, had been called to a funeral and the first service was to have been conducted by one of the elders, but the building caught fire, and was completely destroyed, with the exception of a portion of the walls, which may be used in the new building which will immediately be erected. The brethren are bowed down but not discouraged. Brother Day writes: "Their optimism and cheerfulness is an inspiration to the minister under all the circumstances," and says that the sympathy of the whole community is with the church. The revival will be postponed, but other services will go right on, the basement of the public library building having been secured until the new church can

PROMINENT MEMBERS OF THE FUKUSHIMA CHRISTIAN CHURCH, JAPAN.

Fukushima is an important city of some 25,000 inhabitants. It is the scene of much faithful labor by M. B. Madden, missionary of the Foreign Society. There is now a good church in this important center. The gentleman with the mustache is Mr. Hasegawa, who is the pastor of the church. These are all faithful Disciples.

be completed. The congregation wishes to thank many friends for their expressions of sympathy.

—The Foreign Society has received a gift of $4,800 from a friend in Kansas on the annuity plan. This is the second gift he has made on this plan.

—We deeply regret to learn of the death of Sister Dalton, of the Central Christian Church, Cincinnati. For many years she had been an active worker in our cause.

—John L. Brandt, pastor of the First Christian church of St. Louis, delivered an address at Topeka, Kansas, before the Kansas state temperance union, Feb. 16, to a large and enthusiastic audience. His subject was "Great Epochs in History."

—C. A. Young of the Christian Century called on us last week en route from Springfield, Mo., where he has been preaching, to Chicago. He is looking well and feeling hopeful for the future of the Christian Century. He was delighted with our new plant, and he and Brother Snively remained to our editorial midday lunch.

—The church at Waynesboro, Pa., under Bro. J. A. Hopkins, is sending out a circular letter showing the special opportunity there is there and the special need for at once purchasing a desirable lot upon which the church has an option. As this option expires March 15 an appeal is made for outside help to meet the emergency. The local brethren are doing all they can. They are now meeting in a rented church at considerable expense.

—The Chicago Daily Review, a new journal devoted to the permanent and wholesome interests of the American family, has come to our desk and we are glad to commend both the spirit which prompts its publication and the get-up and contents of the paper. It is an effort to publish a clean daily paper and we trust it will have abundant success. Of course the news is "boiled down" and the subscription price is likewise—being only $1.

—For a small western church of less than 100 contributors that over which Bro. Geo. C. Ritchey, at Roseburg, Oregon, is pastor, deserves notice. As an educational offering this year it gave one endowment note to Eugene divinity school for $500, and $40 in cash and pledges. There had previously been $160 in cash and pledges given. If one-tenth of our churches did as well as this, the cause of Christian education would be well supported.

—The Florida state convention is to be held in Jacksonville March 1 to 3, and the First church is planning to take care of a large attendance. Jacksonville would be glad to have every church in the state send four or five delegates, and it is hoped that no church will fail to be represented. Bro. C. W. Zaring, Cor. Sec., says that a special invitation is extended to brethren from other states who may now be visiting in Florida. The state work is going forward, and a good convention is expected.

—The initial preaching service of a new church at Joliet, Ill., has just been held by Claire L. Waite, pastor of the Douglas Park church, Chicago, and A. Larrabee, secretary of the Chicago Christian missionary society. The new organization is an outgrowth of cottage meetings held for some months, and is to be known as the Central Christian church of Joliet, and will form the second congregation of Disciples in that city. Those who are identified with this work in its beginning number between twenty-five and thirty.

—The church at Findlay, Ohio, where Bro. C. H. Bass is preaching, is determined to progress. They have adopted as their immediate aim: (1) The building of a parsonage; (2) the doubling of the resident church membership by the time of the jubilee convention; (3) the increasing of the general missionary offerings until they will be able to become a living link church, supporting their own missionary in the foreign field, and (4) the organization within the church of a mutual benevolent association for the purpose of taking care of their sick and destitute.

—Under date of January 11, G. L. Wharton, writing from Jubbulpore, India, says: "You will be glad to know that the Bible college opened two days ago with 18 students enrolled from seven different stations. We have rented a bungalow until we can get our new building erected. It accommodates the school and the printing press, which we have also rented till the money comes for the new press. The facts before us prove that there was no exaggeration as to the great need of these factors in evangelizing India."

—In a letter from J. R. Riggs, who is an elder of the church at Hoquiam, Washington, he informs us that the brethren there are making efforts to buy a lot and build a house. He says: "We are a small band of Christians, struggling to have the gospel of our Lord Jesus Christ planted in this town. We are now meeting in a hall, and are trying to maintain a preacher half time." Cannot our state board in Washington send an evangelist to that place to hold a meeting and solicit subscriptions? Such a nucleus ought to be cared for, and assisted in their efforts to plant the cause of Christ in their community.

—W. F. Richardson, pastor of the First Christian church, Kansas City, Mo., has been granted a three months' leave of absence by his congregation on account of a throat trouble, which it is believed will be relieved by a complete rest. He and Sister Richardson may go to southern California about March 1, for several weeks, and then return through New Mexico and spend the remainder of the time with their son, Clement, or they may go to Florida. We are sure our readers will join with us in the sincere wish and prayer that our brother's throat trouble may be entirely relieved by this change of climate and complete rest, and that he may be able at the appointed time to resume his most useful work in the ministry. We hope he will be able to let our readers hear from him occasionally and know how he does.

—Not many churches support three living link missionaries but at the annual meeting of the Warren, Ohio, church, where J. E. Lynn ministers, it was reported that a total of $7,416 had been raised in all departments, $2,361 of which was for missions, three living link missionaries being charged to this church. The treasury of the Bible-school showed a balance in the current expense fund, after all bills were paid, of $387. This church has discarded suppers and entertainments and socials as means for raising the Lord's money.

—We reget to learn, through Bro. A. J. Elliott, that Bro. G. B. Van Arsdall and wife of Peoria, are sorely afflicted in the loss of their only daughter, Irene, seven years old, from diphtheria. This blow has fallen just on the eve of their departure for Cedar Rapids. The burial was at Connersville, Ind., February 15. Brother and Sister Van Arsdall will have the sympathy of all the brethren, who will pray that the entry upon their new and important field will in some measure relieve their minds and hearts from the extreme poignancy of such a grief.

—The Fourth Christian church of this city of which Bro. E. T. McFarland is pastor, has passed resolutions of sympathy with their pastor because of the recent tragic death of his father, Martin McFarland, as related in our last issue. The resolutions express profound sympathy with their beloved pastor, and in view of the serious illness which the deceased had suffered before his death, express the confidence that his act was the result of mental aberration for which he is not responsible. They also express their appreciation of his work as a minister of the gospel, and they cherish his

BROWN'S BRONCHIAL TROCHES
A Favorite Cough Remedy. For Colds, Sore Throat, Asthma, Catarrh, no more useful article can be found.
Avoid Imitations. John I. Brown & Son

name as one of the "sturdiest soldiers of the Cross." At our last ministers' meeting a committee was appointed to present resolutions of sympathy to Brother McFarland, a member of our ministers' alliance, in his bereavement. These expressions of sympathy reveal a common bond of brotherhood, which unites true believers, and makes them sharers in each others' sorrows and joys.

—J. K. Shellenberger will begin a month's meeting in the church at Duluth, Minn., for which he is pastor.

—"It's very cold here (Joplin) but we begin our third week with 42 additions."

Joplin, Mo., Feb. 10. W. A. Moore.

A Great Meeting at Huntington, Ind.

We have just closed, so far as the actual results are concerned, the greatest meeting ever held in our city—there were 222 additions.

1. The evangelists were the Brooks brothers, of Ladoga, Ind. These two young men make a strong team in their chosen field, evangelism. They present a striking personality, both are college graduates and preachers, both are singers, and above all, they are earnest, consecrated, Christian gentlemen. A. K. Brooks is an effective soloist, has a deep, rich voice, is a fine leader of song, and rallies about him a large chorus. W. T. Brooks is a speaker of wonderful magnetism, holds his audiences, has great faith in his message, preaches the plain, simple gospel, and with no undue excitement, advertising or clap-trap methods, scores of people come forward and accept it. We have never been in a meeting—of six weeks—in which so complete harmony and sweet fellowship throughout prevailed between evangelists and pastor, evangelists and people, leader and chorus, and all the forces within the churches and outside generally. At no time could we accommodate our audiences, and with room to accommodate all who desired to come the results might have been doubled.

2. Our people were ready for a meeting. For some time our audiences and Sunday-school had outgrown our building, and we were having frequent additions—seven on a Sunday before the meeting and three the Sunday previous. So that with such men as the Brooks brothers to lead us we were assured of results.

3. All departments of our church work have made steady growth. The membership has doubled since the pastor took charge of the work two years ago. The Sunday-school, under our model superintendent, H. S. Butler, has doubled itself since he took charge a few months ago, and now has an enrollment of 300, with new members added every Sunday. The C. E. societies have been greatly increased; we have an excellent C. W. B. M. auxiliary of 75 members. With our present church membership of 600, the interest manifested in our work and the power of our plea—this all means a new and modern building which we now have under consideration.

Huntington, Ind. Cephas Shelburne.

MR. AND MRS. WHANG. A CHRISTIAN FAMILY.

Mr. Whang is interpreter at the German Consulate. He is a strong, influential Christian and preaches for us sometimes at the Christian church in Wauking.

RESIDENCE AND DISPENSARY OF DRS. C. L. AND LETA M. PICKETT.

Laoag, Philippine Islands. In this building medical work is conducted by the missionaries of the Foreign Christian Missionary Society. Dr. C. L. Pickett is a brother of our beloved and well-known J. L. Pickett, Denver, Col. Dr. Pickett is wielding a wide influence among the people of that land. His work grows in influence and power.

Mr. Carnegie Helps Bethany.

As we go to press we learn by telegram that Mr. Andrew Carnegie has agreed to give $20,000 to Bethany college for a library building. President Cramblet makes no reference to any condition, but it is usual for Mr. Carnegie to attach some condition to his gifts, and the possibilities are that the college has to raise an equal amount to Mr. Carnegie's promised gift to ensure its actual payment. All friends of old Bethany will rejoice in any gifts that will make her better able to carry on the work her founder had at heart.

Some Suggestions for the Offering.

Every detail for taking the March offering should be carefully arranged and definitely understood. The sermon should be prepared with scrupulous care. The service of prayer should be a special pleading for help from on high. Appropriate missionary songs will help to create a suitable spiritual atmosphere. The special work of the deacons should be carefully planned and well understood. They should be imbued with the importance of the occasion. It will be well to hold a preliminary conference to arrange every detail. It will be well also to see a few of the most able and generous givers in advance and be able to announce some handsome gifts. This will help to stimulate larger and more general giving.

In the March offering the churches should be impressed with the truth that money-giving is a fundamental virtue, like faith and love (2 Cor. 8:7). A Christian man should be as solicitous about his liberality as about his faith. Paul so teaches. Giving of money is a proof of the sincerity of our Christian profession (2 Cor. 8:8). And there is no large development of Christian character possible without generous giving (2 Cor. 9:6). The March offering can and should be made a means of grace. It will strengthen and nerve the whole church.

If at all possible, aim to make your church a living link in the March offering by raising the salary of a missionary, $600. It is believed that most churches that support preaching all the time can provide the salary of a missionary. Smaller churches can provide the salary for six months, $300, or three months, $150, or for one or two months. There is scarcely a church in our brotherhood that could not secure the salary of a missionary for at least one month The salary of a missionary is about $1.65 per day. Almost every member of the church will give this amount if the matter is properly presented.

A. McLean,
F. M. Rains.

A CHEAP HEART CURE.

A Norwich Lady Tells You What to Use at Home, If You Would Cure Yourself at Once.

Alice A. Wetmore, Block 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will without charge direct them to the perfect cure she used.

We advise every one interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

NEWS FROM MANY FIELDS

West Virginia.

Things of late years have undergone some changes in West Virginia, chief of which has been along missionary lines. This was a hard problem to solve, and our churches are showing marked progress in missionary co-operation. We have 147 congregations of the 197. These churches that have come into co-operation are being educated to the support of regular preaching and this has proved a great factor in our work.

We are trying this year to introduce a regular system of pastoral work into all our congregations. This with the aid of good literature and up-to-date religious papers will greatly help the cause of the Master.

Our churches have suffered from legalism. In some places doctrine has taken the place of teaching along the line of living and working for the advancement of the cause of Christ. But we are coming more and more to realize that religion is a life. The men in the Christian church that have been advocating that religion is a life have done great service to our great plea. The fundamental truths of the New Testament, to which we have invited a return, have made a profound impression on the religious world.

We now need to bring our members up to the standpoint of a life of consecration to those truths which the pioneers so nobly defended. This will make our churches active in every good cause. We want to furnish you some news from our state.

J. B. Smith has been holding a good meeting at Bethany. W. A. McCaffery and W. M. Long are holding a meeting at Fairmont. Percy H. Wilson held a very good meeting a Moundsville. H. H. Moninger assisted J. W. Underwood at Colliers, in one of the best meetings ever held at that place. I am preaching every night at Endicott, with a good interest.

A. Linkletter.

* *

Washington State.

I have just arrived at home after a meeting of four weeks with the church at Pomeroy. There were 28 additions, 21 of them by confession of the Christ. Harry Benton and wife minister at Pomeroy and are held in high esteem by the church and the general community. They will, no doubt, lead out in a building enterprise soon, that will give our people more room and better equipment for work. It is much needed. On my way home I stopped over with Brother Benton at Starbuck where we arranged with brethren to secure a house and begin holding regular services right away. This work will be a mission of the Pomeroy church and will be fostered by them under the leadership of Brother and Sister Benton. Both are good preachers.

E. F. Beaudreau and wife have removed from Latah, Wash., to Lewiston, Idaho, and assume pastoral care of that church. The wives of both of these good preachers (Benton and Beaudreau) are daughters of J. B. Daisley who has for years been recognized as one of our ablest preachers in this state.

On my return home it seemed good to find the whole congregation busy getting ready for our meeting to be led by J. V. Updike. It is a joy to be again yoked with him in evangelistic work.

This church (at Yakima) is backing Bro. L. D. Green in his work of ministering to the country surrounding the city, and his work is beginning to bear fruit. He has had 23 confessions in the last month.

Prosser church, M. A. Thompson pastor, is planning for a great evangelistic campaign. R. L. McHatton is in a good meeting at Clarksdon, and J. A. L. Romig at Garfield has moved the meeting to the opera house. Colfax church thought they had a preacher, but he was led to change his mind. They now have another in view and if they land him will be in shape for a great move forward.

In view of the convention coming to the coast this year every church on the coast should arrange for a meeting just before and just after the convention and thus avail ourselves of the services of the many preachers who will be in the west at that time. I am hoping that this matter may be taken up by the churches and pushed with vigor.

Morton L. Rose.

North Yakima, Wash.

* *

Missouri.

Liberty, having completed an elegant parsonage, is now moving for a new church house. They will be wanting a state convention next.

Seneca has her new house almost ready for dedication; it is, of course, the "best house in town."

Trenton raised $2,400 the other day to pay on their new church house. They have a great task, but with S. J. White to lead them they fear not.

Dr. H. L. Willett has been at Independence giving his lectures on "Beginnings of Christianity" to great audiences.

W. J. Wright, national superintendent of evangelism, is following up the great union effort in Kansas City with a two weeks' meeting at First church, resulting in about 30 additions to date. Our churches in greater Kansas City have had something like 300 additions since the union meeting began. Not all, possibly, as the result of that meeting, however. Sixth and Prospect congregation is now in the basement of the new church and if this upper room carries out the prophecy in this part of the structure, it will be a thing of beauty and a joy forever.

H. L. Willett, of Chicago, delivered a course of lectures at South street, Springfield. C. A. Young, the editor of the Christian Century, followed.

W. A. Moore, corresponding secretary state Bible-school board, is in a meeting with J. W. Baker at South Joplin, with 24 to date. This is his second meeting at that place.

Our Missouri lectureship and the Disciples' congress meets at Columbia, the Athens of Missouri, March 21-23. We are expecting a great gathering of great men. The corresponding secretaries of the Mississippi valley states have a special meeting at the same time and place.

We rejoice in the recent addition to our ministerial force in Missouri of S. J. White, of Ohio, at Trenton; L. O. Bricker, of Iowa, at Cameron; T. J. Thompson, of Illinois, at Slater; J. H. Wright, of Iowa, at Paris; C. E. Freeman, of Arkansas, at King City; H. G. Bennett, of Illinois, at Jefferson City; E. B. Widger, of Nebraska, at Kennett; J. C. Howell, of Indian Territory, at Weston, and W. M. Thomas, of Wisconsin, at Burlington Junction. We give them all hearty welcome and believe our work in Missouri will get great good from them.

C. A. Lowe, of Columbia, has accepted the work at Mitchell Park church, St. Joseph. It is a hard fight but he will make it go.

L. P. Kopp, Danville, Ill., has been called to the Ivanhoe church, Kansas City. Will begin work March 1. Welcome, brother.

We have complaints from Paris, Madison, Macon, Armstrong and other places that W. E. Stanley, formerly of Hopkins, Mo., has succeeded in borrowing (?) money from the brethren at these places. A word to the wise is sufficient.

Several papers have been trying hard to locate O. W. Jones, of Jasper, Mo., at Herington, Kansas. It is all a mistake; he is to stay at Jasper for good.

E. W. Yocum, of Mountain Grove, is doing a great work in his section, he has organized three new congregations in the last four months and added many to the number of the saved.

J. D. Babb is now employed as evangelist in Polk, Dallas and Hickory counties and already the work is taking on new life.

T. A. Abbott.

WHAT THE MINISTER SAYS

Is Most Convincing.

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 No. Holbrook St., Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name, in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles, the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy "just as good."

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

* *

Cancer of the Breast no longer Incurable—How Mrs. Geo. Ampt, of Aurora, Ind., was cured.

Aurora, Ind., June 29, 1904.

Dr. D. M. Bye Co., Indianapolis, Ind.

Dear Sirs—I am glad to be able to testify as to the merits of your Cancer Cure, for to-day I am entirely well of my cancer of the breast, thanks to your Combination Oil Cure. Any one wishing to hear from me will be promptly answered. Yours respectfully,

MRS. GEORGE AMPT, Aurora, Ind.

No need of cutting off a woman's breast, or a man's cheek or nose in a vain attempt to cure cancer. No need of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for a book, mailed free, giving particulars and prices of Oils. Address the Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

The Union Evangelistic Meetings in Kansas City, Mo.

KANSAS CITY, MO., Feb. 15, 1905.

DEAR BRO. GARRISON:—Your readers will doubtless be interested in the results of the union interdenominal revival recently closed in this city. First a few facts in a general way. This campaign was undertaken too late in the fall to allow of sufficiently careful preparation. The committees had hardly time to plan their work on such ample lines as ensured success. Especially was it unfortunate that the general committee was so late in securing the evangelists, very many of the best known and abler ones being already engaged for work elsewhere. The result of this was that some men were called to the work who were hardly able to direct so great an enterprise, while some of them were very ordinary in pulpit ability, and preached rather below the average of their audiences than above it.

But, with this exception, which in one instance led to an unfortunate public criticism of one of the men by a pastor, shortly after the close of the revival, expanded by the local press into an assault upon the whole body of men, there was quite general satisfaction with their work, and the conviction on the part of most of our Christian people that the campaign had accomplished untold good. There were twenty-eight districts, I believe, including Kansas City, Kansas, and Independence. Reports indicate that about three thousand converts will be added to the churches as a result of the revival, though these figures are in part an estimate. It may require a few months to realize this result, but I think it will not prove far from the figure given.

As to the part taken in this work by our Christian churches and pastors, I am glad to report favorably. On the general committee of forty in charge of the whole movement Bros. J. J. Morgan and R. H. Fife represented us, while Bro. Geo. H. Combs was chairman of the executive committee. Two of the evangelists, W. J. Wright, superintendent of evangelism for the American Christian Missionary Society, and J. M. Rudy, pastor of the First church of Sedalia, proved themselves such efficient preachers of the gospel and able leaders in their respective districts as to win the confidence and love of all the churches and ministers with whom they wrought. It is needless to say that they preached the gospel of Jesus Christ in its simplicity and scriptural power, but with kindness and loving spirit, and it was received and enjoyed by the members of all the churches. They took the confession from their converts in the good old way with which our people are so familiar; and the preachers praised it as a better way than that to which they had been accustomed, such as raising the hand, standing for prayers, or kneeling at the anxious seat. The number of their converts exceeded far the average of other districts of like size and character, and we are proud of them. Bro. W. M. Mundell, of Ottawa, Kansas, gave splendid service in one of the districts as a singing evangelist, and his praise is heard on every side among the workers there. Whatever other good resulted from this union effort, one at least is manifest to everybody. The preachers and people of all our churches got closer together, and learned to love each other better than ever before; while the absolutely unbroken harmony with which they labored for the one end of saving souls was an object lesson on the growth of the spirit of Christian unity among all believers.

Following the close of the union revival, we kept Bro. W. J. Wright with us for a short meeting in the First church. He began his work with us on Monday night, Jan. 30, and closed it on Friday, February 10. The first two nights the audiences were large, and everything promised a great meeting; but then came an awful blizzard, and intense cold and deep snow has been the story without a day's intermission since that day. Despite the dreadful weather, and almost universal sickness throughout the city, we had fairly good audiences, drawn by the strong, scriptural sermons of Brother Wright, and results beyond what we might have anticipated. Including several who are yet to be baptized, we had about thirty additions, most of them by obedience to the gospel.

Brother Wright has gone to Louisville where he is to preach in one of the larger districts in the union revival now in progress there. It is well that the American society can let him do some of this work, for he is very successful at it, and exalts the place of evangelism in the church, wherever he goes. Several other of our churches held brief meetings at the close of the union revival, but I have not learned the results with sufficient definiteness to report. All in all, we are glad that this movement was realized in our city, and believe that its result is good in many ways. W. F. RICHARDSON.

* * *

Austin, Texas.

The capital city of Texas is now full of life. The legislature is now in session and there are visitors here from all parts of the state. Our people are well represented, especially in the House of Representatives. I acted as chaplain in opening this body, and quite a number wanted me to be a candidate for the permanent position, but as I had never been a candidate for any position, I had no difficulty in declining. Judge T. J. Brown is one of the supreme judges, and Judge A. E. Wilkinson is the reporter for the supreme court. The state librarian, Judge Raines, is also a member of the Christian church. So you can see that we are well represented in the state administration.

Our people are also well represented in the State university. Judge James B. Clark is proctor, and Prof. W. S. Lutton is at the head of the School of Pedagogy. Dr. Willis Campbell is a professor in the English department. We also have more students at the university than ever before. A few nights ago Mrs. Lowber and I attended a debate, and all four of the men on the affirmative are members of the Christian church. The judges decided in their favor, although contrary to their wishes they had been placed on the wrong side of the question. The proposition was, Affirmed that the Dispensary system is superior to Prohibition. For a number of years we have had a course of lectures in the interest of the students of the university. A number of the leading professors have lectured for us. Last Sunday night, Dr. Sidney Meses, dean of the College of Liberal Arts, lectured to a very large audience on "The Family." The university has shown great interest in the church.

It is now quite well known that the Christian Woman's Board of Missions has established a Bible Chair connected with the State university. It now has a very desirable property near the university and nearly ten thousand dollars' endowment. Prof. Wallace C. Payne and his wife are here spending a few weeks in its interest. It certainly has a great mission in teaching the Bible to the students of the University of Texas. Instead of injuring our own schools, it will stimulate our educational work throughout the state. The C. W. B. M. is evidently doing a great work along this line.

I begin my ninth year with the church here under more favorable circumstances than ever before. Since I came to Austin, I have had three opportunities of doubling the salary the church here is able to pay, but I am grateful that I have stood by the work in this great state. To be perfectly candid, Mrs. Lowber is largely responsible for the success of the work here. We have had a hard financial struggle; for while we have four hundred members, about half of them are university students and persons who cannot be expected to pay much. Our Central building is the newest and (as the people say) the most up-to-date building in the city. Our Hyde Park mission building is also the best in that part of the city. We owe about one-third of the cost price on each building. While we have so much mission work on hand in this city, we cannot do as much for the work beyond as we would like to do, but our people are constantly advancing. They gave for mission and educational work last year more than a thousand dollars. This, of course, included the Bible chair, which they regard as one of our most important missions. J. W. LOWBER.

Austin, Texas.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Hot Springs, Feb. 10.—Two good meetings last Sunday. Two additions—one confession and one from Baptists. Collections coming in encouragingly for our lot fund.—T. N. Kincaid.

CALIFORNIA.

Stockton, Feb. 13.—Closed a meeting at Elliott, with 21 additions. One was a Congregational minister, who will preach for us. W. T. Lambert, the pastor, is succeeding well.—J. B. Askew.

COLORADO.

Colorado Springs, Feb. 7.—Since November 1, there have been 139 additions under Bro. Crayton Brooks. P. H. Edwards had charge of the music in our special meeting. Miss McMillan, one of the finest solo singers in our city, obeyed our Savior in baptism.—J. B. Ellis.

Denver, Feb. 16.—Meeting in the Highland church closed last night; 18 sermons; 48 additions—by confession, 34, by letter and restored, 14. Five others, not reported, were added just before the beginning of the meeting, making 53 since January 1. I. I. Walters, of Grand Junction, did the preaching throughout the meeting. The church is greatly strengthened. —J. E. Pickett, minister.

ILLINOIS.

Winchester, Feb. 12.—We begin meeting with Allen Wilson at the helm Jan. 19. Baptized five last week. One confession to-day. E. C. Gill is in meeting at Glasgow with 15 additions.—W. W. Wharton.

Le Roy, Feb. 8.—We had one baptism last Lord's day.—E. A. Cary, pastor.

Buffalo, Feb. 10.—L. A. Chapman just closed a short meeting of three weeks' duration with eight additions to the church. We have good and attentive audiences despite the very cold weather. The absence of any abuse of our religious neighbors was very noticeable in Brother Chapman's preaching.—J. F. Ellington.

Pana, Feb. 11.—Seventy-two to date.—Lawrence and Edward Wright, evangelists.

Mechanicsburg, Feb. 9.—Since our last report nine have been added at Buffalo—seven by letter and statement and two by primary obedience. I can hold a short meeting outside of my own work this spring for some church. Address me here.—L. A. Chapman.

Saunemin, Feb. 10.—Began a meeting here Sunday, Feb. 5, in the midst of a blinding snow storm. Audiences good and splendid interest manifested. Two confessions to date and outlook good for a fine meeting. Bro. R. Irvin is the pastor.—C. H. DeVoe and H. K. Shields, evangelists.

McLeansboro, Feb. 12.—We have just closed a two weeks' meeting with home forces; 16 additions. All departments of work in a good condition. Future prospects are bright.—Edward U. Smith, pastor.

Pekin, Feb. 13.—We are in a meeting here with Charles E. McVay, of Benkleman, Neb., as leader of song and I am preaching. Nine have made the good confession. Meetings began Sunday and will continue throughout February. Brother McVay is touching the heart of the people and large audiences are attracted by the music. Prospects are good for a large ingathering.—James A. Barnett.

Williamsville, Feb. 9.—I recently closed a meeting, with home forces exclusively, which resulted in 11 confessions and baptisms. This makes a total of 15 additions since Jan. 1, 1905. There have been 35 added in the two years of my pastorate here, besides building and paying for a new church, costing nearly $10,000.—Ivan W. Agee.

Kewanee, Feb. 7.—I was with the new church at Savanna a week ago, and we had one confession. The church was organized last fall, after a meeting held by State Secretary J. Fred Jones and Harold E. Monser, and now numbers 43 members. The prospects for a strong church are bright.—A. C. Roach.

Abingdon, Feb. 13.—I am now in an enjoyable meeting with the church. This has been a prosperous year. I have been asked to remain another year.—Thos. J. Shuey.

Galesburg, Feb. 14.—I assisted in a meeting at Blandinsville. There were 27 additions—19 confessions and eight otherwise. Brother Richey has been doing a good work there. He is planning to make preparation for greater usefulness, hence expects to enter Chicago university next fall. We may rightly anticipate good things from him in his future work.—Albert Schwartz.

De Land, Feb. 7.—At a meeting held here three were added to the church from the German Baptists. It was our good fortune to have Sister Long, of Paris, Ky., with us on a Lord's day. She sang "The Upper Room," which you published in the Christian-Evangelist, at our communion service, to the perfect delight of all present. The upper room will be so real to us with all of its hallowed influences when we listen to this gifted singer present it in song. The ladies' aid society gave her the proceeds of the musical recital she gave.—I. W. Lowman.

Lake Fork, Feb. 13.—Meeting closed Saturday night with 59 additions—24 by confession and baptism, 24 by statement, eight by letter and three by restoration. Of these two are from the Methodists and two from the United Brethren. This is a new and very difficult field, so that the meeting is regarded as a great victory for the pure gospel. Most of those added are men and women of age and influence. Also a number of young men were baptized. The work has been greatly hindered by cold and opposition. The writer did all the preaching and for several days was sick and hoarse. But the truth triumphed and the victory belongs to our God.—J. D. Williams, minister.

Waukegan, Feb. 18.—Two additions here last Sunday, making four since last report.—E. N. Tucker.

Chicago, Feb. 17.—Six added in Metropolitan church on last Sunday, making 114 since January 1. Splendid interest and large audiences.—Chas. Reign Scoville.

Vermont, Feb. 16.—In second week; 17 added, all by primary obedience. Bro. G. W. Ross is now in his 12th year as pastor of this great church. He is universally beloved. The church is alive and at work.—R. A. Omer.

INDIANA.

Marion, Feb. 13.—W. S. Buchanan of the Tabernacle church at Marion, has been called for another year at this place. Great advancement in all lines of work has been made since Brother Buchanan took up the work there ten months ago; 133 additions have come to the church under his preaching during this short period. Much is hoped for on the first Sunday in March.

La Porte, Feb. 9.—Meeting at Illiopolis, Ill., closed with 26 additions. Began here last Sunday in a big snowstorm. The snow is 16 inches deep. Geo. E. Hicks is the pastor.—V. E. Ridenour, singer.

Markle, Feb. 13.—We have closed a very successful meeting. I did the preaching, and Mr. and Mrs. R. E. Stevens, of Gas City, assisted as singing evangelists. Brother and Sister Stevens are strangers to Indiana, but not strangers to evangelistic work. There were 11 additions, nine by confession and two by letter, and the church was strengthened and unified.—M. G. Long, minister.

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Summitville, Feb. 13.—Twenty additions in our meeting, 18 by primary obedience, one from M. P.'s, one from Baptists. We reached many new families. We have the good will of all the people in Summitville. M. V. Nelson, of Marion, conducted the music.—Chas. E. Underwood.

Ft. Wayne, Feb. 2.—I have just completed my fifth year with the West Jefferson street church. During this time there have been 490 additions, $20,000 raised, $3,400 of this amount being for missions and benevolence. Professor Paul, of Hiram college, is holding us a missionary institute this week —E. W. Allen.

Jasonville.—The meeting is now three weeks old. There have been 93 additions so far and many coming every night. Since the first addition from four to 21 have come each night. The weather is intensely bitter. Being compelled to give up the M. E. church, in which the meeting began, the opera house, seating 900, was secured and the meeting goes on. T. J. Legg came down one night and preached a fine sermon, to which 17 responded and entered the Master's work in Jasonville.—C. R. L. Vawter.

Salem, Feb. 4.—R. H. Crossfield, of Owensboro, Ky., held a 12 days' meeting here, in which 33 persons by confession and baptism, 13 by statement, five by letter and six from the denominations were added. The membership feels that great good has been done by Brother Crossfield.—W. Y. Allen.

Warsaw, Feb. 13.—We closed a short meeting of 16 days on Jan. 30. I gave seven sermons on the "Message to the Seven Churches of Asia," preliminary to the meeting, and found them excellent as a means of preparation. We closed with interest sufficient to fill the church nightly, but under the extremely difficult opposition of snow and sleet and bad sidewalks, concluded it might be best to wait until the weather became settled. There were 22 accessions—all adults—nearly all heads of families. Prospects are good. We are to give a series of three entertainments Feb. 14-28 and March 14; proceeds to apply on church debt. The spiritual interest is growing in our labors here. The people are working better and the prospects are fine for growth along all lines.—Edward O. Tilburn.

Kewanna, Feb. 13.—In meeting one week old; one from the Baptists. We have had severe cold, together with a five weeks' old M. E. meeting as opposition. Since I began here two years ago, I have worked full time, and afternoons at Fairview, six miles distant. I have baptized 23, and received about the same number by letter and statement. The church here has offered to continue my present salary another year, and permit me to come and go to and from school, where I purpose attending this coming fall and winter, but the expense would be such that I am anxious to correspond with churches near Indianapolis who are in need of a preacher part or full time. I close my work here the second Lord's day in March.—I. G. Shaw.

Terre Haute, Feb. 16.—Our great meeting under the leadership of Allen Wilson closed last night with 270 additions.—L. E. Sellers.

Waterman.—Am in a fine meeting in a pioneer field. Am doing frontier work in true pioneer style. Will constitute a church here before I leave. There are about a dozen or fifteen members here. We are holding our meeting in the new church. The members are enthusiastic in their support. Whether they will stay by us to the end remains to be seen. The Baptist church here is strong and they are arrayed against the allied forces of the "Campbellites" and Methodists. We believe that the Lord is with his own and we are trying to do his work in his own way. Will report later as to developments.—A. Walter Gehres, pastor of Veedersburg church.

INDIAN TERRITORY.

Weleetka, Feb. 14.—I am at present holding the following mission points: Ada, first and third Sundays; Okemah, second Sunday; Wetumka, fourth Sunday. We have organized the Wetumka work since last report, with just one dozen members. Much sickness and severe weather interferes with our work just now, but we contemplate and plan for an active forward move in the early spring. My two former missions are now among our most active territory churches. I refer to Okmulgee and Weleetka congregations.—A. M. Harral.

IOWA.

Knoxville, Feb. 6.—Brother Garmong was with us for two weeks, and conducted the singing. Then he went to other fields and Miss Pauline Wambo, of Des Moines, led us for two weeks, with a spirit that wins souls to Christ. There were about 30 additions by statement and confession. When the meeting was at its best, the pastor, who was doing the preaching, became sick. The church got Brother Clinker, of Des Moines, and kept on with the meetings almost a week, but as there was a scare from smallpox it was thought best to close. We will continue our campaign until next fall, when with an evangelist we hope to complete the work. The church is in splendid condition spiritually, all united and ready to work.—F. E. Day.

New Sharon.—The evangelistic spirit seemed to take hold of some of the members here recently, with the result that at the regular services we have had five confessions. All were baptized immediately.—Pastor.

Redfield, Feb. 6.—I closed my work here Jan. 31. I preached for Wm. J. Lockhart, Feb. 5, at Ottumwa. He is in a revival at Rock Island. He has a live, willing people at Ottumwa. They are working for a $20,000 plant now, and are certain of it.—J. W. Johnson.

Cherokee, Feb. 13.—One conversion not reported.—S. K. Reynolds.

Oelwein, Feb. 11.—J. Seldon Shreve, pastor, Jno. P. Jesse, evangelist, and Evans, singer, are in a great meeting two weeks old with a number of additions and increasing interest already reported.

Laurens, Feb. 2.—We have just closed a most successful meeting resulting in 47 additions to the church: six by statement, one reclaimed, one from the Baptists, two from the M. E.'s, and 37 by confession and baptism. G. W. Elliott, of Brookings, S. D., did the preaching. The church has been greatly strengthened, the members realizing what it means to be allied with the great restoration movement, several stating that now they could not be identified with any other people, while before they had felt that one church was as good as another. Much good seed has been sown, and we will reap all through the year from this sowing. Complete harmony reigns, and every department is doing good work. Bible-school attendance from 100 to 120; Endeavor society active, prayer-meetings largely attended. We feel greatly encouraged, and hope for large things this year. At the close of the meeting a reception was given to the new members, and at the close, when an invitation was given, a lady responded; making the good confession. J. Will Landrum, of Audubon, conducted the song service. He goes to Bozeman, Mont., to conduct the singing in a meeting to be held there. —Jos. N. Harker, minister.

Iowa Falls, Feb. 12.—Our meeting at Iowa Falls has been in progress four weeks, through the severest cold and storms; 14 have come forward in all, 11 to confess faith in Jesus, and three to unite by letter and statement. Chas. G. Stout, state evangelist, is preaching. This has been and is a royal battle, and it is not over yet. The little band of Disciples have been loyal and brave and deserve success. We continue through this week at least.—Carl C. Davis, pastor.

Carson, Feb. 15.—Five additions recently.—H. M. Johnstone.

Davenport, Feb. 16.—Our meeting moves on nicely; 32 additions to date.—H. A. Northcutt, evangelist, A Martin, pastor.

KANSAS.

Marion, Feb. 8.—Seven accessions since we came to the work here.—W. M. Berkeley, minister.

Wilsey, Feb. 7.—One baptism last week.—J. G. E.

Lyons, Feb. 11.—Sixteen additions last night, 52 in the last six days, 149 to date. We continue.—Hamilton & Wilkinson, evangelists.

Cunningham, Feb. 9.—Fine hearing; six days, 10 added to date. McLain the good pastor.—Atwood & Garner, evangelists.

Gridley.—Meeting here starts nicely—weather bad but interest increasing. We go to Fall River next. We will be able to make dates for March and April, will remain in Kansas if called.—Jas. S. Beem and wife.

Topeka, Feb. 9.—The most successful meeting Carterville, Mo., has ever had was held during the stormy weather of last month, closing Feb. 5. The pastor, R. S. Campbell, held his own meeting and the success was due to his preparation and hearty co-operation of as faithful a band of workers as any church ever had. Sixty-three were added to the membership—43 by confession, seven from the Baptists and 13 by statement and reclamation. Twenty six were added, 21 being men, by confession, one of whom will study for the ministry. Forty-seven families are represented by the 63 conversions and Christianity has been introduced into several homes where it was not known before. The membership has grown too large for the building and it was voted by the congregation to erect a new building during the summer. A reception was given the new members the evening of Feb. 6. I am open for engagements as soloist and leader of song.—Bert I. Bentley, singing evangelist.

Canton, Feb. 6.—One addition at McPherson, Jan. 29. I am now at Canton assisting R. A. Adamson in a revival. Began with excellent prospects, but very bad snow storm.—W. A. Morrison.

McPherson, Feb. 4.—At the annual meeting of the church, Geo. W. Allison, the senior elder of the congregation, gave a history of the church which stirred all hearts, as they listened to the ups and downs, the defeats and victories, of the church. Every department of the work was represented on the program, which was a feast of good things. W. A. Morrison gave the pastor's report, and inspired all with the bright outlook for the coming year. The church is in the best spiritual condition it has been for years, and Brother Morrison enters upon the second year of the indefinite call with a rich increase of spiritual prospects, and a handsome increase of salary.—Robt. Matthews, church clerk.

Cunningham.—Mesting 11 days, 15 added, 14 confessions, one Presbyterian, one Catholic, The weather is very severe. We are rapidly arranging spring and summer dates. We continue.—C. C. Atwood, Nelson Gardner general evangelists.

Lyndon, Feb. 17.—The meeting at Lyndon conducted by Holloway and Shaffer continues with 10 additions to date. The interest growing. Holloway and Shaffer are a strong team.—J. F. Powers, pastor.

Ottawa, Feb. 17.—We recently closed a short meeting with home forces, resulting in 18 confessions and 18 added otherwise. Church is hopeful.—Chas. S. Earley.

Hiawatha, Feb. 18.—Brother Dutcher is conducting a meeting with good interest.—Mrs. M. L. Staley..

Lyndon.—The meeting conducted by Holloway and Shaffer continues with 10 additions to date. The interest growing.—J. F. Powers, pastor.

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MISSOURI.

Lathrop.—Our work progresses. The church being without a pastor in December we had the C. W. B. M. collection ($20.25) late.—J. G. Creason.

Queen City, Feb. 10.—Meeting starts off with great prospects; 13 confessions, 9 last night. Meeting not yet one week old. J. Edward Cresmer, of Des Moines, Ia., is the evangelist. Brother Cresmer has in him the material for making one of our greatest evangelists.—P. M. Lind.

Excelsior Springs.—Our meeting with Bro. Jesse Gusham, pastor, lasted three weeks and three days. We had many things to hinder yet our audiences were good during all the meeting. The ingathering was 21, all grown people and most of them heads of families. They are all good, substantial members. The children were brought in—forty or more—during last year's meeting. The spiritual interest was deep, reaching out and quickening all the activities of the church, also upon all who came to the meetings. It was more of a sowing than a reaping. The church is growing united, harmonious, spiritual, progressive, and is planning for great things in the future. Brother Gusham is highly respected by his fellow townspeople. The Christian-Evangelist has a large and warm place in the heart of this people and I find it holding the first place among the many papers taken by this church.—M. F. Redlien, evangelist.

NEBRASKA.

Hastings, Feb. 8.—B. B. Burton, evangelist, and Lucile May Park, song leader. will lead us in a series of meetings beginning Lord's day, Feb. 12. We are preparing for a great meeting. We had one by letter and one by confession—both young men—to unite with us Feb. 5. Thirty-four have been added to our membership the past year at regular services. Hastings is a growing city of 12,000 population and we ought to have a strong church here, and shall if we work to that end.—H. F. Gilliam.

Beaver City, Feb. 17.—One confession last night, at our second service. This church is one of the best in Nebraska. T. S. Donner, of Kansas, is the new pastor. Brother Altheida, of Iowa, is my singer. We expect 200 souls in this meeting.—W. L. Harris, evangelist.

NEW JERSEY.

Plainfield, Feb. 12.—Two additions Feb. 3—one from Presbyterians and one by statement.—Phil. A. Parsons.

NEW YORK.

Niagara Falls.—Three confessed Christ at our regular service Lord's day, Feb. 12. Seven young men were baptized at the night service, four of these already reported.—J. A. Wharton.

Troy, Feb. 13.—The Brooks Bros. begin a meeting with the River street church next Lord's day. We have had seven additions, five by baptism, one by letter and one by statement from a denominational church, at our regular services in the last three weeks.—G. B. Townsend.

Dunkirk, Feb. 13.—Work progressing. Bible-school growing. Eight confessions at regular services since the new year. Bro. S. I. Corey, state evangelist, is teaching us in special meetings beginning last night with full house and three confessions—two fathers and one mother.—R. P. McPherson.

OHIO.

Rudolph, Feb. 10.—Brother and Sister John E. Pounds, of Cleveland, held a 19 days' meeting with us in January. There were 20 additions: 18 confessions and two by statement from other denominations. We had two other accessions by letter in January.—John Munro.

Lowell, Feb. 13.—We are in a good meeting here. Nine additions to date. Miss McKibben, of Lima, sang for us last week and Mrs. Cooper, of Wheeling, W. Va., will sing for the remainder of the meeting. Miss McKibben goes to Reno.—John Mullen, McConnelsville, Ohio.

Cleveland, Miles avenue church, Feb. 6.—After the meeting closed here with 120 additions there were four more added yesterday. At the reception the pastor, J. Alfred Fleming, was surprised and presented with a handsome gift in gold from the church and new members.—J. E. H.

Findlay.—At the First church we had six additions during January, four by primary obedience.—C. H. Barr.

Millwood, Feb. 10.—I closed a six days' meeting here this evening, with four added by commendation from other churches. This makes a total of 11 added here since January 1. Begin fifth year's work here soon.—A. E. Meek.

Ravenna, Feb. 10.—Closed a three weeks' meeting here to-night with 52 additions, 49 by confession and three by statement. A large per cent were young people, many from homes not represented in the church. Geo. Darsie, of Massillon, assisted me. He did a splendid work with us. This is one of the very best meetings the Ravenna church has ever experienced, and our hearts are rejoiced.—M. E. Chatley, pastor.

Geneva, Feb. 8.—Closed a four weeks' meeting here last Lord's day. Home forces. Forty-four additions, 16 the last day, 21 baptisms, eight restored, six from the denominations and nine by letter. Six others not reported, one by baptism and five by letter. C. A. Kleeberger was with us the last few days in the Bible-school's interests and helped to make last Lord's day the climax of the meeting—the largest attendance at Bible-school in years.—Frank M. Field.

Youngstown, Feb. 6.—Seven additions yesterday to the Third church, two a week ago: eight by confession, one by commendation. S. H. Bartlett, secretary of the O. C. M. S., comes to-day to hold a series of meetings.—L. J. McConnell.

Warren.—The meeting, though greatly interfered with by grippe getting hold of both pastor and singer, was continued for two weeks with outside help and resulted in 34 accessions. Ten have been added since and there is a deep spiritual interest in all departments of the church.—J. E. Lynn.

New Holland, Feb. 14.—My meeting at Big Springs, resulted, one by letter, one reclaimed, four baptisms. They all “count.”—W. W. Harris.

Akron, Feb. 15.—I. J. Spencer, of Lexington, Ky., has just closed a very successful series of meetings with the High street church, Akron. There were 47 additions to the church, most of them by baptism. But the accessions to the membership by no means measures the good results of Brother Spencer's work with us. The church has been given new inspiration and new hope and we feel sure we can do a better work for the future. Not a single objection has been heard to Brother Spencer, his preaching or his methods; the church simply rejoices in the privilege of having heard him. There is one element of power in Brother Spencer's preaching that many preachers would do well to study and try to attain. While he preaches the same simple gospel one usually hears at evangelistic meetings he does it so as to make that gospel appear as the mercy and goodness of God granted unto men. The love of God is made to appear in all the plan of salvation. We greatly prefer this method to the method that makes the steps of salvation appear as dogmatic requirements and must then prove the love of God from some other phase of his dealings with man. The weather throughout the entire meeting was very cold and the success was somewhat hindered.—J. G. Slayter.

Marion, Central Christian church.—Ten days' meeting with five additions. One came last Sunday. Work is very hopeful. Will build next summer.—O. D. Maple.

OKLAHOMA.

Alva, Feb. 11.—We closed our meeting here February 9. We had bad weather and four of the denominations ran a “union” meeting at the same time. There were 58 additions: four Methodists, one Baptist, one Catholic, one Presbyterian, one U. B., two reclaimed, five by relation and the rest from the world. Mrs. W. T. Green led our singing. I did my own preaching. We will go to Capron next week and hope to plant a church there.—E. A. Newby, minister.

Wellston.—F. M. Monroe is in a meeting with J. M. Cameron here, with 76 additions up to February 1.

Newkirk, Feb. 15.—We have just closed what the people say is the greatest meeting Newkirk has ever had. E. W. Brickert, of San Antonio, Tex., did the preaching. There were 26 accessions, all of whom, excepting two, were grown folks, and more than half of them were heads of families. The town is deeply stirred and all classes are talking New Testament Christianity. Sister Brickert came near the close, and gave us some touching solos. The prayers of our people attend Brother and Sister Brickert in their new field.—F. D. Wharton, pastor.

OREGON.

Roseburg, Feb. 6.—Two added yesterday by statement.—Geo. C. Ritchey.

The Dalles, Feb. 13.—Our meeting at Hood river valley closed after continuing 22 days. There were 44 added to the church—40 by confession and baptism. We began here Feb. 5. In the first eight days there have been 15 added.—T. S. Handsaker and wife, evangelists.

PENNSYLVANIA.

Wilkesbarre, Feb. 9.—The First church of Christ of this place has held a five weeks' meeting under very unfavorable conditions as to place of holding and weather. The hall

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was being remodeled. During period of service there were 32 added—18 by statement and 14 by primary obedience. Richard S. Martin did the preaching.

Vanderbilt, Feb. 14.—Closed a meeting of sixteen days with the church here last night. There were 21 additions—16 by baptism and six by statement. C. B. Knight is pastor. I begin at Big Run, Feb. 19.—F. A. Bright, evangelist of Western Pennsylvania.

TEXAS.

Gonzales.—Notwithstanding the extremely bad weather, the meeting at this place was a success, resulting in 27 additions—25 of them clear gain. R. Lee Courtney is the beloved pastor of the church and having so recently taken to himself a wife who is in love with church work, we may expect the Gonzales church to soon rank among our best. When these lines are read the writer will be in a meeting at Baton Rouge, La.—B. B. Sanders.

Leadonia, Jan. 30.—The report of the church during the 14 months of my ministry from November 1, 1903 to December 31, 1904: the number of additions here was 40 and elsewhere 42, a total of 82. I held two district missionary meetings and assisted in organizing one new congregation. One ladies' aid organized here. The Junior C. E. society supports one orphan in India. The church membership is now 257. The total received in collections and pledges for the fourteen months was $9,819.97. I resigned my work here January 1, and am now open to engagements for evangelistic work and any one desiring my services can address me here.—E. V. Spicer.

WASHINGTON.

Waitsburg, Feb. 7.—After running five weeks our revival meetings closed last Sunday. S. G. Griffith did the preaching. There were 30 additions—22 confessions, three by letter, and five from other churches. Sickness kept many away from the meetings. Brother Griffith is in a meeting at Pullman at present. —W. T. Adams.

Spokane, Feb. 6.—Our meeting at the Central closed last evening with 82 added to the church. B. B. Burton did the preaching for five weeks and brought to us the experience of many successful years both as pastor and as evangelist. He keeps sweet to the end. This meeting leaves us with a membership of about six hundred. Last year, without any special service, we had 129 additions, 45 by confession and baptism. The same number, 129, were added the year before at regular services. The church raised last year all told nearly $10,000. All departments are in good condition and growing healthfully. By the way, the northwest has not been before so favored with large meetings and able evangelists. McHatton, Dorris, Coombs, Burton, McConnell, Romig and Rose have been doing large things this year in East Washington and Oregon, and we are to hear from Updike and I hope others. This is a ripe field. It receives no unmerited attention. A forward movement may be expected as this section is now better pastored than for some time.—B. E. Utz.

Cheney, Feb. 7.—Our church is in a meeting with home forces. In one week there have been eight additions—seven by confession and baptism. In the past two months there were 14 additions.—Mrs. M. A. Spangle, clerk.

WEST VIRGINIA.

Wheeling.—Since beginning my work with Island Christian church, on Christmas day, have received into the church 11, besides my own family. Eight by letter, one of them from Baptists; one by statement; two by baptism, one of them from the Methodists. Every department growing. Special evangelistic services begin Feb. 5.—C. Manly Rice.

WYOMING.

Sheridan, Feb. 16.—We have had four additions to the church since last report, three by letter and one baptism. Last Lord's day morning the thermometer registered 42 below zero, and our Sunday-school attendance was 73. Who can beat that in a church of 150 members? The writer can be had for a meeting in March or April.—F. E. Blanchard.

Changes.

B. F. Lynn, from Portsmouth, Ohio, to Mulkeytown, Ill.

Phil. A. Parsons, from 425 W. Front St. to 322 Madison Ave., Plainfield, N. J.

S. R. Reynolds, from Des Moines to Cherokee, Ia.

H. L. Atkinson, from Chesterland, Ohio, to California, Pa.

Claris Yeuell, from Shelbina, Mo., to Lewisville, Minn.

L. G. Huff, from Chapin, to LaHarpe, Ill.

Jas. E. Stebbins, from Marion to Ellsworth, Ill.

C. H. Strawn, from Sigourney to Prairie City, Ia.

D. Y. Donaldson, from Peck to Mt. Hope, Kan.

Jas. N. Thomas, from Elkville, to Normal, Ill.

L. M. Omer, from Asheville, N. C., to Stanford, Ky.

* * *

Dedication at Yates Center, Kansas.

I have just returned from Yates Center, Kansas, where I dedicated the church building. It is a most beautiful house, whether we look at the exterior or the interior. The ceiling is of a handsome design in decorative corrugated iron. The choir loft is unique. The large lecture room is seated with easy chairs, and opens into the main auditorium with large, sliding windows. The pastor's study is to the right of the pulpit, and is fitted up with gas lights, telephone, handsome desks and chairs. The entire building is heated by a gas furnace. The basement is to have a reading room, gymnasium and perhaps bath room. Altogether it is one of the best houses owned by our people in Kansas. Dedication day was a red-letter day for Yates Center. All the other churches in the city with their pastors attended the dedication. Several preachers from surrounding churches were also present. Bro. J. G. Slick, the hard-working and very successful pastor of the church, was master of ceremonies, and in a most beautiful and graceful way presided over the exercises. Brother Slick is a model Christian gentleman, a preacher of exceptional ability and a pastor who knows how to reach the people and win their hearts. There was a $4,000 debt to provide for, but the giving was so generous that it was all provided for at the morning service. At the close of the sermon at night there were five accessions to the church, three by confession and baptism and two by letter. We shall not soon forget this happy trip to the sunflower state.

Wabash, Ind. L. L. Carpenter.

* * *

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It Grows in Estimation.

I have just been re-reading Aylsworth's "Moral and Spiritual Aspects of Baptism." It is one of those books of abiding value that proves better after a second or third reading. If our evangelists would saturate themselves in spirit, and preach after its style, there would be no cause for complaint as to the results of their fruitage. Chas. M. Fillmore.

Carthage, Ohio.

* * *

"The Christian Lesson Commentary," by W. W. Dowling (8vo. cloth, 386 pages, price $1, St. Louis, Christian Publishing Company,) is the twentieth consecutive issue of this aid on the International Lessons to Bible teachers and advanced students. The helps are in part original and in part selected, the main purpose having been to throw all possible light on the Scriptures.—*United Brethren Review.*

* * *

I commend very highly "The Christian Lesson Commentary" for 1905 by W. W. Dowling. I am acquainted with many others, but know of no superior. It is an advantage to have the Common Version and the Revised side by side. The Christian Publishing Co. has done a great work in publishing this standard work for twenty years. Success to the teachers of 1905. A. M. Growden.

Hamilton, Ohio.

* * *

C. W. B. M. in Missouri.

The editor says "be brief." We will try to do as he says. Our message this week is on the Home Department of the C. W. B. M. This is for the benefit of those interested in missions, and especially in the Christian Woman's Board of Missions, and who live in places where there is no auxiliary to our board. Any person may become a member of the Home Department by subscribing for the Missionary Tidings, and paying the regular monthly offering of fifteen cents, which constitutes auxiliary membership everywhere. So many sisters write that they wish they could help in this cause, but, "there is no auxiliary here, and very little interest taken in the missionary cause, I am sure it would be useless to organize here." For such, the Home list will exactly meet the needs. They cannot have the monthly meetings until a Home Department band shall develop into an active auxiliary; but they may have the joy of giving something to help along the splendid cause, and be, at the same time, laying foundations for a larger work. Anyone in Missouri wanting further information about this list write to the secretary. We ought to have at least one hundred Home Members inside of three months. Let us hear from you, my sisters. While we write, a letter from Mrs. R. B. Helser, of Fayette, comes with the good news of the reorganization at that place. She says, "Everything comes to those who wait. You have waited long for the auxiliary at Fayette to be started again, and now it is started. To-day, in spite of the cold weather, 13 of the good women met with Mr. Helser for the purpose of organizing; and we organized. We have elected our officers and adopted the constitution and by-laws laid down for the auxiliary. Our officers are: Mrs. R. B. Helser, Mrs. Frank Quinn, Mrs. Jack Burkhart, Mrs. Joe Withers. Tidings Committee, Mrs. John Bradley. Lookout Committee, Mrs. Sam Brown. Program Committee, Mrs. Florence Armstrong." We most gladly welcome this auxiliary back to our hearts, and trust we shall never let go of it again. May God bless this dear pastor and his faithful wife.

Mrs. L. G. Bantz.

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Midweek Prayer-Meeting.

March 1, 1905.

THE CHURCH ESSENTIALLY MISSIONARY.

(Read Mark 5:19 and Matt. 28:18-20.)

The last passage cited above is the great commission which Jesus gave to his disciples, after his resurrection, and just prior to his ascension. He announces to them that all authority in heaven and on earth had been given into his hands, and on the basis of that he commanded them to go and "make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."

Its Universality. Notice the universal scope of this commission. "All authority;" "all the nations;" "to observe all things;" "with you always." There is no limit to his authority, and there is no limit to the gospel which is intended not only for "all the nations," but "for every creature." Nor is there any limit to his promise to be with his disciples, who are engaged in this work, except the end of this age, or gospel dispensation. Any limitations which men may make in either one of these respects is therefore without any divine sanction. This harmonizes with the statements concerning Christ's mission and death for all men. The angel that announced his birth to the shepherds said, "Behold, I bring you good tidings of great joy which shall be to all the people" (Luke 2:10). Again, "God so loved the world"—not a part of it merely—"that he gave his only begotten son that whosoever believeth on him"—without regard to race, nationality, color, or any other distinction—"might have eternal life" (John 3:16).

The ground of our obligation to send the gospel to others. 1. The "all authority" of Christ commands it. This is enough. He is our commander, and we are followers of him (Matt. 28:18-20).

2. "The love of Christ constraineth us." If we love men as Christ loved them, we can but do what in us lies to save them. Love for humanity is the great impelling power that lies behind all efforts to evangelize the world. It was love that brought Christ into the world and it is love that is sending out his disciples into all parts of the earth with the good news of the gospel.

3. The world's needs call us to missionary endeavor. Who that has learned the condition of the heathen world, without Christ, does not feel impelled by a sense of obligation to have them share with us the benefits of the gospel? Idolatry, superstition, hopelessness as to the life beyond, and all the abominations associated with heathendom—these appeal to us to send the gospel to all the nations.

4. We can best show our gratitude to Christ for our salvation in extending it to others. When Jesus had cast the demons out of the man who met him out of the tombs, and the grateful man desired "that he might be with him," Jesus "suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee" (Mark 5:19). This teaches clearly what Jesus would have us do now by way of showing our gratitude to him—pass on the blessing to others.

Benefit of sharing in this work of preaching the gospel. The promise of Christ to those who engage in this work is, "Lo, I am with you always." The church that has Christ with it, and in it, as the energizing power of its activities, is bound to be a growing, successful church. This is scripture, and it is also history. It is also our present-day experience and observation that the most prosperous churches among us to-day are those which are enlisted in missionary work, and their prosperity is in proportion to the degree in which they give themselves to this great essential work of the church. This is natural and reasonable. That is what the church is for. Why should a church prosper that is not fulfilling the purpose for which it was established? How can it fail to prosper if it is engaged in such work?

Falling into line. Every year a larger number of our churches observe the first Lord's day in March as the day dedicated to foreign missions, and make an offering for this holy work. We trust that no church into which the Christian-Evangelist goes and which uses these topics will fail to make an offering for foreign missions during the month of March.

Prayer: Oh, God, our Father, since Thou didst so love us as to send us Thy Son to be our Savior, and the Savior of the whole world, may we, who have tasted the sweetness of His redeeming love, have a share, according to our ability, in sending this glorious gospel to the ends of the earth. Forbid that we should be narrow and selfish and withhold from others the blessings which have so enriched our own lives. And in our efforts and sacrifices to extend Thy gospel may we have the realization of Christ's presence with us. We ask it in His name. Amen.

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March 5, 1905.

THE MAKING OF A CHRISTIAN: HIS SPEECH.—Ps. 145:1-12, 21; Matt. 10:32, 33.

(Consecration Meeting.)

For the Leader.

The making of a Christian is a topic upon which the young people of our church are well posted. We have a ready fund of knowledge on hand on this theme. There is one phase of the subject, or rather a result of becoming a Christian, that is much misunderstood. This is not confined to any Protestant church. I refer to the speech that should characterize a Christian. There is a very careless vein in the church, a vein running through nearly every circle of the church. Pure speech should characterize a Christian. There should be a reverent speech. There should be an effort to own the Lord in our speech. If out of the abundance of the heart the mouth speaketh, then there is certainly an abundance of irreverence in the hearts of the people of God to-day. One is shocked at every turn to hear the language of Christian people. Let us see to-night if we can not call out some of the ways in which we are falling below the mark in respect of our speech.

For the Members.

1. The 145th Psalm is a very devout piece of literature. How the writer pours out his heart in that Psalm! He is a true lover of God. He is an adorer of the Most High. He can not sufficiently express, it seems, the contents of his heart. What a fine example of the devout worshiper of God! This man was not permitted to live in the day of the fullness of the Christ. Yet he excels us in many respects. He was devout. How much more should we be devout in speech, with our advantages!

2. Do we think that we should leave behind us something that can be used by oncoming generations as the generation of the Psalmist is being used by us to-night? Why not? Here are David and others who are, though long since gone home, furnishing us with vehicles for the expression of our praise to God. We should be making some for ourselves. If our generation has to borrow its forms for expressing its devotions from another generation, it indicates a decreasing devotion in us.

3. Shall we forever be borrowers? Here we are not able to say for ourselves how the Lord has blessed us. We have not fitting forms for the expression of our thoughts toward God. How is that? It is better than not at all. But, I tell you, if one is always a borrower he will some day be a bankrupt man. If this generation is living upon the bounty of another, some day this bounty will run out, some day the end of the rope will be reached, some day the slack will all be taken up, and we will not be able to keep up this system of bookkeeping that has concealed the fact of our insolvency. That will be a sad day.

4. Just a word with Christian people as to the speech that characterizes many of us. First, there are the substitutes for careless profanity. Some of these words have the name of God in them, or the name of Jesus, or a contraction of that name. Women as well as men are guilty. It should cease. One becoming a Christian should be made new in speech as well as in heart. If he is made new in heart, some say, he will be Christian in speech. Second, there are the substitutes for angry profanity. Men and women who would not use commonly accepted profanity when angry, use substitutes nearly the same, for the same purpose. What is the difference? Very little. The speech should be cleansed of all this.

5. Then, let us consider the other side. We have been looking into the speech that we should not use. Now let us consider the speech that we should use. There are such things as dumb spirits. The dumb devil is the hardest to cast out. We are not guiltless from the fact that we have left off the forbidden speech, but we must use the good speech for the glory of God and for our good. We must testify in the assembly of the young Christian. It will help us to grow. It is a means of grace. It will help others. They see us and they are helped to do their duty. They say, "There is my friend speaking for the Lord, why not I? I must say a word for the Lord. I must do my duty." Let there be more talking in our societies. We must show forth the love that is in our hearts in the assembly more than we have been accustomed to do.

Quiet Hour Thought.

When I complain of its being hard to take part in the Endeavor meeting, is it because I have not given the matter thought, because I have not taken time to prepare something to say?

DAILY READINGS.

M.	Seasoned with salt.	Col. 4:1-6.
T.	Guarded lips.	Jas. 3:1-13.
W.	Without guile.	1 Pet. 2:1-3. 21-25.
T.	Fearless to confess.	Acts 26:24-29.
F.	Wise in defense.	1 Pet. 3:13-16.
S.	Honest, clean, and kind.	Eph. 4:22-29.
S.	Topic.—The making of a Christian: his speech.	Ps. 145:1-12, 21; Matt. 10:32, 33.

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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

THE PASTOR AND MODERN MISSIONS: A PLEA FOR LEADERSHIP IN WORLD EVANGELIZATION. By John R. Mott, M. A., F. R. G. S. (Student Volunteer Movement for Foreign Missions. $1.00.)

The general outline of this book is essentially the same as that followed in a course of lectures at Ohio Wesleyan university, at Yale, at McCormick and at Princeton. The table of contents is as follows: The non-Christian world at the beginning of the twentieth century and its message to the churches of Christendom; the pastor as an educational force in the world's evangelization; the pastor as a financial force in the world's evangelization; the pastor as a recruiting force in the world's evangelization; the pastor as a spiritual force in the world's evangelization; the pastor's missionary library.

John Mott is the best known man in missionary circles alive. He is the best equipped man living to write such a book as this. He is the head and heart of the student volunteer movement. He has visited all the fields and studied the problems of the missionary enterprise with care. John R. Mott has a great brain, and he is able, as few are, to take in the situation.

To his mind the work of missions is the greatest work of the church. It is not a by-play or a by-work, it is the first work our Lord assigned his followers. He holds that the real problem of foreign missions is in the home churches, and without the pastors it cannot be solved. Dr. Munger says, "The weak spot in missions to-day is not in the field, nor in the administration of the board, nor in the pews, but it is in the pulpit." Professor Christlieb asks, "Whence the great difference in interest in missions often in one and the same province? I answer, chiefly from the difference of the position taken by the clergy in this matter." Mr. Mott says, and truly, "Wherever you find a pastor with overflowing missionary zeal and knowledge, you will find an earnest missionary church." It is ever so. Here and there an exception may be found, but such exceptions are exceedingly rare. If the pastors are on fire with the missionary passion the churches will be kindled.

The minister's must teach and lead the people in missions as they do in all else that pertains to life and godliness. It has been well said that whatever the Lord Jesus wants the people to know or believe, the pastor ought to know and believe; whatever he wants the people to do, the pastor ought to do. When he was bishop of London Dr. Temple told the ministers of his diocese that they ought to preach twenty missionary sermons each year. When they said they did not know enough to do that he said they ought to know. If men in the pulpits will make it their business to keep themselves informed about missions no one will complain that missions are dwelt on too much. Such sermons will be anticipated with pleasure and heard with delight and profit. If stale platitudes and a superabundance of statistics are thrown into the form of a sermon, the preacher need not be surprised if the people sleep, or hear with little patience.

There are men who see nothing beyond their own little and local affairs. They lack the missionary passion. They do not lift up their eyes and look on the fields. They do not see the world through the eyes of Christ. They do not feel about it as Christ feels about it. They do not make sacrifices for its redemption as Christ made sacrifices for its redemption. They are sorry when the missionary days come and immensely relieved when they are over. Such men would do well to read and digest this book. Every minister in Christendom will be better for a careful study of its pages. If ministers were to read it once every three months the cause of Christ would be greatly advantaged. Others besides preachers should buy and read this great work.

* * *

THE KEY TO THE KINGDOM. By Dr. Charles E. Bradt. (Winona Publishing Co., Chicago. 50 cents net.)

This work, by the distinguished pastor of the First Presbyterian church of Wichita, Kan., is an exposition of the great commission. Dr. Bradt has had a settled conviction for years that the secret of all successful Christian work is found in literally obeying the commands of Christ to his followers. He has also come to believe that all these commands receive their true setting and sanction in the light of his latest and greatest command known as the great commission. When one comes to obey that command he is furnished with a proper stimulus to obey the other commands of Christ, such as: to pray; to be filled with the Spirit; to have faith, hope, love; to search the scriptures; to go, give, work, deny self; in fact, all the teachings of the Lord Jesus, the observance of which would help to cause God's kingdom to come. This book is well worthy of the study of God's people everywhere. No one can read it with care and moral earnestness without immense profit. It is on a subject that deserves special emphasis in this day.

MARRIAGES.

HURT—YORK.—At Bloomington, Ill., Feb. 4, 1905, William Hurt, of Arrowsmith, Ill., and Mrs. Mary L. York, of Phippsburg, Me., Chas. A. Lockhart officiating.

LARIMER—SCHELL.—At Saybrook, Ill., Feb. 19, 1905, John Larimer and Miss Lillie Edith Schell, both of Arrowsmith, Ill., Chas. A. Lockhart officiating.

MACY—HARDWICK.—At Atlantic, Ia., Feb. 9, 1905, Clyde C. Macy, of Exira, Ia., and Ada May Hardwick, of Brayton, Ia.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

POWERS.

Elmira M. Powers, long a member of the Richmond avenue church of Christ, Buffalo, "fell on sleep" Feb. 8, to awaken, we are sure, in the very presence of God. In November last she passed her ninetieth birthday. As long as she was permitted to be active she was "instant in season and out of season" in the cause of the Master, and, because she lived Christ, to her it was gain to die.

ANSON G. CHESTER.

SPECK.

Frederick Speck died at his home in Waynesboro, Pa., on Jan. 13, 1905, aged 86 years, one month, one day. He became a Christian about 1847 at Beaver Creek, Md., and was a faithful and liberal member there. For a good many years he lived in this part of Pennsylvania, but occasionally visited his church home. He became a charter member of the church at Waynesboro a year and a half ago.

J. A. HOPKINS.

SMITH.

On Friday night, Feb. 3, 1905, death removed from earth one of those sweet spirits whose lives are like beams of sunshine amid earth's shadows. Mrs. Elbert E. Smith, formerly Miss Mae Hinkle, was a faithful member of the Hyde Park Christian church, Kansas City, Mo. She was married on June 12, 1901, to Brother Smith, by the writer, of whose congregation she was at that time a member. Their short married life was one of unalloyed happiness. Mae was the favorite in the wide circle of relatives in both families, and her death the first to break that circle. She and her husband have been devoted workers in their church, and everybody who knew her grieves over what seems her untimely death. But we know that to one who loved the Lord as she did there can be nothing untimely, for God cares for his own, and she is forever at rest with him. May the everlasting arms be around her stricken young husband and all the mourning family, and fill them with the peace that abideth forever.

W. F. RICHARDSON.

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CONSUMPTION

Family Circle

"Only Two."

By William Remfry Hunt.

Written at Ch'u Cheo city, Anhuei province, central China, on New Year's eve, after perusing a communication from the dear homeland, that out of all our colleges and universities, during the year, "only two" had offered themselves for service in the mission field.

'Mid the wealth, and the culture, and blessing,
Of our churches ten thousand strong;
From the ranks of its million members,
With its stewardship held so long—
Is it true, as 'twas whispered softly,
Lest the message should cross the main
And discourage the lonely workers
Assailing their faith to complain,
That in all the year, and from all the schools—
For the love of Christ and "those heathen fools"—
Aye, in answer to such prayer: that those
Who offered, were "only two"?

While the men in the field were hard fighting,
Philosophies wrong and keen;
And the women with grace contending
Its idolatries, gross, obscene;
When the heart sighed for answers to longings,
And soul-battles racked us within;
A signal was flashed o'er dark Asia;
And with eyes that e'en sleep could not win,
We spelled out the mysterious spectre
Strange handwriting! "Stewards so few,
The church guards its sacred deposits
And offers its gift— 'only two.'"

While the millions of pagans are dying,
Shall we champion the testing of creeds,
While India and Burmah are sighing,
Will dim guesses meet their soul's needs?
Has the church lost its share in the trophies,
That we hold for the King in that day:
From Afric, and Cuba and Nippon,
With Thibetan, the Turk and Malay?
Though the least in the kingdom of service—
To his cross and his compass we're true
And 'twill outweigh all other ambitions—
That for Jesus we've "gained other two."

We ring loud for men, leaders, giants,
Whose anchors are tested and found—
With faith, hope, and love firmly 'stablished,
Lest should wreck mid the crags that abound!
See its worship, its loathsome oblations;
Such rude thoughts! Ah, too base to tell—
This product of heathen devotion
Stands black as its night, dark as hell!
Soul! ask thee, tho' some sun be shining
While races their god-search pursue;
Can'st thou yield to false lights of pagan,
And hide from them heaven's azure hue?

When worlds unto worlds are now linking,
And science dethroneth the gods,
Orient sons at our fountains are drinking,
New kingdoms acknowledge his word:
E'en now in these fairest of gardens,
Mid temples and shrines—to our shame
Are the sheaves we should render the Saviour,
With black rot and blight on its grain.
Who sent us and pledged his commission
Should all be fulfilled? Is it true
That the church of a million Disciples
Can find for its world-field so few?

Still, soul! begone thy vain boasting,
Achievements that never were done.
Such resting in easy quiescence,
With stern solemn duties to shun.
Arise! O thou church of the Saviour,
Hath thy lamp yet its oil, let it shine.
Trade thy talents, scatter seed now, or lose it
And haply thy birthright decline!
Tho' late; coin thy wealth, aye, and seal it
With the Christ's royal image anew—
And lift o'er these shade-lands new torches,
Nor shrink should the call come to you!

LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XXI.

THE NEW CHURCH.

The large congregation, on Thursday evening, was composed of members who were in favor of the change, quite a number who belonged to other churches, but had read Mr. Baxendale's book and were ready to take a stand with him, and likewise fifty or sixty who had never been identified with any fellowship. Also a large number of cards had been signed and sent in by people who could not attend the meeting.

Having opened the service with prayer and announced the object of the occasion, Mr. Randolph turned to ask Mr. Baxendale for a more detailed explanation of the course to be pursued, when Major Burns arose and said: "Mr. Chairman, I may be out of order, I have never taken part in religious gatherings and scarcely know how to behave. However, I want to become a member of this church, but I am not sure that its future policy will be exactly in line with my way of reading the New Testament. Thus far I have heard nothing about the form of baptism, and I believe in immersion. I, therefore, wish to ask if it will be out of order for me to be baptized in the apostolic way."

Following the major, Mr. Baxendale delivered an address, which surprised his audience, and yet everyone agreed with him save "Grandfather" Peterson. He said, in part: "I am glad the major has introduced the subject of 'baptism.' It was my purpose to call your attention to it before the meeting adjourned, and I shall now perform that duty. I, too, have recently given it careful consideration. The history of sprinkling, which is quite easily traced, together with the New Testament as a commentary upon the subject, and especially the universal definition given to the Greek word *baptizo*, convince me that immersion, only, is Christian baptism. But waiving all scriptural and scholastic discussions of the subject, I wish to place one fact before you. We have met to form a new organization, and the fundamental plea upon which we shall stand is 'The Union of God's People.' Eliminate it, and there can be no excuse for our existence as a church. I feel that the important mission, to which we have been so unexpectedly called, extends to the other churches of the city as well as to the unsaved in our midst.

"Our responsibility will be co-extensive with our influence, and our example must be consistent with our plea. The chief sin of denominationalism is its disposition to create and perpetuate divisions in the church by insisting upon things that are inconsequential. The denominations are agreed upon the real essentials to union, and they disagree upon things that are foreign to the object and necessary practices of Christianity. If humanisms were eliminated, the Savior's prayer is already answered. For example, all are agreed upon the New Testament creed and name of the church—the divisions are over the human creeds and names that have hung as 'millstones' about her neck. In regard to the subject in hand, the entire religious world acknowledges that immersion is valid baptism, while a large percentage does not believe—and never will—that sprinkling is baptism at all. So far as baptism is related to the divisions in the church, they exist entirely upon sprinkling. And since all agree that immersion is baptism, if affusion were eliminated, the greatest and most bitter controversy in the church would cease, without the sacrifice of anyone's convictions. If all, of every denomination, believe that immersion is baptism—and they do—why should any cling to the other, thereby perpetuating strife? Shall we?"

The meeting was harmonious throughout, and the business was transacted with unusual speed. "Immersion" was decided upon, it was agreed that the Lord's supper—free to all—should be celebrated every Sunday, four elders and twelve deacons were appointed, and Warren Williams was unanimously called to assist Mr. Baxendale.

As Mr. Randolph arose to adjourn the meeting, "Grandfather" Peterson slowly walked to the front and addressed the audience as follows: "My brethren, I am broken-hearted. You have departed from the faith and I cannot consistently retain my membership with you, neither can I get the consent of my mind to go elsewhere. My life has been spent here; my dearest friends have lived and died in this fold; in yonder pew my precious wife—long since gone home—worshiped with me; and—oh, God, what shall I do?" Here the old man broke down and sank into a nearby chair.

Stepping forward and taking one of the withered hands in both of his, Mr. Baxendale tenderly said: "Grandfather, we all love you devotedly and do not want you to worship elsewhere. If you cannot believe as we do, stay with us anyway. You shall keep your latch-key, and all the privileges you have heretofore enjoyed shall be accorded you so long as the Lord permits you to remain in our midst. Your long, useful life has been a great blessing to the Poplar Square church, and we hope that

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you will be spared many years yet to go in and out among us and to let the benediction of your beautiful, consecrated age fall upon us."

Mr. Randolph then offered the closing prayer, the entire audience sobbing and all feeling sad, but happy.

The last Sunday in September was another great day in the Poplar Square church. Mr. Baxendale had returned from his vacation feeling strong and looking altogether like a different man.

During his absence, Warren Williams had occupied the pulpit and superintended the putting in of the baptistery and the material changes incidental to this addition.

At the close of the anthem, which followed Mr. Baxendale's sermon on "Whatsoever he saith unto you, do it," the curtain back of the pulpit was drawn, and the two preachers appeared in the baptistery. After a brief prayer by Mr. Williams, the great audience looked on in solemn silence while the beloved pastor was buried with his Savior by baptism.

At two o'clock in the afternoon, the service was reconvened, and the two preachers alternately occupied the baptistery, baptizing the candidates indiscriminately, as both members and non-members of the church presented themselves.

Mr. Randolph was the first to comply with the ordinance. After his baptism, he remained in the baptistery, and, assisting Major Burns down the steps, helped Mr. Baxendale to baptize him.

The service, which was interspersed with special music and congregational singing, closed at five o'clock. One hundred persons were baptized that afternoon, notably among them, Alma Randolph, Mr. and Mrs. Cunningham and their son Ralph.

Baptismal services were held each evening during the week, except Saturday, and also the following Sunday afternoon. More than twelve hundred, in all, became obedient unto the new order and were enrolled as members of the church.

Mr. Steele and the nearly two hundred members who opposed Mr. Baxendale's proposition, resigned from the church and started a new congregation known as the Fourteenth ——— church, to the pastorate of which the Rev. William Augustus Thorn, the former assistant at Poplar Square, was called.

(TO BE CONTINUED.)

* * *

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To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the CHRISTIAN-EVANGELIST who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

Chinese Roads and Streets.

By Elliott I. Osgood, M. D.

Are the roads of this ancient empire broad and lined with beautiful elms like the roads in some parts of the New England states? Are they macadamized like the old Roman roads running through some parts of England? Or are they straight, running over mountains, across rivers and through valleys as the construction of the "great wall" of northern China might lead us to suppose?

They do have a few macadamized roads in some of the port cities which have been influenced by foreigners. When a tree gets as large as the elms of New England they put a fence about it, stick up a small shrine and it becomes an object of worship. "Only a god could keep a tree alive through four dynasties." The roads do go up and down the mountains and across valleys and rivers—if the water is low enough to ford—but they are the most crooked routes that a man ever walked.

Their fields are, in central China, fitted for irrigation. The road runs on the banks of the field. The fields are rarely more than an acre or two in extent. Many contain only a few square rods. They push out or recede according to the lay of the land. The road necessarily follows suit. It becomes in places a giant stairway laid on the side, adding from one-fifth to one-third of the air line distance between points. To add to the difficulty, the people cut small canals across this to irrigate on both sides of the road. One cannot ride faster than a walk in consequence. To still further increase the difficulties they will dig out the edge of the field for a water course and throw the earth up on the narrow road leaving it in the shape of a miniature mountain. You ride over the mountain ridge. The road on either side is flanked by miniature precipices, the field being several feet lower than the roadbed. Rains break these roadsides down, leaving a very narrow path perhaps a foot in width over which wheelbarrows, caravans of animals loaded with between 200 and 300 pounds of merchandise, horseback riders, sedan chairs, and thousands of footmen must pass.

They may span the cross irrigating ditch with a small bridge made of wooden poles covered with brush and dirt packed down. This in time will give way and a hole just large enough for an animal to put in its leg will stare up at the rider. No wonder the horses and donkeys learn to walk with bowed heads and a fixed stare at the ground.

At the beginning of the Ming dynasty over 400 years ago one of the emperors whose original home was in the northern part of Anhuei province, built or rather improved the road running from Nanking to Feng yang fu, a distance of 100 miles. This is the main caravan route from the north to Nanking. Continuously traveling on this 100 miles of road are no less than 10 000 wheelbarrows and as many pack animals, all capable of carrying from 200 to 350 pounds of freight.

He improved this road by building great bridges over the rivers, constructing dykes, where the water was likely to flood, widening the road to a minimum of 15 feet, and laying a pavement of cobble and cut stone through and out some distance from each market town and city through which the route passes.

No one repaired this road and now the bridges are in a dilapidated condition, the stone pavements are just so many individual stones lying about obstructing traffic, and fields have re-encroached upon the path, making it worse than before it was improved—if that is possible. Travelers go around the bridges and dodge the cobble stones, using them only when the depth of mud forbids their nonuse.

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Other places the roads are mere paths, often mixed up in such confusion that one does not know whether he is on the route to a city or just taking some private path to an out-of-the-way farmhouse. There have never been any surveys, only a blazing of the way. Traffic has sought the easiest way between places, curving and twisting as necessity demanded. Sometimes some official, to gain favor with the people, will lay out a road or build a bridge but it is forever after neglected and relapses into a worse condition than before. It is entirely a private activity and the removal of the individual removes the possibility of permanency.

Cities and villages are laid out just as haphazard. A number band together for mutual protection and trade. They select a favorable site, perhaps by the aid of a fortune teller, and begin to build. There is first a main street, 10 to 20 feet wide. On either side of this they build their houses close together, the roofs making two continuous lines from one end to the other, The lines may be broken for a cross street. At the end of each street they erect a door. This effectually shuts out all night prowlers. Up and down this street at night parades the night watchman, beating his gong as he goes.

Newcomers to the place may build out on the outskirts. Later, as the number of these increases, new streets are added and they may curve in all directions to run past the doors of these later comers.

The layout of their roads and streets, as well as their evil habits, impracticable customs, and heathen worship, is so well described by a description of some American streets that we cannot refrain from quoting it. The author is unknown.

"One day through the primitive wood
A calf walked home, as all good calves should;
But made a trail all bent askew,
A crooked trail, as all calves do.
Since then two hundred years have fled,
And I infer the calf is dead.
But still he left behind his trail,
And thereby hangs a mortal tale.
The trail was taken up next day
By a lone dog that passed that way.
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell-wethers always do
And from that day, o'er hill and glade,

Through those old woods a path was made,
And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath,
Because 'twas such a crooked path;
But still they followed—do not laugh—
The first migration of that calf,
And through this winding woodway stalked
Because he wabbled when he walked.
This forest path became a lane
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse, with his load,
Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.
The years passed on in swiftness fleet,
The road became a village street,
And this, before men were aware,
A city's crowded thoroughfare,
And soon the central street was this
Of a renowned metropolis.
And men two centuries and a half
Trod in the footsteps of that calf;
Each day a hundred thousand rout
Followed the zigzag calf about;
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By a calf near three centuries dead."

Similar is the inner history of this hoary empire. The road has dodged because a stone was there and no man took the time to remove it. It has dodged again because on it was a favorable elevation upon which to build a signal mound. It dodged again because forsooth some fortune teller decided a lucky spot upon which some farmer should build his house. It dodged again because a fortune teller decided that Li Hung Chang should find the luckiest place for his private burial place immediately across a great public highway. There have been times when rain has not come and the official has ordered the main gate of the city closed, and compelled the traffic to take a circuitous route to another out-of-the-way gate, all in order to appease some angry god. So have their homes and their temples and their public buildings been built. Born of fear, of desire for luck, or by mere chance, or to appease some god or demon, they have constructed their lives and all their possessions, yea, and all their hopes. No wonder China is topsy-turvy and within her is found no certain thing. They have missed the great root of all order, namely, faith in God, the ruler of all.

Chu Cheo, China.

❁ ❁

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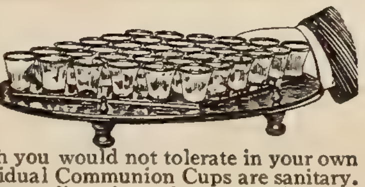

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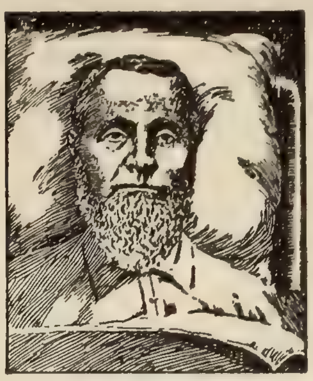

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Lord's Day in India.

By Adelaide Gail Frost.

Yesterday as I sat in church and looked at the bright young faces which were upraised to the speaker, I thought what a joy it would be to such men as Brother Garrison, President Zollars, Bro. J. Z. Tyler and others, if they could expound the word of God to these young people who are to be pioneers, forerunners, messengers, to some of the darkest, most benighted corners of the earth. For they are to go to their own with three thousand years of "feeling after God," and wandering in blind ways back of them, but with a to-day filled with a light that they believe is great enough to lighten the whole world. These young faces shine as they sing:

"Nearer my God to Thee,
Nearer to Thee!"

in their own tongue.

Perhaps some, even many of them, may know—

"E'en though it be a cross
That raiseth me!"

but surely they will all find—

"Steps unto heaven."

As my eyes travel from face to face, I can but pause to recall some of the events of the past eight years in Mahoba, and I thank God for the blossoming time—such poor little dry brown stalks they were in the rainless days! There sits a refined looking girl, whose appearance made my flesh creep when first I saw her, though my heart was never repulsed. There is an older girl who used to sit with weak hands folded, looking blankly out into the cruel sunshine nearly all day long. She is singing cheerfully now. Here before me is a little girl whose parents belonged to an aboriginal hill-tribe near Harda; there is another near her with a pretty face whose ancestors were of the brewer-caste; what wild times she has seen, her last view of her mother was through a prison door! Yonder is a fair-faced girl of Brahmin descent. She, whom once the shadow of a sweeper woman would have contaminated, swept and papered the chapel room for this service; there is a child with the marks of the burns of a cruel mother-in-law; so many stories back of those young Christian faces; you, too, have seen the illumination of the spirit; it shines through brown skin as well as white.

The speaker begins, his chapter tells of the raising of Lazarus, and he goes from that story of the resurrection and the life to that clarion call of Isaiah: "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee." How that whole 60th chapter thrills one as he hears it read in such surroundings! How truly the speaker can picture the resurrection from the long death in sin and idolatry to greet the rising of the Son of Righteousness! We have few eloquent sermons from India's pulpits under green trees, by dusty roadsides, in crowded, primitive villages, or modest chapels erected amidst old and crumbling temples, but the stately, solemn words of the Book lift one, awe one with a new meaning in the East. What are the great things in this great age? Deep questionings come to me as I sit in church with the pleasant February afternoon air swaying the long sword-ferns in the windows. There are so many wonderful inventions, great books, big ideas, we can add little or nothing to any of them, but we can serve our generation in a great way by training the youth of the far east to be ready for what the west has wrought. What opportunities have we to influence wide areas in Christian lands! I cannot overcome my surprise that young men and women with the blood of conquerors in their veins do not come in great numbers to this battlefield. Our forefathers carved for themselves an inheritance from the wilderness; we are to return eastward to rebuild the ruined citadels of a past in east lands—shall the foundations be again laid in sand or upon the rock? I fear I am getting most of my sermon from the faces of the audience. It is time for the Lord's supper. More than one hundred commune in loving memory of the Christ of the east, of all lands. The words of "Praise God, from whom all blessings flow" ring out, and then the girls flit out into the sunset glow, a few grown Christians linger, but we are soon in the Sunday quiet of the mission home, and to me this is beginning to seem a most familiar Lord's day.

Mahoba, India.

❁ ❁

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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE FIRST NIGHT.—CONTINUED.

Mr. Woodney returned to the middle room to dress. He said to his wife, "It is idle to lie there, my dear Geraldine, as sleep is impossible. Let us all arise and bend our forces to disposing of the dog. Then we can make up for this loss of sleep by staying in bed in the morning."

"Papa," called Mace, who had already begun to dress in the darkness, "who was that at the door?"

"Bob Enderthorpe. His mother is ill and she asks us to have our dog stop barking."

"Why, yes," said Mace's mother; "we might throw him some meat powdered with morphine. Wasn't it Cerberus they threw meat to in the story?"

"Cerberus had three heads," said Mr. Woodney. "If he hadn't been such a dog, he could not have barked with one while he was eating with the other two."

"Fortunately," called the grandmother, "the dog chained to our parlor door has only one head to our four, so we can surely devise some means of silencing him. Perhaps it will be best to go for Mr. Tumbleton."

"Who knows the way?" asked Mace. She lit a match. "Now are you all ready?" she called. "I'll make a paper torch for a lamp. Where is all that waste-paper we unpacked?"

"It is at the parlor door," said her mother. "I think the dog is bedding upon it. Don't get any paper, Mace, it might be pages from my manuscripts. Are we all ready?"

"Wait," cried her mother-in-law, "I have forgotten my teeth." Mace held up her match by the burnt end, while her grandmother hunted for her teeth. "I am sure I put them in the tall frosted glass," murmured the old lady, searching diligently, "but I cannot find the glass."

"I saw that tall frosted glass just before sundown," remarked her son. "Is it not on the organ?"

"Let us leave the teeth," counseled Mrs. Geraldine Woodney, "for the dog is plainly our superior if we meet him upon that level. Light another match, Mace, and let us march."

Mace went first, holding a lighted match. Her father walked by her side, his hand on her arm that he might be sure of his steps. The two ladies brought up the rear. They opened the front door and found Bob Enderthorpe upon the path in a state of painful embarrassment. "I am so sorry to cause all this trouble," he stammered awkwardly, "but mother is real nervous, and I thought you could make your dog keep still by just speaking to him."

"No," said Mr. Woodney, "we did speak to him, but it only made him worse. We are very sorry about your mother. Come in, and we will form some plan for silencing the dog." As if the beast heard and understood these words, a horrid din roused the echoes, caused by rattlings of the chain, plunges at the rear door, and deafening barks.

"This is our kitchen," said Mrs. Woodney, "but come in; the parlor is temporarily put out of action—to speak in nautical language."

"No, I will not come in," said Bob, reading hostility on Mace's countenance which the match revealed against the darkness in a ruddy glow. He looked as it were upon a picture by Rembrandt, the faces brought out in mellow light, but the forms shaded away to dim gloom. All appealed to him. The blind face of Mr. Woodney was gentle and calm, eloquent of a good life and a tender heart. The pensive, dreamy face of his wife, with the eyes which looked beyond the limits of household duties, and the refined, dignified and almost stern face of the older Mrs. Woodney, speaking of generations of culture and improvement—all this Bob liked. But the face of the young girl—of that he was not so sure. The abandon of the hair, and the evidence of hasty dressing, did nothing to lessen her charm. The very dark brown hair and the black eyes, the smooth dark cheeks, the pretty mouth and chin and throat—all this was very well. But the eyes were so unfriendly and the mouth compressed in such haughty lines, while the little chin was tilted up in such a disdainful angle, and the glance which she cast upon him was so superior, not to say scornful, that all her beauty went for nothing. "I will go back," he said hastily, "and tell mother you can't stop the dog."

"I beg of you not to do so," said Mr. Woodney. "Can you not advise us? The fact is the dog has not yet learned to know us—he is new to the family—and we are afraid of him. He has kept us awake, as well as your mother, and it would be a real kindness if you could come to our rescue."

Mace lit another match. Bob considered deeply. "If father were at home," he said at last, "he could help us. But he and

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METTA A. DOWLING, Editor *The Young Evangelist.*

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Address, *Christian Publishing Company,*
2712 Pine Street, *St. Louis, Mo.*

my brothers have gone to Kansas City. If it is a little dog, I could put him in a bag—"

"He is not at all little," said Mrs. Woodney. "He is much larger than a bag. If there were some means of directing his thoughts into another channel, I think it would be all right. He has fallen into a habit of barking every five seconds, and he does it automatically. Should he ever stop, he might not think to begin again. We wouldn't mind a continuous noise so much as that regular sound at every five seconds."

"Then I have it," said Bob. "I will bring my lantern and go around there and create a diversion."

"You talk like a soldier," said Mr. Woodney smiling. "Perhaps you think of entering West Point when you are older."

Mace smiled sarcastically at her father's innocent remark, for nothing could be less soldierlike than Bob's awkward bearing.

"No," he said, "I hope one day to be a awyer."

Mace lit another match.

"A lawyer?" said Mr. Woodney very much interested. "That is a delightful profession. I followed law the first five years of my married life. I wonder if I couldn't be of help to you? I have a good many lawbooks, and they are all at your service."

"Oh, Mr. Woodney!" cried the youth, his tone thrilling with amazed delight. "Would you let me look at them?"

"Look at them!" cried the other. "You shall read them aloud to me, and I'll explain the difficulties."

Bob blushed. "I know so little, sir; I have been on the farm all my life—and am yet. I go to school here in the village—I couldn't put such a weight upon you."

(Bow! wow! wow! Bow! wow! wow! *Boof!*)

"My dear young friend," said Mr. Woodney, laying his hand upon the other's shoulder, "when a person wants to give *me* anything I am always glad if I haven't it, because it's such a pleasure to him to help me. And usually I haven't it, either! Now it will give me as much pleasure to help you as it will you to be helped. So you won't deny me the privilege. Have you ever looked at Blackstone?"

"I think," spoke up the grandmother, "that he had better look at the dog, now, and save Blackstone for daylight." Mace lit another match. Bob, being thus recalled, hurried after his lantern. He soon returned and carried it around to the back door.

"Why, hello, Pup!" he cried in surprise. "What are *you* doing here?"

Pup whined, and wagged his tail. The Woodneys would have followed, but the dog, detecting the first odor of their intention, barked frantically. "There, there!" said Bob, patting his huge head. "Be quiet! Mr. Woodney, his chain is nailed to the doorfacing with big staples."

"Can you not remove the doorfacing?" called the master, from a safe distance. "We would part with the entire doorpost if need be."

"The doorfacing is loose," called Bob. "At least only one nail seems to keep it in place. But I don't like to take it off."

"We do not want it," called the other. "If you can't take the chain off the dog, take as much of the house as you need."

"If you will all go inside and close everything, I will take the chain off the dog," shouted Bob; "but I couldn't hold him. He seems wild to get at you." The family went inside and presently Mrs. Woodney called "Ready!" as if they were playing a game of hide-and-seek. The chain was unsnapped and the dog went plunging about the house, trying every wall for entrance. Mr. Woodney climbed up to the little parlor-window and called Bob under the opening. "I am sure I have it now," he said. "A Tumbleton fastened the dog to our door, so he think she was brought to keep us prisoners. He makes more noise loose than when chained up. If it would not be too much trouble for you to bring Mr. Tumbleton, I wish you would ask him to take Pup away. Tell him we do not care to buy him; and tell him the price is no consideration."

When at last Mr. Tumbleton's oldest child had carried the dog home, and quiet once more settled upon the new home, Mr. Woodney remarked, "Do you know, I like that young Bob Enderthorpe very much, indeed?"

"Can you recall any one," asked his wife, "whom you do not like?" Her husband laughed.

(TO BE CONTINUED.)

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A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 9. March 2, 1905. $1.50 A Year

GOD ALL AND IN ALL

REARED on the heights of towering mountain-side,
Fed with the storms that drive their cruel way,
Filled with the sight of myriad flaring fires,
A nature rare;
Daily the clouds about his dwelling ride,
Nightly the stars majestic music play;
E'er comes the word that ne'er the hearer tires—
That God is Power.

'Mid meadow's wealth of flower and grasses green,
Where flows the stream along its quiet path,
Where birds of morn awake the sleeping earth,
A poet dwells;
The whispering zephyrs play in Summer's sheen,
The twilight dips the earth in roseate bath;
The message fills his soul, with each day's birth—
God Beauty is.

How God has through the ages wrought,
How universe from atoms has been formed,
How man developed Godward step by step,
The sage's quest;
The rocks for him are filled with wondrous thought,
The savage and the statesman wisdom-armed,
All in his mind the message e'er beget—
That God is Wise.

Born in a land where peace and plenty dwell,
Held in the arms of fond affection e'er,
Fed with the truth of kindly charity,
Piety's son;
Spring's newborn glow, the Summer's lingering tale,
Autumn's twilight and Winter's sheltering care,
All bade him in their beauty rare to see
That God is Love.

—T. Curtis Clark.

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The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER,
B. B. TYLER, } **Staff Correspondents.**
W. DURBAN,

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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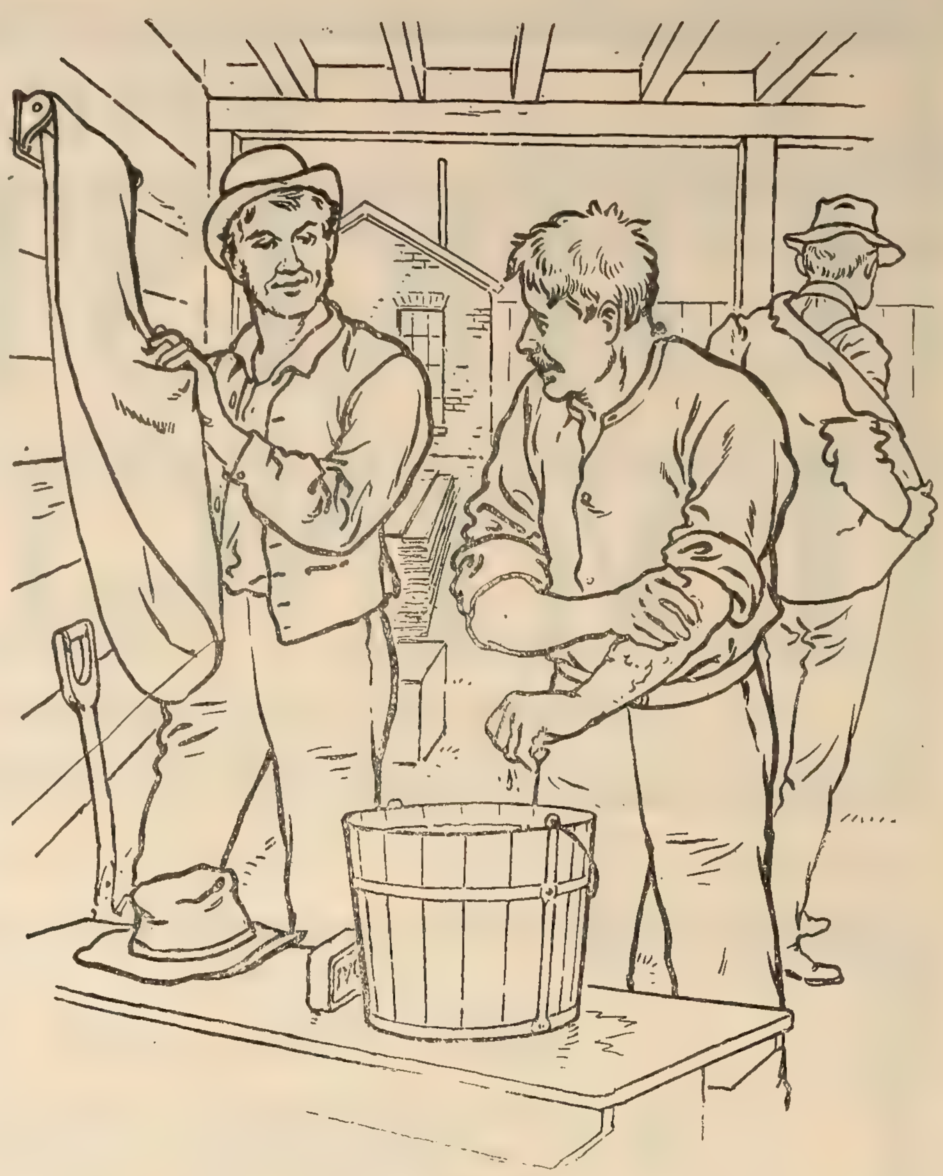

Workingmen will find it poor economy to employ ordinary laundry soaps for personal use. Those soaps contain free alkali, which injures the skin, and makes it rough and sore. Ivory Soap is pure, and is soothing to the skin; it is cheap enough to be within the reach of all.

Ivory Soap — 99$^{44}/_{100}$ Per Cent. Pure.

Side-Lights on a Public Office.

Henry A. Castle, Auditor of the Post-Office department, taps strange veins of human nature in the conduct of his office. "Careless, Ignorant, and Defiant Postmasters," contributed by him to the March McClure's, is a collection of the queer flotsam caught in the web of the red tape. From a Texas town a courteous citizen sent this mild protest against the too strenuous manners of the "lady postmistress."

"We don't set up any claim that our manners are all they should be, but we'd like to be reasoned with and helped along. The postmistress here is a worthy woman, all right, but she certainly is rude and hasty. One day last week, the mayor being some flushed up and careless, refused to move his hat and bow on asking for the official mail, whereupon his hat was shot off and plumb ruined. There's another thing we don't think is fair. This postmistress won't let niggers and greasers come into the office under any consideration. We ain't over fond of niggers and greasers ourselves, but it is sure discommoding for the leading citizens to have to go to the post office personally to get their mail, just because this lady don't like to see anything but a gentleman. We don't like to appear fault-finding and picayunish where a lady is concerned, but this one I'm talking about is sure arbitrary and abrupt, and we'd like to have her toned down some."

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLII. March 2, 1905 No. 9

Current Events.

The North Sea Decision. A compromise decision has been rendered by the special international commission to which was committed the task of investigating the attack upon the British trawlers in the North Sea by the Russian Baltic squadron. The incident seemed so clear at the time—to the non-Russian mind, at least—and the action of Admiral Rojestvensky and his men so indefensible, that even the most indignant Englishmen were not wholly averse, after a little consideration, to an investigation by an impartial tribunal. It seemed safe. The commission has, to some extent, disappointed British expectation in laying no serious blame on the commander of the Russian squadron, but it sustains Great Britain's protest in the essential points. The commission recognizes that, under the circumstances and considering the warning that had been given to him by the commander of the transport Kamchatka, Admiral Rojestvensky was justified in ordering his men to keep a sharp lookout, and to be prepared for any torpedo attack that might be made upon the squadron. It is recognized, however, that the fishing fleet committed no hostile act, that there was no torpedo boat either among them or in their vicinity, and that the Russian squadron was not justified in firing upon the fishing fleet. In this last point the Russian member of the commission did not agree. It is further found that Admiral Rojestvensky personally did all that he could to prevent actual firing upon the trawlers, and that he is not to be blamed for ordering the squadron to continue on its route on account of the great uncertainty as to the presence of hostile vessels. The commissioners state that their finding does not "cast any disrespect upon the military valor or upon the sentiments of humanity of Admiral Rojestvensky and the personnel of his squadron." It was not within the province of the commission to suggest indemnity, since the Czar's government had already offered to pay the damages. The decision leaves the incident as a bad blunder by a good officer, for the results of which his government is responsible. This ought to come as near to satisfying both England and Russia as anything could. It does not take into account the condition of semi-panic which probably existed on the Russian vessels, but it is doubtless as close an approximation to the truth as could be arrived at.

* * *

War or Peace? With riots at a dozen points in the Caucasus, renewed strikes on a serious scale in St. Petersburg, portentous mass meetings of students openly denouncing the government in the very capital of the empire, another prince assassinated within the week, Poland apparently ripe for any kind of insurrection and Finland struggling again to get back some of the ancient prerogatives of her popular assembly, it would seem that the czar might more easily make peace with the Japanese than with the Russians. The air has been full of peace and rumors of peace—especially the latter—during the past week. One report, which gave some promise of probability, and which, although now denied, may still have something in it, said that representatives of Russia and Japan had been secretly considering terms of peace and had come to complete agreement except that Japan wanted indemnity which Russia would not grant. The points which Russia had conceded and Japan accepted as sufficient were: Japanese suzerainty over Korea; the cession of the Liao Tung peninsula, including Port Arthur, to Japan; Vladivostok a neutral port open to trade; neutral international administration of the Eastern Chinese railroad; the restoration of the portion of Manchuria south of Harbin to China. These terms include more than Japan demanded before the war, but not more than Russia ought in justice to yield even without the compulsion of defeat. Since this report began to gain currency, the diplomatic representatives of both powers have been busily denying it and asserting, in behalf of their respective governments, that nothing is wanted but more war. However, it is natural for a combatant who is trying to make the best possible terms of peace, to fill the air with threats of what dire things he is about to do if peace is not made. Ambassador Cassini says: "The recent disturbance in Russia, while annoying, cannot in the slightest affect the government's foreign policy. The war will go on to the end." Doubtless it will. Wars usually do. The question is whether the end will be now or after the sacrifice of a few more thousands of lives and millions of money. To characterize the profound upheaval which is now in progress in Russia as "annoying" is to belittle disingenuously a movement which everyone can see is of the gravest import.

* * *

The Dead Line. Preachers are not unfamiliar with the assertion that a man passes the dead line in the ministry at forty-five or fifty. Dr. Osler, of Johns Hopkins University, has stirred up the animals by a general assertion that practically nothing is accomplished for the advancement of the world by men over forty, and that men over sixty should be either retired or comfortably chloroformed. "As it can be maintained," he said, "that all the great advances have come from men under forty, so the history of the world shows that a very large proportion of the evils may be traced to the sexagenarians—nearly all the great mistakes, politically and socially, all of the worst poems, most of the bad pictures, a majority of the bad novels, not a few of the bad sermons and speeches." We have not seen any statements about Dr. Osler's age, but judging by his own theory that sixty is the point at which men begin to make those monumental mistakes which destroy their usefulness, we should surmise that he is considerably past that age. The chief trouble with the learned professor's theory is that it fails to recognize more than one kind of usefulness. He is a scientist, and to his mind the only useful man is the man who makes some new contribution to the world's store of knowledge. But there are certain human values which this view overlooks. There have been helpless and dependent invalids whose cheerfulness within their own small circle of acquaintance has contributed more to the sum of human happiness and well-being than the discovery of several previously unknown varieties of bugs would have done. There have been men over sixty, hopelessly incapable of leading any great advance movement in science, art or politics, whose faith and courage and industry and honor have strengthened even the men under forty. A man who can live honorably and manfully at any age is worth to the world more than he costs it, even if he never carries out a single piece of original investigation in the whole course of his life.

Three Doctors of Laws.

President Roosevelt, Kaiser Wilhelm and George Washington make a somewhat curiously assorted group for academic honors. The first two of these gentlemen have recently received the degree of Doctor of Laws from the University of Pennsylvania. The Kaiser's degree was conferred in absentia. George Washington received the same degree some years ago when it was possible for him to be present in propria persona. The names of the three distinguished honorary alumni were linked in the cablegram which was sent to the emperor by the provost of the university.

◆

Indian Money for Catholic Schools.

The emphatic protests of the press and the general awakening of public sentiment in opposition to the policy of the Secretary of the Interior in appropriating Indian trust funds for the support of Catholic schools, have not been without their effect. The Indian appropriation bill, as reported in the House by the committee, contains the following clause: "That no portion of the funds appropriated by this act, nor the principal nor interest of any Indian trust or tribal funds held by the United States for the benefit of any Indian tribe, shall be available nor be expended for the support of any sectarian or denominational school." The effect of this, if adopted, will be to extend to the funds held in trust for the several tribes the same rule which has already been laid down by Congress in regard to public money—that appropriations should not be made for sectarian institutions.

◆

Railroad Rate Regulation.

Tariff revision and railroad rate regulation are the two pieces of work which the people of the United States want Congress to take hold of. At least more people are interested in those than in any other subjects of congressional action. The first, Congress is utterly afraid to touch. The second, it is disinclined to deal with so long as any excuse can be found for delay. We can scarcely blame it. They are delicate and intricate questions, not to be settled by mere yielding to popular clamor or by blindly slashing at the trusts and the railroads. But they must be handled. By the time this paper reaches its readers, Congress will have adjourned with the tariff question unmentioned and the question of railroad rate regulation still in the hands of the Senate committee on interstate commerce, which will probably ask permission to continue its hearings on the Townsend-Esch bill during the long recess. There is a strong sentiment (outside of Congress) in favor of a special session either in April or in November, the former preferred, to take up rate regulation. Eight or ten state legislatures have passed resolutions asking the President to call a special session, but he has as yet given no indication of his intention in that regard. The absence of any mention of the tariff in his message to Congress led to the supposition that this topic was being saved for a special session.

◆

The Simplon Tunnel.

In the heart of a mountain-chain and nearly six miles from daylight in either direction, the two boring parties who have been at work on the Simplon tunnel met on last Friday morning. The two parties started seven years ago, one from the north and the other from the south. The calculations were exact and the two ends of the bore met. This tunnel will supercede the St. Gothard as the longest tunnel in the world. Like the St. Gothard, its purpose is to facilitate transportation between Switzerland and Italy. The two governments backed the enterprise, at a cost of $150,000,000. In the building of the tunnel many unforeseen difficulties were encountered. Boiling hot springs flowed into the bore, but by an ingenious application of the homeopathic principle the power which they furnished was harnessed to the machinery used to drive the fans and cool the atmosphere. The fact has more than once been commented on that nearly every one of the predictions of the experts regarding the conditions which would be met in digging this tunnel was about as far wrong as it was possible for any statement on the subject to be. The geological formation, both as to kind of rock and direction of strata, the temperature, the inflow of water were all unexpected. Nevertheless the work will be finished about on time. May 15, 1905, is the date fixed in the contract for the opening to traffic, and the builders expect to have it ready by that date.

◆

"Don Quixote."

For three hundred years the wonderful comedy of Cervantes has amused a world far larger than its writer ever dreamed would exist. Last month there was celebrated in Spain the tercentenary of the publication of this philosophic satire, and due honor was done in the land of his birth to the romantic personality of its author. As has been the case with so many writers of genius, Cervantes Saavedra had a hard life himself, while others reaped gold from his work. He fought valiantly against the Turks, and received a wound that crippled him for life; he was captured by Moors, and for four years was their slave. Later he married and turned to literature. Despite the fact that his Don Quixote was received with enthusiasm, its author lived and died in poverty. But he won an imperishable place, for he will always be known as one of the greatest of imaginative writers. The true spirit of poetry was in his work. He not merely gave the death-blow to the absurd and affected romances that followed the pseudo-chivalry and the old Spanish knight-errantry, but he had the distinct purpose to teach that the pure heart and the high soul obtain a triumph which misfortunes and blunders cannot tarnish.

◆

Where the "Big Stick" is Needed.

If the United States Senate respects the wishes of the vast majority of the people of the United States it will hasten to give its approval to the arbitration treaties negotiated by our State Department with various countries. It is a little strange that the President of the United States, who has been charged with having too much of a war spirit, is compelled to urge the approval of these treaties by the Senate. He may have to use his "big stick" on that sedate body to secure action on his peace measures! These treaties look to the settlement of national misunderstandings by arbitration rather than by an appeal to arms. The moral sentiment of the nation, without regard to political or religious differences, approves this action, and the people will be disappointed if these treaties do not receive the favorable action of the Senate during the present session. Since the foregoing was written the Senate has so amended the treaty as, in the judgment of the President and of Secretary Hay, to make its ratification a step backward instead of forward. There is reason to fear that the Senate is influenced more by its jealous care for senatorial prerogative than by its desire to promote the cause of peace.

◆

Missouri's Senatorial Muddle.

The senatorial deadlock in Missouri continues. If the people need any additional reasons for electing United States Senators by popular vote, the Republican legislature of Missouri is furnishing it. When a single man whose political ambition has been disappointed can defy the will of the people and block the wheels of legislation in order to take personal vengeance on those who failed to support him it is time for the people to ask themselves how long they can afford to tolerate that sort of thing. As for those legislators who lend themselves to this sort of a political game, there is perhaps a day of reckoning when their constituents can administer the only rebuke that is likely to prove effectual. Rather than continue this deadlock much longer it would be far more honorable for the Republicans to confess their inability to elect a United States Senator and turn over the task to the Democrats. They seem to know whom they want and they stand together in his support.

Our Symposium on Evangelism.

Perhaps most of those who desire to answer the questions which they were requested to answer concerning our methods of evangelism, have done so, and we may submit a few reflections on the subject in the light of these answers.

1. There is no disposition or tendency to yield one iota of our position, held from the beginning, that the gospel of Jesus Christ is the great evangelistic power to be relied upon in the conversion of men. We may learn to preach that gospel more fully, more wisely, and more lovingly, but we cannot preach any other gospel than that which Paul and Peter and John, and the other apostles preached in its essential facts, truths, commands, and promises. We are gratified to find unanimity on this subject.

2. The Holy Spirit is the divine Agent both in conversion and sanctification. This position, we should say, is almost universally admitted, though not so generally emphasized. The crude view which a few literalists and semi-rationalists have expressed from time to time in the past history of the church, which identifies the written word as the only Holy Spirit, or that the Holy Spirit, having once inspired men to write the Bible, has retired from the field of action, is now so generally discredited that it is useless to devote any time or space to its refutation. We are glad it has found no expression in this symposium.

3. What seems to be needed is a more distinct and emphatic recognition of the Holy Spirit's relation to all life and growth and fruitfulness, and the absolute necessity of our having the gift of the Holy Spirit, and being equipped with his power and wisdom in order to preach the gospel effectively or live a triumphant Christian life. Both New Testament history and the history of the church unite in teaching that only those who are "full of faith and of the Holy Spirit" have been preachers and teachers of power. No amount of natural ability nor of intellectual attainment will serve as a substitute for the Holy Spirit. How often is it that men of limited education and ability, but filled with the Spirit, accomplish vastly greater results than those who, without this equipment, possess much greater learning and talent! It is impossible to exaggerate the value of this truth in its relation to our evangelism.

4. If there be any lack of prayer in connection with our evangelistic work, or with all our great missionary, educational and benevolent enterprises, it probably springs from the failure to recognize the truth stated in the preceding paragraph. If we are profoundly impressed with the magnitude and value of the work of converting men to Christ, and realize our utter inability to do this work unaided of God, and without the plenitude of power which comes from the possession of His Spirit, we shall undoubtedly devote much time to prayer. Just in proportion as the Church is brought to realize the nature of this work, and its need of divine strength and guidance, will it go to God in prayer. Only a praying church can be an evangelistic church, and ultimately a triumphant church!

Democracy's Appeal to Culture.

If we were asked to name the two greatest preachers of the day we would be compelled to name Theodore Roosevelt and Wm. J. Bryan. They are certainly preaching to the largest audiences, including those whom they reach through the public press. Not only that, but their preaching is of a pre-eminently practical character. It steers clear of theological and ecclesiastical lines, and deals with the great fundamentals of religion and morality. They are preaching, too, substantially the same gospel—that of human brotherhood, honesty in private and public life, the sanctity of the domestic relations, the duties of good citizenship, fairness to all and a "square deal" for every man.

We have just read Mr. Bryan's able speech before the Alumni Association of Syracuse University in the Hotel Astor, New York. It is a timely address, and abounds in sentiments which will commend themselves to the best people of the nation, regardless of party, section or sect. He points out with great clearness that any scholarship or culture that omits moral training, love and service for humanity is a sham. Referring to some of our national sins he mentions the adulteration of foods, of drugs, the loss of human life through the failure of corporations to use safety appliances, employment of children in factories, putting swindling enterprises upon the market, etc. "It is a common thing nowadays," he says, "for those who control a corporation to pass dividends to run down the price of stocks in order to secure more stock at a lower price, and sometimes the officials make more money speculating in the stock of their concern than they make in legitimate dividends or out of their salaries. And who are the victims? Largely the mass of the people who trust the great names in finance and are ready to invest their savings in stocks that can thus be manipulated by those who can corner and control the market."

The following extract gives too true a picture of many so-called cultured men:

> The scholar must be something more than a mental machine; he must be something more than an expert calculator; he must be something more than a shrewd and successful business man. I think sometimes we are inclined to bestow upon a cultured man the admiration that we bestow upon a statue. The sculptor takes a flawless piece of marble, and after a while he makes it stand forth in human form. Sometimes it surpasses in grace any one in life; sometimes, in beauty, it goes beyond anything that we can expect to see, and yet it is but stone. The foot can run upon no errand of mercy, the hand can not be stretched forth to one in distress, and there is within it no conscience to direct. There is an infinite space between the most perfect statue and a human being, aflame with what the poet has described as "the passion of eternity."

The value of a child is thus strikingly set forth:

> Man is the miracle of miracles. What unfathomed possibilities are wrapped within the swaddling clothes that enfold an infant! Who can measure its influence for weal or woe? Before it can lisp a word, it has brought to one woman the sweet consciousness of motherhood, and it has given to one man that added strength that comes with a sense of responsibility. Before its tiny hands can lift a feather's weight, they have drawn two hearts closer together and its innocent prattle echoes through two lives. Every day that child in its growth touches and changes someone; not a year in all its history but that it leaves an impress upon the race. Its smiles, its tears, its joys, its sorrows—all are garnered up, and when that child reaches the age of 14 or 15 the parents send it to school; they entrust this priceless creature to the care of teachers. What do you do with it? How do you deal with it? Train it in the sciences? Train it in the languages? It is not sufficient that the child shall know how old the earth is, how far the stars are apart, or the forces that attract or repel each other. There is something more important to that child than any or all of these—it is to know how to live, and how can that child know how to live unless it knows that it is linked by indissoluble ties to every other human being? Great is the responsibility of the college!

That extract will bear reading in the family circle, on the college platform, and even from the pulpit. It is the very gospel which all the educators of the country need to hear and to heed. Mr. Bryan can not give us too many such sermons. The gospel of the divine fatherhood, of human brotherhood, and of the helping hand is the gospel which our age needs.

The Inheritance Tax Law.

A bill has been, or is about to be, introduced into the Missouri legislature amending what is known as the Collateral Inheritance Tax law. This law as it now stands provides that all property passing by will, or without will under the laws of the state, to any person or corporation other than to and for the use of one's legal heirs, except property conveyed for some educational, charitable or religious purpose exclusively, shall be subject to the payment of a collateral inheritance tax of five dollars for each and every one hundred dollars of the clear market value of such property, and provides for the collection of such tax by law. The amendment provides that the collateral inheritance tax herein provided for shall be reduced, and the persons required to pay the same shall be credited thereon, to the extent of and by an amount equal to the clear market value of any property devised, bequeathed, given, conveyed or transferred by law to or for the benefit of any educational institution incorporated, existing and operating under the laws of this state.

The amendment seems to us to be wise and in the interest of all our Christian colleges in the state. Anyone conveying property, in a will, and having any interest in religious education, would prefer that the amount of his inheritance tax should be given for the benefit of Christian education to the school which he might select rather than to let it go to the state, which he would be compelled to do under the law. Nor is this unjust to the state, because, indirectly, it gets the benefit of the moral and religious training of the colleges thus strengthened, in more intelligent and law-abiding citizens. We hope, therefore, that the readers of the CHRISTIAN-EVANGELIST will stir up their members in the legislature to support this amendment, as it would be certain to stimulate bequests and donations to our colleges. The bill is not likely to receive opposition except from those who are opposed to religious institutions, and that number, we would like to believe, is not very large in the Missouri legislature. It will do no harm, however, for the citizens of this state to let their representatives in the legislature know how they feel toward this bill.

Not a "Blunder."

A minister has sent to the office these inquiries: "How did the St. Louis convention make the fearful blunder of locating the convention so far away from the brotherhood? And then the still greater and more inexcusable blunder of changing the time and putting it during the dog days of August?"

The matter of taking our national convention to the western coast has been under consideration for a number of years. There are several strong reasons why the convention determined to go there. It may be far from the *center* of the brotherhood, but it isn't "far from the brotherhood," as brethren live all through these coast states. Very few of them have the opportunity of attending one of our national conventions on account of the great distance. It was believed to be due to the faithful Disciples living in these coast states to take one of our conventions to a point that would be accessible to the bulk of their membership. It would serve to make them realize their unity with the general body, and keep them in closer touch with the general enterprises of the brotherhood. It would materially assist them in establishing the cause of primitive Christianity in these states. It would afford a number of the brethren and sisters living farther east, an occasion to cross the mountains and the plains, and see what a great country we have, and what a splendid brotherhood we have in California, Oregon, and Washington. There will be enough of the brethren go from the middle and eastern states to make the convention national in character, and it is believed that a sufficient number of the brethren in these coast states will attend to keep it well up to the average in numbers.

Having decided to go to the coast, it was wise to choose a month adapted to the coast states, when the climate there would be at its best. Accordingly August was chosen. No better time could have been chosen for the sightseer who wishes to see California, particularly, in its season of fruitage, for the month of September, following the convention, will be the season of grapes and fruits. We think it was a wise move, and only doing unto others as we would be done by—a very good rule to observe, even in Christian work.

Having decided to go there, let us spare no pains to make the convention to be held in San Francisco, Aug. 17-24, of great educational and inspirational value to all the people of the coast states.

Notes and Comments.

These words of the sage of Bethany, Alexander Campbell, are worthy of all acceptation, "The church of right is, and ought to be, a great missionary society. Her parish is the whole earth—from sea to sea, and from the Euphrates to the last domicile of man. A Christian community without missions and missionaries would be a solecism in creation, and a gross deviation from the order, the economy, and the government of the universe."

◆

When Constantine was marking the boundaries of the new capital of the empire, some of his courtiers thought his plan was altogether too large. The emperor replied to all criticism, "I am following him who is leading me." In forming our missionary plans we should feel that Christ is our leader, and that we are acting in harmony with his thought and intention. We are in no danger of making our plans too large; the danger is all the other way.

◆

In view of the announcement in our last issue that Mr. Carnegie has promised $20,000 to Bethany college it is of peculiar interest to note that he has now given about $40,000,000 for library purposes. Mr. Carnegie is not a professed Christian, we believe, and has given very little money for religious purposes, so far as is known, but he has set a noble example to rich men in the way of parting with big means, though many people will find objections to some of the methods by which he has accumulated his enormous fortune.

◆

Mr. R. J. Campbell, as a result of long investigation and a recent visit to Rome, declares that Rome will not be defeated by Protestant frontal attacks, but by the inevitableness of the conditions of modern civilization. In a striking passage he says:

> "Newman had to accommodate himself to ritual and observance, for the sake of the intellectual inevitableness of her doctrine. My feeling was the precise opposite; Rome provides variety enough to enable my devotional instincts to receive complete satisfaction within her borders, but her claims appear to me intellectually impossible. The modern mind—certainly that of the Anglo-Saxon—is antipathetic to them."

Rome's power to make converts is practically nil. But the tireless working of her priestly machinery will continue to give Protestants ground for watchfulness. So far as there is any tendency to a reversion to ritualism it is more an esthetic movement than one of doctrinal conviction.

◆

But the general feeling of the Roman Catholic laity in this country, if not abroad, may, we believe, be correctly gauged from a book just published. It is by a Chicago priest and its scope may be judged by its title: "The Parochial Schools; a Curse to the Church and a Menace to the Nation." Father Cowley, its author, declares these schools not only deficient as compared with the public schools, but breeders of disloyalty to the government. He says:

> "I am morally certain that not five per cent of the Catholic men of America endorse at heart the parochial school. They may send their children to the parochial school to keep peace in the family, and to avoid an open rupture with the parish rector; they may be inclined to pass resolutions of approval of the parochial school in their lodges and conventions; but if it ever becomes a matter of *blood*, not one per cent of them will be found outside of the ranks of the defenders of the American public schools. If a perfectly free ballot could be cast by the Catholic men of America for the perpetuity or suppression of the parochial school, it would be suppressed by an astounding majority. Prelates and priests work upon the fears and feelings of the women and children, and the fathers, to have peace in their families, yield and send their children to the parochial schools."

◆

In this hour of evangelistic effort it may be well for us to ask whether we are giving God a chance to do for us what he would. There is a meaningful passage in Ralph Connor's new book. The practical common-sense prospector for souls says to the dissipated, weak doctor:

> "Listen, I am not going to preach, but you know as well as I do that when a man faces the right way God is ready to back him up. It is common-sense to bank on that, isn't it? Common-sense and nothing else. But I want to say this, you've got to be honest with God. You've not been fair. You've prayed and then you went into the same old places and with the same old companions, and so you find yourself where you are to-night. You cannot cure any man of disease, if he breaks every regulation you make when your back is turned. Give God a chance, that's all I ask. Be decently square with him. There's lots of mystery in religion, but it is not there."

Editor's Easy Chair.

"Out of the depths have I cried unto thee, O Jehovah!" It was a part of the minister's text on a recent Sunday night. What a well of consolation and comfort did he make that whole Song of Ascent to us! No man knows God truly who has not called upon him "out of the depths." Nor are we so apt to call on Jehovah at any other time as when we are in the depths—depths of conscious sin, whose burden we feel; depths of sorrow and trouble whose waves roll over us; depths of care and anxiety when our earthly hopes are blighted. Whoever, out of these depths has called upon Jehovah and has found strength for his weakness, comfort for his sorrow, and hope for his despair, knows God henceforth as he never knew him before. Who of us, in such a time of need, could not have exclaimed with the psalmist:

My soul waiteth for the Lord
More than watchmen wait for the morning;
Yea, more than watchmen for the morning.

How eagerly does the watchman of the night scan the eastern horizon to catch the first signs of the coming day! So does the guilt-laden or sorrow-burdened soul watch and wait for some token of divine favor. When we have found it and are rejoicing in it, then we can again sing with our psalmist:

O Israel, hope in Jehovah;
For with Jehovah there is loving kindness,
And with him is plenteous redemption.

The preacher took us out under the starlit sky: "plenteous stars!" And then down by the roaring seashore, whose sandy beach is echoing with the music of the waves: "plenteous sand!" He then took us out into the fields in the early summer morning, and showed us the millions of dew-drops, glistening like diamonds in the morning light: "plenteous dew-drops!" So there is "plenteous redemption" for all our sins, and for all our sorrows. How bountiful is our God!

◆

The thaw which has been in progress for several days, melting away the snow, drawing the frost out of the frozen earth, is suggestive of a similar process through which the hard, cold heart of the unbeliever, or man of the world, must pass in order to citizenship in the Kingdom of Heaven. For this purpose the Sun of Righteousness has risen above the horizon of time, shedding the radiance and warmth of his truth and love over the hard and obdurate hearts of humanity. The world has been thawing out these nineteen centuries of Christian history. It is not the cold, hard and cheerless world it once was, before the Sun of our life had risen with healing in his beams; but there are large sections of the earth which have not yet felt its quickening and transforming power. This is because the Sun of Righteousness must shine through men for the salvation of men. A large part of the church is not sufficiently thawed out itself, and not sufficiently luminous with the light of heaven, to reflect any light upon the darkness and coldness of pagan lands. But the process is going on. Every year witnesses a larger number of believers who are willing to be light-bearers to the dark places of earth, either by going or sending, and so, slowly but surely, the frostline is being beaten back, and the earth is coming under the life-giving power of the Son of God, who rises steadily toward his zenith.

◆

At last the war is really on between the government and the great trusts and monopolies which have been enriching themselves at the expense of the people. Let no one underestimate the magnitude of the conflict. Enriched by their unlawful and unrighteous methods, and having drawn into their meshes, judges, courts, and legislatures, they are prepared to make strong resistance to the efforts of the president and of congress to bring them within the limits of lawful trade. The whole world will watch with interest the developments of this war on these great trusts, which have hitherto ignored the rights of others and evaded the requirements of the law. The ultimate issue cannot be doubted. The people are aroused as never before, and they are led on by a courageous president, and by a congress which at last seems awakened to the demands of the hour. There may be haltings, delay over legal technicalities, but ultimately the will of the people must conquer, and unlawful combinations in restraint of trade will be put down, and the great corporations whose predatory habits have made them a menace to the public welfare, will be taught the lesson that they cannot do business in this country except they be subject to the laws of the country. The conflict will assume a more general form as the fight goes on, and the end of it will be a purer government, greater respect for the rights of the people, better law enforcement, and better laws, and a "square deal" for every man. This is only the awakening of the public conscience—one of the best fruits of our common Christianity.

◆

The news of Dr. Harper's probably fatal illness has produced profound sorrow throughout the land. He is a man not only of wide culture, but of remarkable administrative ability. He has devoted his life, largely, to biblical study, and biblical teaching, and has manifested the deepest interest in a more general Bible study on the part of the people. Few men have been more misrepresented in the public press of the country than Dr. Harper. He has not infrequently been represented as making assaults on the integrity of the Bible, and seeking to overthrow confidence in it on the part of the students. We have recently read a volume of his "Talks to Students," the notice of which, appearing elsewhere, was written before we heard of his fatal illness. In that volume he appears in an altogether different light from that in which the readers of newspapers have seen him. Dr. Harper was a prime mover and one of the wisest counselors in the recent organization of the Religious Education Association, which has for its purpose a more effective presentation of religion, and of the Bible, in the Sunday-school, in the day school, in the church, in the home, in our colleges, in our religious journals, and everywhere else. He will be greatly missed, should his present disease prove fatal. But he has made for himself a large place in the history of religious thought and work, and he will live in the affectionate remembrance of those who have known him best and have been quickened to higher things by the influence of his life. That he has made no mistakes is more than can be said of any man; but that his heart has been true to God, and to the highest interests of humanity, we do not doubt. Our deepest sympathies are with him in his brave struggle with the last great enemy.

◆

Passing through one of the rich coal fields of Illinois a few days since, where there was abundance of evidence above ground of the rich treasures of coal beneath, these words of the Master came to us: "I go to prepare a place for you." What was there in such a scene, the Easy Chair readers will ask, to suggest such a text? In imagination—the historic imagination—we saw a great primeval forest standing back yonder in the carboniferous age, millions of years before any human being appeared on this earth. Then came an upheaval, and this mighty forest was buried, and the process of carbonization went on through the ages until these vast coal beds were formed—for whom? For man. Here is evidence of divine prevision. It was God looking into the future and preparing a place for man. Scarcely otherwise could these rich Illinois prairies have been utilized by man, as they now are. This, then, was the connection: As God, looking down through the coming æons, prepared the earth for the abode of man, so he has made preparation for man's future abode. "I go to prepare a place for you," said Jesus to his disciples. No calamity can befall the earth which God has not foreseen and for which he has not provided. Some people get alarmed at what the scientists tell us about the sun's losing its heat, and the earth becoming a frozen mass; or about the sun's increasing its heat and consuming the earth and the other planets in a vast conflagration! These theories do not alarm us. He who has prepared the coal-beds for man's use, long ages before man appeared on the earth, knows how to prepare a place for his children, free from the danger of any "crash of matter or wreck of worlds" which the scientist can foresee. So we may say with our good Quaker poet,

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

The Missionary Spirit Personified

By Frank L. Jewett

Horace Tracy Pitkin was born in Philadelphia, October 28, 1869. It is said that in Boston social standing depends on education; in New York, on money; in Philadelphia on ancestry. Had the Pitkin family made social pretensions it could have boasted of such names as Thomas Yale, whose son held the honor of having one of the leading universities in the United States named after him; Oliver Wolcott, a signer of the Declaration of Independence, and Roger Wolcott, governor of the commonwealth of Massachusetts. Suffice it to say that Horace's mother was a preacher's daughter and a woman with a lovely and beautiful character. His father was a devout Christian and given to charity. Horace had two sisters, one of whom died early in life; the other married a son of Charles W. Eliot, the present and greatest president of the greatest university on the North American continent.

Horace's education was begun in a Latin school in the "City of Brotherly Love," continued at Exeter academy, a boy's school in New Hampshire. His academic course was completed at Yale and his theological studies were begun and consummated at Union theological seminary in New York city. In addition to ancestry and education young Pitkin had money. Whether his income was as large during his Yale and Union days as it was when he went to China, I do not know. At the latter time it was $3,000 a year. In these big institutions men with plenty of money usually bought automobiles, had wine suppers in the large city hotels, lived sumptuously and in elaborate suites of rooms. In contrast to such men about the first thing Pitkin did when he reached Exeter was to unite with the church and identify himself with the Christian Fraternity —an organization which was unpopular. He was also a leading spirit in the societies of the church. When at Yale he became a great C. E. worker, was superintendent of a mission Sunday-school, and a member of the student volunteer band. A friend met him on the campus at Yale, when the days of his academic life were all but completed, with tears in his eyes—not because of leaving Yale, but because it was so hard for him to leave his Sunday-school boys in the mission school. Money spent, beyond the gratification of his own needs, was spent to help some poor fellow-student through school, or as on one occasion to send a poor fellow to Buffalo to see his mother, who so longed to see her boy during the Christmas holidays. Horace learned no bad habits and indulged in no vile language. He was not a brilliant scholar, but a devoted Christian worker. He was not a celebrated athlete, but poured out the beauties and sweetness of his soul sitting before his piano in song.

When in the seminary at Union he was all wrapped up in missions. He neglected his professional studies for two years in order to talk missions and to raise money for missions in the churches in near-by and even somewhat remote localities. He spent one year as traveling secretary among colleges in the west in the interest of missions. He was under appointment as a missionary to northern China for some time before he sailed for the Orient, in order that he might speak with authority and convince the students that he meant business in the matter of missions.

He was a missionary in China something like two and one-half years. He was one of the victims of the Boxer uprising. When one considers how long it requires a person to learn the oriental language and oriental fields of work and oriental customs one can easily see that Pitkin had very little time for actual service on the soil of one of the world's great mission fields. I have briefly outlined the history of a great man. I have not measured the value of his soul and no one this side of eternity can measure it accurately or even approximately; God alone can do that. Pitkin might have made a great business man, for he had both the intellectual ability and the financial backing. He might have made a successful teacher in some large institution or a renowned minister in some church in one of America's numerous large cities. But he was unselfish. He had the spirit of Christ. He had the missionary spirit. He had the missionary spirit first of all because he gave himself to Christ and that without reservation. I have read his letters recorded by Speer in his "Memorial to the Martyred Hero of the Cross" —letters written both by Pitkin and his friends, and if ever there was a man of prayer in Christ's sense in modern times Pitkin was that man. His consecration was apparently complete. His peace of soul was like the peace of God. Missionary after missionary had yielded up his life to God at the hands of the Boxers. Pitkin knew it was but a few days until he must do likewise, yet he possessed such calmness of mind that he dusted tables and chairs and watered gardens and flowers with regularity. He might have saved his life by fleeing, but he would not desert Christians in time of trouble. His consecration bore the ripened fruit of faith in missions, and from this faith he never departed, for, said he, in his message to Mrs. Pitkin, "Tell her I want little Horace, when he is 25 years old, to be a missionary in northern China."

In the second place, after he had given himself, body, soul, and mind, he gave his money to Christ. When traveling secretary in the middle west Pitkin bore his own expenses. When on the field he paid his own expenses and accepted a salary only in this way: The church at Cleveland undertook his support, $750, at Pitkin's own suggestion, not for his own advantage however, but only that this church might be a "living link" church. He turned around and gave the same amount of money from his own pocket to the American board for purposes which do not appeal to churches in America in a way that becoming "living links" appeals to them. How much more money than this he gave, I do not know.

The Master once said, "What shall it profit a man if he gain the whole world and lose his own soul?" We answer the Nazarene catechist—Nothing. But we ask—What shall it profit a man if he become insulated from the world and connected vitally, spiritually, unreservedly, with divinity? What shall it profit a man if he work and pray, preach and pay for missions in northern China and then have his head severed from his body? I answer, the reward which the Son of God offers to every one who does the will of God, whose will this same Son of God himself did.

What inspiration comes to men from such a life? I answer, a holy inspiration. Pitkin lived only a few years, but man's life is not measured so much by length of days as it is by the quality of heart and the direction of life. Though Pitkin's life was short, yet the quality was divine and he was approaching directly the throne of God through consecrated service.

We are told that the heart of the gospel is love, and I believe this. The heart of Christ and his work was love. God's motive in sending Christ was love. God's desire to redeem men from sin was born of love. Love is the first, middle, and last word of Christianity—hence of missions. Christ laid down his life for the world and he was the greatest missionary. Pitkin laid down his life for Christ and his friends in China. He could have no sweeter love; he could have no purer missionary spirit. The spirit of Pitkin was the missionary spirit.

How promote this spirit? Get it from Pitkin? Yes. Get it from the Person who gave it to him? That is better. Get the spirit of Christ, then you have the missionary spirit. You cannot get it without promoting it. If you do not promote it you do not have it. It is the nature of light to shine. It is the nature of Christ to do Christlike deeds. The problem of promotion is the problem of getting. Get Christ and you will promote his spirit. Get the spirit of Christ and you get the spirit of missions. Get the missionary spirit and you will promote it

Columbus, Kansas.

"Foreign Missions Again?"

By James H. Wright

"What was that the preacher said about getting ready for the March offering?" asked Forgetful Hearer, of a little group of Disciples at the close of a morning service. "I guess my mind was on some business matters that have been bothering me of late. Anyway, I didn't quite understand. They are getting rather high-toned of late talking of these 'offerings.' I guess he meant one of those bothersome collections for something or other."

"The first Sunday in March," said Earnest Christian, "is the day set apart for taking the offering for Foreign Missions, and our pastor was telling us to plan to give liberally."

"Foreign Missions again!" shouted Nathan Narrow Mind. "Now do you know that I think there is plenty to do right here at home? And you all know that the Bible says, 'Charity begins at home.' Just think what we could accomplish right here if all this money could be turned over to us!"

"I am afraid," said Earnest Christian, "you didn't find that quotation in the Bible. At least it isn't in mine. And, by the way, how often did the apostles repeat the offer of pardon to the same people? Many of those you have in mind have heard the gospel over and over, and refused to accept the invitations pressed upon them. Is it fair for them to have a hundred chances while millions never once hear the word? Did not Paul plainly say to some, 'Seeing that you put the word of God from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles'? That meant Foreign Missions."

"But," suggested Charlie Cautious, "wouldn't it be better to leave the heathen alone? If you preach to them and they do not obey, they will surely be lost. Now, they will be judged only in the light of conscience and the book of nature. I really think that the more light they have the more their danger."

"Look here, Charlie," said Earnest Christian, "we must do our duty. Jesus said, 'Preach the gospel to every creature.' And surely the gospel motives are higher than 'the light of nature.' The degradation in pagan lands is simply appalling. Their needs appeal to us. Jesus said, 'Go.' The man of Macedonia cried, 'Come'; and Paul went. Let us be apostolic."

"What bothers me," said Peter Pessimist, "is the worthlessness of these pagans. Think of the degraded, opium smoking Chinaman; the obtuse, thick-skulled negro and the cannibals of the sea islands. What is the use of trying to save them? What good are they if they pretend to become Christians?"

"Do you know," inquired Earnest Christian, "that the opium traffic was forced upon China by British cannon? And that the gravest penalties, even to death, once hung over the Chinaman who might cultivate the poppy or use opium? And that Christian nations, so-called, oppressed the African and enslaved his children and that their traders and sailors robbed and spread loathsome diseases among the sea islanders? We owe something to them since white men have helped to drag them still lower. And were those only 'rice Christians' who died in the faith during the Boxer massacres? Have you heard of Africaner, once the ferocious but later the truly Christian African king? And have you read of Hawaii, the 'Gem of the Pacific,' whose island life the missionaries lifted from heathenism to Christian faith? These are some of the fruits."

"But it can't be done. You can't Christianize the world at large," said Francis Faint-Heart. "Yes, and see the failures in missions," cried Erastus Easily-Discouraged. "What of Dr. Barclay's work in Jerusalem? And our early work in Jamaica? And the meager results in Constantinople and Asia Minor? I tell you it is foolish to talk about it!"

"Difficulties do confront us and no mistake," said Earnest Christian, "and sometimes my heart grows sick. But then, I remember that sometimes farmers and bankers and colleges fail. Men do not stop for failure, nor should we. How would it have done, Francis, for you to have said, 'It can't be done,' to the Savior when he was giving the great commission? Would he have taken kindly to this impugning of his wisdom? Would he not have said, as he once did to Peter, 'Thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men'? And, Erastus, I commend to you the stern reply of Lord Wellington to the English clergyman who asked him if missions had hope of success. The old soldier's reply was, 'Sir, what are your marching orders?' "

"But, sir," interrupted Theodore Tightfist, "all this takes money. To waste money, sir, is sinful. Use it where it will do good, sir. That's my doctrine."

"Well, Theodore," said Earnest Christian, "your doctrine is somewhat better than your practice. I hate to belittle great things, but I will say that if you and your friends will hand over the money (or a like sum) for foreign missions that you spend on tobacco or similar wasteful indulgences, the work would progress rapidly. Never, sir, has the same amount been 'wasted' in missions that is worse than wasted in these forms of indulgence."

"But I object to your calling it a waste. Your boy, Tom, is in China, in business. He is not yet a Christian. He may die to-morrow. What is your estimate of the money value of hir soul? Just at how much would you value the difference between these two cablegrams?

Theodore Tightfist:—Tom killed to-day while gambling.

(Signed) John Swig.

Theodore Tightfist:—Tom died to-day. An earnest Christian.

(Signed) Meigs, missionary.

"I know you better than you do yourself. One soul, if it were your boy's, would repay the greatest expenditure."

Young Disciple. "I want to ask, on what authority do Foreign Missions rest? And would it be safe to neglect them?"

Earnest Christian. "Jesus commands us to 'Go, teach all nations,' and to 'Preach the gospel to every creature.' Would you disobey him?"

Young Disciple. "No. I shall try to give as I am able."

Mr. Faith-in-God. "Brethren, I am willing to do all I can and leave the result with God. I am too old to go, but I can send. And I will pray that those in charge of the funds at home and the workers in the foreign field may be divinely guided."

Widow Two-Mites. "I have but little to offer, but I have carefully saved that I might share in the blessedness of giving to this work. You know that I am lonely now and my heart yearns to see again on earth or in heaven the daughter that I have given to the foreign work."

Mr. Political Economist. "I am not, as you know, a member with you. But I am a practical business man and I have read some history. Savages buy nothing. As they become civilized they demand better surroundings, and this leads to commerce. The Anglo-Saxons were as degraded as the Hottentots before the gospel came. And I have read that 'When James Calvert arrived in the Fijis his first duty was to bury the hands, arms, feet and heads of eighty victims whose bodies had been roasted and eaten. And I know that the Fijis to-day welcome our trade. I wish I had the faith of these missionaries, but I will at least aid the good cause to the extent of my offering. Pray that I may see my way to a fuller faith."

At this unexpected speech, some of the Christians hung their heads in silent shame. Old brother Faith-in-God offered a tender petition in behalf of the one so near the kingdom and asked God to make them all more faithful. As he closed, young brother Ever-Ready sang with trembling earnestness,

"From China, where the martyrs fell; Japan, where lie our dead;
From India, where we've won to Christ and gospel blessings shed,
From sea-girt isles, from Afric's gloom, the cry of old is sped,
Preach Christ throughout the world.

"Glory, glory, Halleleujah;
Glory, glory, Halleleujah;
Tell the heathen of the Savior;
Preach Christ throughout the world."

Paris, Mo.

Types of Evangelists

BY W. E. HARLOW

As this is my first contribution for some time to the most excellent Christian-Evangelist that I have not been asked to write, I have this apology for its appearance. My five minutes' speech on evangelism at the national convention had the tail and legs cut off by the chairman presiding, and when the speech appeared in the Christian-Evangelist it was without head, so that to some it went without tail to wag it, while to others it is destined to grope its way as a headless monstrosity.

Many very excellent things are appearing from time to time on evangelism, the old and the new, the higher and the lower, the wise and otherwise, so that we poor fellows on the firing line hardly know sometimes just where we are. It is not a very hard matter for some professor in a college, or pastor in his study, to sit down and formulate a beautiful theory on "types" of evangelists and principles of evangelism, as Brother Rudy's quotations from Professor Hinsdale and Brother McLean in a recent issue of this paper.

I can heartily endorse nearly all Brother Rudy says, as also Brother Janes' comment on it in a more recent issue, but I desire to say that the same conditions that confronted the apostles and early Christians do not exist to-day. If there had been churches and preachers then who had so tampered with the ordinances of Christ and made them a mere meaningless and empty form, as exists to-day, thinks there a man among us that the apostles would not have cried out against it? The prevailing religion of that day was Judaism in an apostate form, and for trying to exalt the Christ instead of Moses and the Gospel instead of the Law and the traditions of the fathers, the Apostles nearly, if not all, suffered not only persecutions but death. Brother Janes says, "A little bit less of Acts 2:38 and more of John 3:16-21." May I ask, of what does "our plea" consist? Is it not to restore that which is lacking in a return to the primitive faith and practice of the early church? While I am the least of the evangelists and am not meet to be called an evangelist, I can certify that, in over one hundred meetings conducted by me, not a single one that was a success but it was at the expense of sectarianism.

I have never preached a sermon in my life on either the action, subject or design of baptism. But if you invite a divided Christendom to come and stand on the sure foundation, Christ and the apostles, for the glory of God and the conversion of the world, and it is accepted by one of the sects, you are sure to find them cry, "proselyting, baptismal regeneration," etc. No doubt some few not representative men among us have made a "fetich" out of baptism, but I challenge the world to point to a single one of our present prominent evangelists that does. If we do not emphasize those things that distinguish us from the sects we are sure never to restore anything, and if we do emphasize them we are sure to incur their displeasure. I have the honor, so far as I know, of being the only evangelist among us who has been called and has held a union meeting with all the prominent churches uniting. Why have I not been called to conduct other union meetings? Because I preached the gospel. No man can ever expect to hold membership with our people and be a success as a union evangelist, if he has a conscience enlightened by the Word of God. If we bring additions in on simply the love of God and do not indoctrinate them in the Gospel, they are carried about with every wind of doctrine, and are incapable of giving a reason of the hope within them. Brother Rudy says, "Whenever God raises up men among us of the spiritual size and moral force of Moody, Chapman and Munhall and others, who to their spiritual power will add the New Testament method of evangelism, this reformation will move forward as never before."

That all sounds very well, but I believe we have plenty of such men, and in many things their superior. I do not look upon an ignorant zeal or worldly fame, or a cold intellectuality as spiritual power. When one of the above refused to let the inspired answer to an inquiring penitent be read without comment, or when another admitted he had never obeyed the Savior in baptism, and gave as his reason that it might hurt his influence with the Presbyterian church, or as the other who canceled an engagement this very month, that he might accept another which would mean a thousand dollars more money to him—when such, I say, are held up as men of spiritual size, I dissent. Theory and essays are beautiful, brethren; keep on, but with the evangelists an example or two, an ocular demonstration now and then, will have more weight. I am from Missouri.

Springfield, Mo.

My Duty to My Generation

BY ANSON G. CHESTER

My duty to my generation grows out of what, by means of the splendid accumulation of the ages, it is able to confer upon me and invests me with the sacred obligation of doing my best for it in return.

The best that I can do for my generation is to help it conform to the higher standard of life which has already been established. My duty lies in seeking to make my fellow men Christians. I am to catch the missionary spirit of the divine Master, inhale the missionary atmosphere of the divine word, and seek to impart to others the pronounced spiritual blessing I, myself, have received.

For the first missionary known to the world was the Man of Nazareth. The purpose which brought him hither was purely missionary, his temper, his teachings, his acts, his admonitions, his efforts, his life, all were missionary. The spirit of his gospel is the missionary spirit. The word which records his earthly history is thrilled with missionary sentiment and bristles with missionary incentives. Our one great, paramount, controlling, absorbing, and never-changing duty is to be missionary.

One of the paramount hindrances to the general spread and universal triumph of the gospel of Jesus Christ exists in the misapprehension and misapplication of certain pronouns. It is common among Christians to use *we* where they should employ I, and *our* where they should invariably use *mine*. This is due not so much to design or willfulness, as to conventionalism and habit.

It is just as much my duty to endeavor to enlighten the unenlightened and save the unsaved as it would be were I the only Christian in the world and if the substance now distributed among millions were concentrated in my coffers. Oh, for a lot of Andrew Carnegies in the world to-day to expend for Christ as he is doing for men! But my duty remains imperative, no matter how others may regard, discharge, or neglect their own. The fact that the gospel has been given me constitutes me as trustee, and I have no more right to seek to monopolize and conceal it than I would have to make an attempt to monopolize the atmosphere and sunshine, or to shut away from the gaze of others the inspiring majesty of the hills or the comforting beauty of the flowers. Every living man and woman is entitled to know the gospel. Every man who knows the gospel is solemnly bound to make it known to others.

My first duty to my generation is to be myself a consistent and consecrated Christian. I must cut loose from myself and strive for my fellows. After you have discovered a rayless star, or a rivulet that runs up a mountain you may begin to hunt for a selfish Christian. The more we give the more we have. Jesus gave himself for others; only through others can we give ourselves to him.

We are responsible only so far as we know. The masses of China, Japan, India and Africa do not know, and, therefore, are not responsible. We do know, and our very knowledge constitutes our responsibility toward the ignorant and irresponsible.

Having become a Christian my first duty is to impart to others of the spiritual knowledge I myself have received. Christ's curt but unrestricted, imperative, "Go" was specifically addressed to me. Therein is condensed my single, controlling obligation; therefore therein is compressed my peculiar and paramount duty, and there is no shirking the responsibility which it imposes, or the work to which it is the emphatic summons. It is not a suggestion to be acted upon if we happen to feel in a genial mood, but an actual, absolute, unavoidable command to be obeyed.

If we cannot ourselves actually become missionaries, it is incumbent upon us to become missionaries by proxy. This we can do through the means which God has given us. Grace can never make any sort of compromise with greed. We must loosen our purse strings and empty out the contents:

Robert E. Speer says that "we cannot serve God *and* mammon, but we can serve God *with* mammon." Wilbur Chapman admonishes Christians to "give until it hurts, and then keep on giving until it does not hurt." Paul calls giving a grace and bids us "abound in it," and he who best knew what is best for us declares that "it is more blessed to give than to receive."

Buffalo, N. Y.

Torrey as a Target

By William Durban

The excitement in London at this moment is very great. Torrey and Alexander have returned to the metropolis after their great provincial campaigns. In Cardiff and in Liverpool their success was immense. Torrey and Alexander were previously heard in London during their meetings at Mildmay, over a year ago, but they then made no sensation whatever. The reason was that they had not then made a reputation in the Provinces. Also, it was felt at the time that Mildmay was too far out from the center of the city. London is always curious to see and hear any men or women who have moved the rest of the nation, but it seldom gives the keynote. Moody and Sankey held meetings in York, Birmingham, Dublin and other cities before they burst on the capital which had been listening to the echoes of their provincial campaigns and had begun to clamour for them and had prepared a mighty reception. So it is now with regard to these two latest evangelists. As they have achieved huge success elsewhere London claims their presence and is paying a big price for their meetings. The expenses of the halls to be used being enormous great sums have been collected.

The Most Dangerous of Religious Parties.

I have never known the daily secular papers to give space so freely to religious news as they are doing now, in connection with the Welsh Revival and the Torrey-Alexander movement. The press is making quite a new departure, and in many cases editorials appear which the writers would never have dreamed a few years since of issuing. It seems as though Revivalism had actually performed the wonderful feat of capturing our dignified and unimpassioned British press. That is a conquest indeed. I never expected to live to see it. I must here dwell on one of the other altogether unexpected phases of the revivalist agitation. It has upset the High church clergy in a painful degree. The noted aristocratic Father Adderley, formerly known as the Hon. and Rev. James G. Adderley, has in a curious "Open Letter" to Dr. Torrey, through the columns of the Daily News of London, made a bitterly ironical attack on the American evangelist. Father Adderley belongs to a small, peculiar, and exceedingly insidious class of the Anglican clergy. It is very supercilious, very pretentious, very ostentatious, very critical of other people, and very fashionable. It is the extraordinary ecclesiastical conglomerate coming to be known as the High-Broad-Socialist section. There is a kind of rock known to geologists as conglomerate. It is a formidable mixture of different hard stones which have been flung together by volcanic action and welded into a picturesque mass. The convulsions in Anglicanism have for one result produced this little theological analgam of a number of fragments from the High church and Broad church parties. The real leader is Bishop Gore, lately transferred from Worcester to the new see of Birmingham. In London the foremost member is Canon Scott Holland. Father Adderley is the patrician in the clique. Now, one of the most cherished hopes of these gentlemen is to coax the lapsed masses into the bosom of the church by sugaring the ceremonial bait with socialistic sugar. So they set up brotherhoods and leagues of many types. They write essays and articles in which ritualism and higher criticism kiss each other, as in the famous volume edited by Dr. Gore, "Lux Mundi." Canon Holland runs a little monthly called The Commonwealth, which is the organ of this sacerdotal socialism. And Father Adderley's attack on Dr. Torrey is a challenge to the evangelist from the platform of the most dangerous of all the many parties now fighting for paramount influence on the part of the church amongst the masses of the nation. This is the party whose action wants watching the most carefully. It would not for a moment occur to Father Adderley that he might offer to co-operate with Dr. Torrey for the sake of winning souls to righteousness, as Prebendary Webb-Peploe and many of the most influential of the Anglican clergy are heartily doing. But it does occur to him that here is a chance to strike a discordant note, and he does not fail to act his part.

The Challenge.

In his open letter Father Adderley wants to know if Torrey has come to London to declaim against "real sins," as well as against smoking, cards, and theatres; whether he is as vehemently opposed to hypocrisy amongst church members and in society as to these other offences; whether he will be as hard on unscrupulous landlords and sweating employers as he is on actors; and whether he is going in the West End of London to tell the truth about their lives of sinful pleasure to the idle and luxurious rich. Then come many sneers in the finest style of high clerical arrogance. Says the refined and aristocratic Father to the American democratic visitor, "When you get the ground landlords of London into your inquiry room, I entreat you not to ask them if they smoke cigars. When the doctors of divinity come trembling to your study, do not ask them if they believe that Solomon wrote Ecclesiastes or that Balaam's donkey spoke, but ask them if they pay their debts or sweat their curate. And will you ask Mr. Alexander to add an appendix to his hymn book to teach those who rejoice in the knowledge of Christ to be merry and to glory in the foundation of a free and happy kingdom here on earth, where rich and poor may live as brethren?" These sentences are fair samples of the style of this astonishing manifesto.

Torrey Answers.

The rejoinder came promptly. It appeared in the columns of the same morning journal. The superfine clericalist had met his match. The Cavalier had somewhat too recklessly rushed at a Puritan of the Ironside type. Multitudes of Londoners are laughing at Adderley and cheering Torrey after reading the reply of the latter. This is one of the most masterly bits of literary English that ever appeared in the newspaper columns. I must give a few sentences from it just to show Torrey in the new light in which he has been compelled to shine. He certainly is a magnificent polemic if put on his mettle. "I must thank you," said Torrey to Adderley, "for this pointer about the higher critical doctors of divinity in London not paying their debts, and I will try and keep my weather eye open about this, but I hope and believe your judgment against them about this is as baseless as your judgment against me. Let me add that I don't remember ever asking any brother minister who has come to me in distress of soul whether he believed Solomon wrote Ecclesiastes. I don't so much care whether he believes it or not, for our Lord never says that he did. I fear you are not any more up on the problems of the higher criticism than you are upon the methods of missions conducted by us. It may interest you to learn that I have never asked any inquiring landlord or any other inquirer whether he smoked. I don't think I have ever mentioned smoking to any inquirer unless he asked my opinion about it, and even then I have not dwelt upon it. You seem to have smoke on the brain. I haven't. I have said some pretty stern things about the people who quote 1 John 3:14 as belonging to them, and then squeeze their tenants. For lack of space I must pass over the advice you give me as to how to deal with shareholders in breweries, but any one who has been through one of our missions must have had a merry laugh at your expense when they read it." Then Dr. Torrey invites the father to study certain of the lively and exhilarating hymns abounding in Alexander's book, in which he will find in abundance the joyous style of lyrics of the kingdom which he seems to desiderate, and he winds up with the confident assurance that Adderley is sincere, but tells him he has made what we all make at times—a mistake. And he says, "Come and see for yourself, my brother. Come and hear."

Torrey is well accustomed to bitter attacks, and they generally come not from infidels, secularists, or worldlings, but from ministers. Adderley is not by any means the first assailant. In front of me lies a little volume of essays by Free church ministers, chiefly Broad School Congregationalists, entirely devoted to the topic of the mischief and the failure of Torreyism. The editor is a well known Yorkshire minister. He and his coadjutors collaborate painfully in their efforts to show how undesirable in any town is a campaign by such men as Torrey and Alexander, and others of their Puritan order. Two of the articles are by a very young man who amuses himself by deriding Torrey's pretensions to scholarship. The young gentleman himself never saw the inside of any university, but he carefully analyzes the amount and value of Torrey's attainments in Hebrew, Latin and Greek. As I happen personally to know this young critic, I have felt amusement mingled with amazement and sorrow on reading his performance, for if he himself has even any elementary knowledge of the three languages, he must have acquired it for the special purpose of examining Torrey. The book is intended to open the eyes of people to the folly of allowing the evangelists to enter any city under organized local auspices. It has ignominiously failed, but Torrey has magnificently succeeded. As for London, it is too mighty, too wicked, and too deeply steeped in floods of carnal luxury to be easily touched. But one thing it needs is a strong dose of the old Puritanism which saved England and made America the land and home of freedom and bravery. My own purpose is not to emulate those critics who love the cheap and easy task of sneering at the defects in the theology or the methods of these evangelists, but to join with all who cheer and encourage them. I know the west end of London, for I was born there. And I know that it is the triple metropolis of devilry, fleshliness and worldliness.

London, England.

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The Faith of Tennyson.

By W. J. Lhamon.

Principal John Tulloch of the University of St. Andrews in an able work entitled "Religious Thought in Great Britain During the Nineteenth Century" ranks Tennyson with Maurice and Kingsley and Frederick Robertson as one of the great religious teachers "of a generation in danger of forgetting religion altogether." "Tennyson himself," says Dr. Tulloch, "in the whole spirit of his poetry is the sufficient evidence of this powerful wave of religious tendency, and its ascendency over the higher minds of the time." Then quoting that noble verse, the opening one of "In Memoriam," namely,

"Strong Son of God, immortal Love,"

he says this might be taken as the keynote of the movement; and the closing verse of "In Memoriam" as the summary of its thought,

"That God which ever lives and loves,
One God, one law, one element—
And one far-off Divine event,
To which the whole creation moves."

The poem "In Memoriam" is ranked by many as one of the most profoundly religious and philosophical productions of the nineteenth century. Tennyson himself used to say of it when people inquired of his attitude toward Christ, "Go to 'In Memoriam,' you'll find it all there." The very first line of it as already quoted is, therefore, Tennyson's confession of faith in Christ. There are in the poem many other expressions of the same faith equally ardent and emphatic. Take the following, evidently suggested by the 14th verse of the 1st chapter of John's gospel:

"And so the Word had breath, and wrought
with human hands
The creed of creeds, in loveliness of perfect
deeds."

This is his admirable statement of the incarnation.

He accepts the resurrection of Lazarus as a fact standing out from a background of mystery, and in the presence both of the fact and the mystery he is wholly reverent.

"Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not, or something sealed
The lips of that Evangelist."

He refuses to accept the materialistic suggestion that we are

"——— only cunning casts in clay:
Let science prove we are, and then
What matters science unto men,
At least to me? I would not stay.

"Let him, the wiser man who springs
Hereafter up from childhood shape
His actions like the greater ape,
But I was born to greater things."

Equally positive is his rejection of the suggestion of pantheism. He clings to the personality and will and love and freedom both of God and man. And with all this he teaches positively the continuance of the soul beyond the grave, and expresses the glad belief that he will know his dead friend when they two meet.

"That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall,
Remerging in the general Soul,

"Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet."

It seems evident that Tennyson fought his way to faith in the personal God as revealed in Christ through the realm of the mysterious and the unfathomable. In many a reverent passage he acknowledges this. He speaks of "believing where he cannot prove." He says, "Our wills are ours, we know not how," yet he immediately affirms, "Our wills are ours, to make them thine," speaking still to the "Strong Son of God." He says, "Behold, we know not anything," but he adds at once,

"We can but trust that good shall fall,
At last—far off—at last to all,
And every winter change to spring."

Tennyson cannot therefore be classed as an agnostic in the common, crude sense of the term. He simply recognized and humbly acknowledged, as all thoughtful Christians do, the infinite, the immeasurable, and the mysterious. We may fairly suggest that he would have been an agnostic of the hopeless sort, or perhaps a pantheist, had not his ardent faith in Christ saved him from it. In confirmation of the above it would be easy to multiply quotations from many another of his poems, but these must suffice.

As a Christian I love Tennyson. He has given noble expression to some phases of the faith that are dearest to me, and I continually look up to him as a great and reverent and Christly teacher and poet.

For a very suggestive treatment of Tennyson's part and place in "the Christ literature" of his time, "the literature that *feels* him, the literature bearing at the heart of it a great dream, a great passion, and a great hope," I refer your readers to George Hamilton Combs' excellent work, "The Christ in Modern English Literature." This work of Brother Combs has brought me help and insight and delight, and I take pleasure in making this public acknowledgment to the author.

Bible College of Missouri.

As Seen from the Dome

By F. D. Power

"The islands of the sea" is a Bible expression for the most distant regions. "The Lord reigneth: let the earth rejoice, let the multitude of the isles be glad!" "Hear the word of the Lord, O ye nations, and declare it in the isles afar off." "The isles shall wait for his law." Distant nations, islands standing alone, far away from great continents where the influences of civilization do not soon come, have received the word of the Lord. When the Scotch sailor was asked if he thought missionaries had done any good in the South Sea islands, he replied: "I will tell you a fact which speaks for itself. Last year I was wrecked on one of those islands where I knew that eight years before a ship was wrecked and the crew murdered, and you may judge how I felt at the prospect before us, either to be dashed to pieces on the rocks or survive only for a more cruel death. When day broke we saw a number of canoes pulling for our ship and we prepared for the worst. Think of our joy and wonder when we saw the natives in English dress and heard some of them speak in the English language. On that very island the next Sunday we heard the gospel preached. I do not know what you think of missions, but I know what I think." So Robert Louis Stevenson in Samoa testifies: "I had received a great prejudice against missions in the South Seas, but I had no sooner come here than that prejudice was at once reduced and at last annihilated. Those who deblaterate against missions have only to come and see them on the spot."

Two examples are enough, Hawaii and Madagascar. When Captain Cook discovered the Sandwich islands in 1778 he found them peopled by degraded savages, worshiping hideous idols and offering human sacrifices in their temples. People lived in huts and wore no clothing. Men had many wives and wives many husbands. The aged and crippled were buried alive or exposed in the wilderness to die. Mothers would dig holes in their huts, stuff the baby's mouth with something to suppress its cries and bury it alive to get rid of it. Two-thirds of the children were strangled or buried alive. Most abominable superstitions prevailed. One word in our language tells the story. We speak of certain things as "tabooed." When anything was under taboo the penalty was death to touch it. If a chief was tabooed none dared to touch his food or enter his house. It was tabooed for a woman to eat with a man. Special seasons of taboo were ordained by the priests when all work stopped and all sounds were prohibited, dogs' mouths were shut and chickens' heads tied up. Any violation of the law meant terrible vengeance from God. October, 1819, a party of seventeen sailed from Boston to these islands, rounding Cape Horn and reaching their destination the March following. At first regarded with suspicion, they were allowed after thirteen days to land, and began work under great difficulties. After six years' work schools were opened in every district with 400 teachers and 25,000 pupils and a greater proportion of the population could read and write than in New England, and great audiences attended the preaching of the gospel, often 10,000 in a single congregation. Titus Coan tells how they came and built huts near his residence and he preached daily to three or four thousand. Members of the royal family were among the first converts, one, the Princess Kapiolani, a depraved, intemperate savage with several husbands, who became one of the most intelligent Christians on the islands, and broke the power of taboo and led many to worship the true God. In 1860 R. H. Dana wrote in the New York Tribune: "I found no hut without its Bible and hymn book and practice of family worship and grace before meat. In 1870, at the great jubilee celebrating 50 years' work in the islands, the American board withdrew from the field. Fifty years' work and one million dollars had transformed a race of ignorant, degraded savages into a nation of intelligent, civilized, God-fearing men and women which is now a territory of the United States. We ask for a miracle. Is not this a miracle? Is it not worth every dollar it cost? Is it nothing to see thousands who have eaten the flesh and drunk the blood of their enemies sitting clothed and in their right minds, eating and drinking the emblems of the body and blood of Christ?

Take Madagascar. Men, women and children were treated like cattle, bought and sold. Women were so degraded even the king's wife licked his feet. Wooden deities were worshiped. Magicians held the people in bondage. Warring tribes constantly fought and plundered each other. From three to four thousand natives were sold every year and "the weeping place of the Hovas" was the spot where they first saw the sea that was to bear them from home into hopeless exile. Burning in slow fires, drowning in boiling water, beating, starving, hurling over precipices, crucifixion—were some of the cruelties practiced. No homes. Virtue unknown. Men and women slain, roasted and eaten. Gods who were monsters of lies and lusts. "You might as well try to convert sheep, oxen or asses, as to make the Malagasy Christians," said the French governor of the Isle of Bourbon.

Missionaries came, reduced the language to writing, opened schools, set up a printing press in 1826. Then the king, who was favorable, died, and a Bloody Mary came to the throne, and the infant church was stricken down, preaching prohibited, schools closed, but seed had been sown and in 1831, twenty were baptized. In 1834 a royal proclamation was made against the new faith and converts branded as criminals. The queen demanded that all books should be given up, but the converts stood together, cherished the scraps, the single leaves, of the Bible. Persecution only increased the power of the church, twenty-four hundred of the queen's officers were among the converts, thirty thousand Hovas could read the word of God, and large congregations met at the capital, and great numbers embraced the faith. But for twenty-five years the persecution bared its red right arm and held it a crime to confess Jesus Christ and thousands were tortured and put to death. Not a foreign missionary remained to teach and encourage the native disciples. There were four eras of persecution from 1835 to 1860, but God used the rage of this modern Jezebel to develop the faith and love of the disciples and when the terrible war on them ceased the Christian population was five fold greater than before the work of extermination began. The name Christian had become a symbol, pledge and promise of truth, purity, fidelity, integrity, heroism. The miracle had been wrought. In 1868 a Christian queen was crowned. Symbols of pagan faith were no longer to be seen. A Bible lay beside the laws of Madagascar. "Glory to God," "Peace on earth," "Good will to men," "God with us," were the mottoes about the throne. Idols were cast out, the Lord's day observed, religious services held in the palace courts, and the queen declared: "I have brought my kingdom to lean upon God, and I expect you, one and all, to be wise and just, and to walk in his ways." In 1895 there were 2,000 congregations, 95,000 members, 120,000 children in the schools, 375,000 adherents. The nation stands for the Bible, the Lord's day and Christian temperance. The prophecy about the isles is fulfilled.

So of Fiji, the darkest place on earth, where the people cooked and ate each other by thousands; where there was no literature, no morals. Now of a population of 120,000, there are 103,000 regular worshipers. Christ is King. So of the New Hebrides. On Geddie's tombstone, of one island, it is written: "When he came among us there were no Christians; when he left us there were no heathen." Tahiti waited sixteen years for one convert, but eight years later began a foreign mission, and that first convert of the South Seas now leads a host of one million. Truly the "gospel is the power of God unto salvation to every one that believeth." Shall we heed the command "Go"? Shall we make March 5 the great high day in our history? God help us.

Impressions of City Campaigns

BY WORKERS ENGAGED

By Chas. Reign Scoville.

While the results of the simultaneons evangelistic meetings in Chicago would be counted rather meager for many fields, for us in this great city it is a mighty victory in many ways.

The church of Christ in Chicago moved as a unit, and that, too, in the very greatest of good works. That means much for our future efforts. Then the heroic pastors who so nobly left their own fields (many without compensation) to assist us, have met with and understand now the many problems and mighty difficulties of the work in a great city, and their sympathy and testimony of these things will mean much for us and their own fields and churches. I feel that the assistance and sympathy of these churches enlisted in taking the great centers for Christ means much. A Concord and Lexington has been fought on that part of the battlefield hitherto largely neglected by our people. Let us hope it will revolutionize our efforts and focus our energies on these great centers, until we take them in the King's name. Thus will we follow our apostolic leaders in taking Jerusalem, Samaria, etc., for they wrought righteously through the great cities, on to Antioch and Rome. The fact that the churches in Cleveland, Ohio, were in simultaneous meetings during January also, and that the Pittsburg brethren are preparing for a similar movement next January throughout western Pennsylvania, including Pittsburg and Allegheny City, and sent their secretary to learn of our plans, etc., proves that some of our brethren are beginning to lift up their eyes unto these great city fields white unto the harvest, and let us hope that the whole brotherhood "will send forth laborers into his harvest."

As chairman of the downtown meetings, which were held in the heart of the city every day for just one hour at noon, I wish to say that no one will ever be able to estimate the value of these united services to our churches in the city. Many members who had moved into the city and had been lost to our cause for years, were discovered at these services, and located with the church nearest them. On account of having the grippe, I was shut out of my own meeting ten days and only heard Dr. Willett give his last address, but if it was a sample of his previous addresses, I do not wonder that the crowds grew daily and that he had his largest audience at the last day. He spoke with no uncertain sound on the meaning of "belief" in John 3:16, and those present could have no doubt as to what to do to be saved.

I never heard the Savior exalted by more masterly sermons than by those of Dr. H. O. Breeden the second week. The committee urged him to return for the third week, but as this was impossible, the visiting evangelists supplied and the work moved right on to a climax in a general rally by all the forces on the last day. Dr. Breeden spoke one night for me at the Metropolitan church, and this address from the heart of a great general of many victorious battles, was a treat indeed to our church and an uplift to our meeting.

Three of us held our own meetings, and the final visible results were as follows: Austin, 47; First church, 42; Irving park, 14; Englewood, 26; Douglas park, 14; South side (colored), 26; Hyde park, 8; Jackson boulevard, 6; Ashland avenue, 12; Metropolitan, 108; Garfield boulevard, 11; Kirkland mission (colored), 6; and three added to the Logan square mission from the Douglas park meeting, total, 340. We closed our meeting Sunday at the Metropolitan church with 22 added the last day, of whom 20 were confessions. When we consider the weakness rather than the strength of our cause in this great city, and think of the buildings in which these meetings were held, then we feel that all Chicago's missions and churches have reason to say, "The Lord hath done great things for us, whereof we are glad."

Chicago, Ill.

By J. J. Taylor.

Your favor in which you ask that I give you for publication in your great paper some suggestions that have come to me out of my experience in the recent revival campaign in Chicago, is at hand. This being the first campaign of the kind ever undertaken in this country by our people, doubtless some of the methods may be improved upon. However, I do not believe any committee could, without previous experience in so great a movement, have done better than the campaign committee of Chicago. To any city contemplating a similar movement, I would suggest the following:

1. The committee in charge should, if possible, make sure that each and every evangelist is upon the ground at the beginning of the battle. A greater victory will be won when the generals are all at the front.
2. The campaign should be planned at least six months in advance, so that pastors and evangelists can exchange ideas and submit plans before the meetings begin.
3. Each individual church should resolve itself into a committee of the whole with subcommittees and have stated times for committee meetings to discuss plans and organize field forces. The chairman of the lookout committee should have a complete list of every available person within a reasonable radius of the church, so that he can give name and address, upon a moment's notice, to the pastor or evangelist.
4. The campaign should last not less than four weeks—five or even six would be better. Our campaign was just getting under headway in Chicago when we closed.

Connersville, Ind.

By Geo. B. Stewart.

In the main the same things which enter into a local evangelistic meeting to make it successful are required in a united evangelistic effort. Plain gospel preaching, good music and thorough advertising all play important parts.

The Chicago campaign was a success in every way. The noonday meetings were well attended, and interest grew as they continued. The several churches were brought into closer fellowship.

I submit a few general suggestions as per request:

1. Begin agitation soon enough to enlist all or as many of the churches in the city as possible.
2. An auditorium or hall might perhaps be in some respects better than a church in drawing the crowds.
3. Noonday meetings should begin promptly at noon and close within an hour. This was closely adhered to in the Chicago campaign.
4. Daily reports from churches.
5. Many rather than one speaker for noonday meetings.
6. Support of public press.

In this as in all of the Lord's work, prayer and pains will accomplish wonders. Furthermore hope is the mother of success in evangelism.

Chicago, Ill.

By I. W. Lowman.

The meetings were successful in winning souls to Christ. The Disciples were greatly encouraged. The noon meeting feature was effective in that it brought together all the workers and led to the discovery of a large number of people living in the city who had belonged to the Christian church before going to the city. These were directed to the churches nearest to them.

The campaign should not be made too short. The greatest difficulty in the Chicago meeting was to get a hearing. In the meeting we held at Garfield boulevard church we did not speak to more than eight non-professors at any one time. There were eight additions—four by baptism and four by letter and statement. The meeting was a great success in many ways. Our work called us away when the meetings were just beginning to attract the attention of the people.

The campaign was a success in creating a great religious power and awakening among all the churches. The inspiration of the noon meeting was something like pentecost.

De Land, Ill.

By P. J. Rice.

In my judgment the revival campaign recently conducted in Chicago, was in the main wisely planned and successfully prosecuted. It would be well, however, for cities in this latitude to choose some other season of the year. The Chicago campaign was seriously handicapped by very severe weather during the first week. January and February are so likely to be cold and stormy months that committees run great risks in selecting them as the time for evangelistic services. Almost any month, save the midsummer months, would be better. The down town noon meetings were decidedly helpful. They gave unity and strength to the campaign as a whole. It seems to me, however, that these should be emphatically evangelistic. It would be well to have one man engaged for the entire series of noon meetings. Let it be a tried and true evangelist who is accustomed to awakening immediate response from his audience. Let these meetings be preceded by a period of prayer where the workers, pastors, evangelists and a few others may get together for the purpose of waiting upon the Lord for his presence and spirit. Such a meeting would be of great value to the service immediately to follow and to the several evening services also. So far as possible in such a campaign every church should fall into line, make ample preparation and be ready to lend its encouragement and strength to all the others. By all means make the movement unanimous. Overcome local hindrances; push aside individual preferences as to time, etc., and act with all the others. This was very nearly true of the Chicago churches but it was not absolutely true as it should have been, and the failure on the part of even one church to cooperate in some way in such a movement is always noticeable.

Personally I believe in the campaign idea. I am profoundly convinced that cities where we have a number of churches could profitably undertake such an enterprise and should do so. My reasons for thus believing are many, too many to mention here.

South Bend, Ind.

By J. H. O. Smith.

The campaign in Chicago was only a preliminary skirmish. The greatest benefit was in committing the churches to an evangelistic policy.

The noonday meetings might be a strong feature if evangelistic. If a canvass of the territory contiguous to the churches could be made and definite information obtained of the religious affiliations of residents and of those who are non-church goers, it would aid in more definite work. The Chicago churches have been working obsolete methods rather than businesslike, up-to-date plans.

The simple gospel will win the masses and the classes in the city as in the smaller places, for human nature does not change when moved to the city. Too much preaching is an appeal to the Greeks, who seek after wisdom, and the Greeks do not attend revivals.

When we demonstrate that the nonsectarian church of Christ can save more men than sectarianism, they will hear us when we speak. The cities want to know what we can do. The down town meeting should have preaching that makes plain the fundamental principles.

Valparaiso, Ind.

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By Edgar D. Jones.

I think we can say that our Cleveland campaign was a victory. Besides the three hundred added to the churches, our forces were invigorated and unified. I note three results of the experiment worthy of special mention.

1. The concerted effort brought the Disciples quite prominently before the public. People knew pretty generally that such a campaign for souls was on. Frequent mention of the movement was made in the daily press. One issue carried a group picture of the evangelists and pastors together with a "story" of the enterprise. The mass meeting at the Lyceum theater, with Dr. Willett as speaker, and reports from the churches as to the progress of the campaign, was of great moment to us.

2. The informal meetings of the ministers, during which results were reported and plans discussed, were very helpful and encouraging.

3. The bulletins read nightly in the churches, reporting the number of accessions of the previous night to the various congregations, and giving the total number added, were inspiring. They gave verve and vigor to the general movement and imparted unction to the services.

Two weaknesses of our campaign were apparent:

1. Insufficient preparation. We failed of large results principally through this: Several hindrances that came up as the meetings progressed were traceable to this source. Personally I do not believe any city can get ready for a really great campaign under a year's preparation.

2. Lack of co-operation on the part of all our churches. Two of our leading congregations were not actively engaged in the movement. Circumstances were such that it was not practicable for them to enter into it just at that time. Unless such a campaign is entirely representative, it can not succeed in a large way.

Finally. This experiment has increased our faith in the simultaneous plan, so much so, that our ministerial association voted unanimously to conduct a similar movement next fall, in which every church of Christ in Cuyahoga county as well as Cleveland is to have a part.

Cleveland, Ohio.

The Chicago Evangelistic Campaign.

At the final meeting of the evangelistic campaign committee of the Christian churches of Chicago, at the Christian Century office, 358 Dearborn street, the work of the campaign was reviewed and reports submitted. The number of accessions gained in the various churches is shown below:

Metropolitan, 108; Austin, 47; First, 43; Englewood, 26; South Side (colored), 27; Irving Park, 14; Douglas Park, 14; Ashland avenue, 12; Garfield boulevard, 11; Hyde Park, 8; Jackson boulevard, 6; Kirkland, 6; Logan square, 3; South Chicago, 2. Total, 316.

The down town noonday meetings were successful beyond our most sanguine expectations considering the attempt of a much larger religious body in undertaking similar meetings. The meetings grew in interest and attendance to the very last, the largest single service being that of the closing day. The committee voted unanimously to recommend to the organizations that had co-operated in it the holding of a similar campaign next year to begin about November 1. GUY HOOVER,

Secretary Evangelistic Campaign Com.

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A Great Day for Old Bethany.

It had been rumored about the village for two days that the president had good news to tell, so on Tuesday morning early, Feb. 20, students and their friends were seen hurrying across the campus from all directions to be on time at chapel. Every seat was promptly taken, a number of visitors filling up the rear benches. Among these visitors were Mr. Dinker, of Pittsburg, a member of the board of trustees, and Mr. Gardner, of Pittsburg, both of whom had come down to make the president a visit and be present at chapel exercises.

After the customary scriptural reading, prayer and singing, President Cramblett stepped to the front of the platform and drew a letter from his pocket saying he thought its contents would be interesting to all present. He then read the following brief letter:

PRESIDENT BETHANY COLLEGE, Bethany, W. Va.

DEAR SIR:—Mr. Carnegie having considered your appeal in behalf of Bethany college, has instructed me to say to you that he will be glad to pay for the erection of a library building for the above institution, same to cost $20,000. This gift is on condition that you raise $20,000 additional endowment for the college within a reasonable length of time.

Very truly,
(Signed) JAMES BERTRAM,
Secretary to Mr. Carnegie.

Scarcely had he finished the last word when a great shout as of one voice, such as college boys alone know how to give, filled the hall and mingled with the tumultuous applause of the entire student body. The president paused for silence to add some comments, but just as he began to speak, a clear manly voice near the center of the room struck up the old college song, "My father sent me to Old Bethany," and immediately the walls and ceilings were resounding with the old melody so dear to Bethany's sons. When the chorus was reached, every student—yes, every one present, it seemed—was throwing his soul into the refrain:

"On the banks of the old Buffalo, my boy,
Where old Bethany ever more shall stand;
For, has she not stood since the time of the flood,
On the banks of the old Buffalo."

On they went from stanza to stanza of the old song, gathering impulse with each repetition of the chorus until the hills and the banks of the old Buffalo themselves seemed to re-echo the strain. The song ended, the customary "college toasting" began by a deep voice in the rear calling out vociferously—

"What's the matter with Carnegie?"

At once came the response from the entire student body—

"He's all right."

"Who's all right?" rejoined the leader.

"CARNEGIE!!" came the tumultuous answer.

To one interested in the old mother of our colleges, it was a season of rejoicing. The enthusiastic body of students filling the hall, backed by a long line of visitors, and the faculty ranged on the platform, a broad smile pervading all, was a sight long to be remembered.

One could almost fancy a smile playing over the marble features of the distinguished founder of old Bethany, looking down serenely from his pedestal there on the platform, while just above him beamed the scholarly face of W. K. Pendleton, both apparently taking part in the pleasures abroad at the returning prosperity of the old college, the child of their hopes and prayers.

But among all whose hearts were made glad by the gift there was one whose joys came from the deeper depths of a loving soul. One brave little woman sat there whose hair has grown gray in the service of the old college. She has watched through sunshine and shadow its varying fortunes. The has passed through the valley of its humiliation, bearing its burdens, hoping ever and praying, yes, expecting brighter times to come. Many of us rejoiced because of the gift, but more because of the deep pleasure it brought to the courageous heart of Miss "Cammie" Pendleton, than whom Bethany has never had in all the years of her history a truer friend, a more loyal devotee.

Out upon the "old corridor" the students went that morning two and two, their songs ringing again from arch to arch along its classic way, where they walked, talked and sang by permission of the president for an hour by the college clock.

The day was appropriately closed by a reception at the Heights where President and Mrs. Cramblett gave a hearty greeting to the faculty, students and friends of the college. It being the eve of one of our national days, February 22, the halls and parlors were draped with the national colors, the stars and stripes dropped from every "coign of vantage" in the spacious parlors, while myriads of tiny flags almost covered the walls. On the mantel in the front parlor rested the portrait of Andrew Carnegie and over it fell the folds of the national ensign of his adopted country. Every one paused before this to look into the sturdy, genial face of this large-hearted son of old Scotland, who by sheer force of character has become one of the great captains of industry in this new age and by a kindly interest in his fellow man has scattered blessings far and wide from his munificent hand. Falling in soft folds from the great archway between the two parlors hung Old Glory—a mammoth flag, the gift of Mr. Dinker of Pittsburg. In the back parlor, facing the archway, was a large portrait of Washington looking down benignly on this exuberant assemblage of his countrymen. Now and then a spirited strain from the college orchestra floated in from the alcove in the rear while the happy hearted lads and lassies sped the time in converse and laughter. Thus closed a bright day in the annals of our college, an earnest of brighter days in the future, we hope and, as we bade good-night to the president and his estimable wife, all of us looked a good-night to the genial old Scotchman on the mantel and silently thanked him for the brimming pleasures of this "great day at old Bethany." A. R. B.

Our Budget

—Remember the 5th of March.

—A strong pull and a pull all together and away we go over the quarter of a million mark.

—We have had to enlarge four pages this week to make room for the demands on our space.

—It may comfort our correspondents whose articles are delayed to know that columns of editorial matter are crowded out almost every week.

—Now that we are getting straightened out in our new quarters, we hope to give special attention during the next two months to booming the circulation of the CHRISTIAN-EVANGELIST. Who of our friends will help us? Write for instructions.

—Dr. Luke, of London, has testified before the court in England that "softening of the brain is brought about by lack of mental exercise, and that this causes one-third of the deaths among the rural laborers in England." With that warning, people ought to subscribe for the CHRISTIAN-EVANGELIST in large numbers, that they may have something to make them think and keep them from "dying at the top."

—Dr. J. M. Philputt, of the Union avenue Christian church of this city, has been preaching a series of sermons on the subject of foreign missions, which have awakened a deep interest on the subject. Six made the confession last Lord's day morning at the close of his sermon on "Objections to Foreign Missions." No better evangelistic subject than foreign missions.

—J. E. Cresmer goes to Manhattan, Kan.

—Bridgewater, Ia., wants a located minister.

—John L. Brandt is holding a meeting at Versailles, Ky.

—A minister is wanted for half time at Whitehouse, O.

—C. W. Jones will remain at Center Point, Mo., for another year.

—H. C. V. Wilson has accepted a call for half-time at Cave Mills, Ind.

—Jas. E. Stebbens has entered upon the pastorate at Ellsworth, Ill.

—E. L. Powell is to hold a meeting for Jno. T. Brown early in May.

—Virginia, with a total of 261 congregations, has 38 that are without pastors.

—C. M. Arthur has resigned at Dows, Ia., and taken the work at Lomax, Ill.

—The church at Normandy, Ind., can employ a preacher for one-quarter time.

—R. L. Handley expects to leave South Bend, Ind., where he has done good work.

—A church has just been established at Pana, Ill. Bro. E. O. Sharp is in charge.

—J. H. Gilliland has just begun his eighteenth year's pastorate in Bloomington, Ill.

—Allen B. Philputt is doing the preaching in a meeting at the Central church, Indianapolis.

—Jas. Small goes to Clarksville, Tenn., to assist Robt. Lord Cave in a meeting there in April.

—This week a co-operative meeting of our churches in Carter Co., Ky., is being held at Grayson.

—The work on the building at Truman, Minn., is at a standstill until the weather moderates.

—Ira Adams, of Sarcoxie, Mo., is paying a visit to relations in Texas, to which state he may return.

—H. H. Harmon, of the Tabernacle church, Columbus, Ind., is sorrowing over the death of his aged father at Auburn, Neb.

Delinquent Subscribers.

We have been kind to you, will you not please show your appreciation of our kindness? Will you not please send your subscription for the CHRISTIAN-EVANGELIST at once, if you have not done so? If we do not hear from you we will be compelled to write you. Send all money to the Christian Publishing Company, 2712 Pine St., St. Louis, Mo.

—S. R. Reynolds reports good prospects in his new field at Cherokee, Ia., with one confession Feb. 12.

—The church at Manhattan, Kan., has called J. E. Cresmer, of Des Moines, Ia., to take charge at once.

—Is there to be a new church building at Huntington, Ind.? The great ingathering would seem to demand it.

—For six years R. W. Clymer has served the First church of Scranton, Pa., and he has again been asked to remain.

—W. T. Donaldson thinks that by the first of April, $100,000 will be raised for the College of the Bible at Lexington.

—Isom Roberts, who has been at Kingfisher, Okla., has accepted a call from Blackwell, and enters this field at once.

—A. M. Harvuot has resigned the pastorate of the Central church, Cincinnati, O., and will, we learn, enter the real estate business.

—Z. T. Williams, one of the most useful of the Kentucky preachers, has taken unto himself as wife a sister of J. H. O. Smith.

—C. H. Strawn's work at Sigourney was pleasant and encouragingly successful, but he has entered for full time at Prairie City, Ia.

—B. L. Sealock has been advised, because of sickness, to drop his university work until the spring quarter, and returns to Palo, Ill.

—"22,000 souls for his hire." Such is the record, we believe, of H. A. Northcutt, one of our most successful and conscientious evangelists.

—Catholics at Franklin, Ind., have given their church building, plus $1,200, in exchange for the old Christian church on East Madison St.

—H. H. Jenner, of the '04 class, Eureka, has entered upon his second year's pastorate at Washburn, Ill., with all departments of the church prospering.

—The Bowie district convention will meet with the church at Chico, Texas, March 18-21. W. A. Merrill, Decatur, Texas, is the corresponding secretary.

—The pastorate at Brady, Texas, is vacant, owing to Geo. W. Naylor's having decided to quit the ministry for the present. His present address is Georgetown.

—Brother Wallace reports that the audiences at Valdosta, Ga., are increasing each Sunday, and there is no reason why the church should not have a bright future.

—J. E. Payne, who is doing an excellent work at Glasgow, Ky., has been suffering from a tumor in the arm. An operation, we learn, has given him relief.

—The church over which R. Tibbs Maxey presides at Grant Park, Des Moines, has for the past six months been self-supporting, and the outlook is very encouraging.

—W. J. Wright was in our office this week, having come direct from the union evangelistic meeting at Louisville, Ky. This was a greater meeting than that at Kansas City. Brother Wright preached in one of the leading churches of the city and had over 400 conversions.

—The following telegram has just been received as we go to press: Twenty-five confessions yesterday, 32 to date; meeting just opening. JANES AND LINTT.

—Morton H. Wood is now the evangelist for east Washington and starts his work with 100 converts. His permanent address is changed from Nez Perce, Idaho, to Spokane, Wash.

—The cause in Kentucky will miss much in the death of Bro. Claude Garth, of Georgetown. He was an unassuming Christian gentleman, who believed in work rather than talk.

—We are asked by Bro. C. H. Hilton, pastor of the church at Ellensburg, Wash., to state that there is a good opening for a Christian lawyer and also for a barber at that place.

—The railroads have granted a round trip fare of one and one-third, certificate plan from all Georgia points as well as from all Florida points to the state convention at Jacksonville, March 1-3.

—The Disciples' congress at Columbia, on Mar. 21 will, according to the Christian Union, give a "chance to be an honored congressman without the confusion and worry of politics."

—J. B. White will continue with the church at North Bend, Neb. The church is in fine condition and has increased the pastor's salary. Brother White was formerly identified with the Free Baptists.

—W. Ezra Sutherland has resigned at Lone Ridge, Ky. He reports that there is prospect of a church building being erected at Old Fairmount. Some of the good women of that neighborhood have raised enough money for this purpose.

—The spirit of Christian union was manifested by the Methodists at Hastings, Neb., when they put their building at the disposal of our brethren for a meeting, and the Presbyterians, who did the same thing for Amos K. Clarke at Matthews, Ind., where we have no church.

—We welcome the South Dakota Oracle, a new monthly paper to be devoted to the interest of our church work in that border state. The difficulties of issuing local papers are often very great, and we trust that Bro. G. W. Elliott, the editor, will have a goodly band of Disciples to rally to his support.

—Miss Newcomer, the Iowa state C. W. B. M. secretary, reports that Saml. Gregg and wife, of Farlin, and F. W. Mutchler and wife, of Bayard, have organized new auxiliaries in their congregations without her help, and desires to say to many other preachers, "Go ye and do likewise."

—The new building of the Fourth avenue congregation at Columbus, Ohio, was dedicated Feb. 19, F. M. Rains being master of ceremonies. The house, valued at $20,000, was dedicated free from debt, $5,000 being asked and $6,300 raised in twenty minutes. We congratulate Bro. S. H. Forrer and his congregation.

—C. H. Strawn, of Prairie City, Ia., boarding a train to go to a sick daughter in St. Louis, in response to a telegram, found Sister Newcomer returning home because she could not get through the snow to her appointment. He quickly arranged with her to stop and fill his place over Sunday, including the care of his sick wife. "It is an ill wind that blows no one good."

—The brethren at Canton, Kan., are contemplating building an addition to their house in the near future. The work at Galva, Bro. R. A. Adamson's other charge, is progressing nicely. There is a full house at almost every service. The ladies' aid society will probably build an addition to the church building this spring to accommodate the overcrowded Sunday-school, and also to be used for ladies' aid society meetings, etc.

—Brother Powell's congregation at Louisville, Ky., will not only not sell their church property for the $160,000 offered, but will expend some $12,000 in remodeling their church home. There were 30 additions on Lord's day.

—Wallace Tharp gives this advice in a pastoral letter to the First church at Allegheny, Pa.: "Let every work of the church have some claim upon you, and do your best to meet that claim. Cultivate the highest and holiest congregational pride."

—We published last week some impressions from Brother Richardson upon the union evangelistic meeting in Kansas City. This week we publish impressions from some of the pastors and evangelists who have been engaged in other city campaigns.

—C. L. Thurgood, of the Central church, Pittsburg, has for some time been troubled with a "dry baptistery" and the steps gave way when making use of it on a recent Lord's day evening. The pastor's comment is, "Brethren, let us all vote for wet baptisteries, and dry towns!"

—C. R. Neel, of St. Paul, has been proving himself possessed of fine evangelistic qualifications. Brother Neel is a man of true devotional spirit, and well equipped both by education and temperament for reaching people. Within the last seven months his church membership has more than doubled.

—The work on the wall around the mission property at Monterey, Mexico, is progressing rapidly. It will add greatly, when completed, to the appearance of the property. Plans have been drawn for mission residences to be built on the west end of the lot, and await the approval of the Board at Indianapolis.

—"In the Jan. 26 number I felt so encouraged to find such articles as those of Aylsworth on "Some Things About Christian Union," and "An After Thought" by Frank Janes. They have the breadth and depth that I feel we need. They give me greater respect for the brotherhood." FAY FINKLE.

—The first news of the foreign missionary offering reaches us by telegram from L. E. Sellers. It announces that his church at Terre Haute, Ind., where Allen Wilson has just held a great meeting, gave over $700 on Lord's day for foreign missions. This is one week in advance of the regular day, and we trust it will be the harbinger of a great outpouring.

—J. S. Hughes read a paper before the Methodist preachers of Detroit on Feb. 6, meeting a most enthusiastic reception. The Baptist preachers requested the same paper to be read to their association and received the same on Feb. 20, twice suspending their time of closing to hear the paper to the final end. Thanks were heartily tendered as in the former case.

—In the report of a meeting held by Dr. W. E. Hatcher, at Enon, Va., in the Religious Herald (Baptist), the writer says: "At the morning service, again in the afternoon, and again at night, sinners came forward to confess and accept Christ." That sounds very familiar, and it indicates progress. We rejoice at that kind of work, by whomsoever it is done.

—Dean Sanders, of the Yale divinity school, has heard of our work at Columbia, and sends the following pleasing note to Brother Lhamon: "I saw not long ago a most attractive picture of the Bible college just erected at Columbia, Mo. I have been at the state university in the city of Columbia, and can imagine how delightfully his new enterprise is situated and what a constituency you have to appeal to. I beg to offer my heartiest congratulations upon the work so auspiciously begun. Yours very sincerely,

"FRANK K. SANDERS."

New Haven, Jan. 30, 1905.

—We have read with interest an able address by Rev. C. F. Winbigler, pastor First Baptist church, Washington, D. C., entitled "This Age, and the Young People For It." It is a strong and vigorous presentation of the characteristics and needs of the age, and of the qualities of character which help young men and young women to perform worthily their part in life.

—Last week the Board of Church Extension received an annuity gift of $1,000 from Wm. Amos, of California. This is the 132nd gift on the annuity plan. Since the board began to take annuity money in March, 1898, eleven annuitants have died, releasing the board from paying interest on $11,133 All inquiries concerning the annuity fund should be addressed to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—We regret to learn of the death of Dr. A. A. Johnson, one of the most prominent among the Disciples of Christ in Texas. It was his wife who organized what is now known as the Elizabeth Johnson missionary society, and Brother Johnson himself was a pioneer in giving to missionary effort. He retired from his large medical practice after the death of his wife in 1897, but his interest in Christian work never abated.

—The health of Sister W. A. Fite is still precarious. The church at Amarillo, Texas, to which they went when they found the climate at Dallas not the thing, has granted Brother and Sister Fite a vacation of two months to be spent at Tucson, Ariz. The church will pay Brother Fite's salary, and make liberal provision for the trip. There is already a perceptible improvement in Mrs. Fite's condition, though she has been at Tucson but a few days.

—James N. Crutcher reports that W. C. Adams, a member of the Christian church at Chillicothe, Mo., and a man of limited means, gave $1,000 to missions and benevolences last week. It was divided as follows: Special work in Japan, $250; Church Extension, $200; Mothers' and Babies' Home, St. Louis, $100; F. C. M. S., $170; A. C. M. S., $100; Ashley S. Johnson (School of the Evangelists), $100, and $80 to other enterprises. All honor to Brother Adams.

—The work at the Central church, Uniontown, Pa., is prospering under the pastorate of Herbert Yeuell. Discussing the four great needs of the modern church he has just pointed out that all churches need a better conception of the thing called consecration, a better understanding of the relationship between pastor and people, more thorough organization of the whole church, and complete touch with spiritual forces. At the recent anniversary of the local Christian Endeavor society—the thirteenth —a large offering was made, each member giving 13 cents, one cent for each year of the society's age.

—I. J. Spencer, of Lexington, Ky., who has been holding a meeting for the church at Akron, O., says that the most remarkable thing about this congregation is the work it is doing for foreign missions. Brother Slayter thinks, however, it should do much more than it is doing, and says he hopes the time will come when instead of supporting a few missionaries it will sustain a whole station at a cost of $10,000 a year. The congregation is not wealthy. It raises no money at any time by means of suppers, bazars, candy pullings or other entertainments. The result of depending upon the church to pay cheerfully, systematically and religiously into the Lord's treasury enough to carry on the work, both local and missionary, has been very gratifying. The church has its drawbacks, but is one of the best in Ohio. There are three other congregations of Disciples in the city but this is the most efficient.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What To Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

—We regret to hear that J. H. Bicknell has resigned his position as state evangelist of Minnesota, but we can understand that one who has been in his own home during the last year only eight days may long for some less arduous field of work. During the past three years Brother Bicknell has had but little home life, and this is the reason for his retiring from a field where he has done a most successful work. As soon as the right man can be found to take up Brother Bicknell's position he will be employed.

—Benj. L. Smith, the corresponding secretary of the American Christian Missionary Society, Cincinnati, O., reports the receipt of another annuity fund of $1,000, with the added information that this is the first payment of what is planned to be a $5,000 named memorial fund, in the name of which the home board will keep a missionary preaching the gospel through all the years. This plan of carrying on the Lord's work is one of the most economical and profitable of all the schemes through which we are operating as a people. The annuitant receives the income of his money as long as he lives, and yet it is devoted to doing the work of advancing the kingdom even during his lifetime.

—In a late issue of the Religious Herald, is a paragraph referring to a union meeting in Baltimore, as follows: "Dr. C. F. Winbigler, of the First church, Washington, read to the conference a very clear, pointed and strong paper relative to the uniting of the Baptists and Disciples. The paper dealt especially with the fundamental and incidental agreements and disagreements of these bodies. Many of the Christian brethren of the city were present and a lively discussion, marked by splendid fellowship, followed." In a personal letter to the editor of this paper, Dr. Winbigler, referring to this Baltimore meeting, expressed himself as delighted with the spirit of the meeting. He thinks that our ministers whom he met in that city belong to the "advanced wing" of the Disciples. We have written the Doctor that he would be astonished, if he should travel extensively among our churches, to find how many of our preachers belong to what he calls the "advanced wing." The tact is, both Baptists and Disciples have been advancing to such a degree that neither of them quite understands where the other is to-day, and when they do come in contact with each other, they are surprised to find how former mountains of difference have shrunk into mole hills!

—William H. Drummit has resigned at Mineral Wells, Texas, and will go to Houston.

—Z T. Sweeney has just dedicated the church at Owensboro, Ky., of which R. H. Crossfield is minister. The occasion was a real Kentucky feast.

—E. B. Bagby, of Washington City, is going to assist Walter S. Priest at Columbus, Ohio, in a meeting and in turn Brother Priest will assist Brother Bagby at Washington.

—The Soniat avenue church in New Orleans, itself less than a year old and assisted by the American Christian Missionary Society, is looking for a new field in another part of the city in which to plant a mission.

—E. E. Crawford, Albuquerque, New Mexico, reports that his health has been much improved since he went to Albuquerque and he thinks that he will attain still better health by remaining in that climate.

—Miss Helen Newcomer, sister of the well known William Newcomer, Beaver Creek, Maryland, has entered into rest in the full assurance of her faith. She was one of the annuitants of the American Christian Missionary Society.

—The Editor's work on "The Holy Spirit," announced last week, concerning which he has already received inquiries indicating deep interest in the subject, has been growing in his hands. It is now about half in tyoe, and will embrace about ten chapters, covering the various phases of the subject.

—A note from Sister Carey E. Morgan informs us that Brother Morgan is gaining rapidly, and that his physicians think he will be able to go to Florida in a short time. Our readers will be delighted to learn of this improvement in Brother Morgan's health, and will join us in the sincere wish that his trip south may result in still greater improvement.

—We have supposed that Bro. D. D. Boyle would continue with the church at Phoenix, Ariz., so successful has his stay there been. But Brother Boyle writes that he is now ready to take up his evangelistic work on the coast again. He says: "My four months' stay with this good church has been greatly blessed, and unusually pleasant. Their membership has been increased over 50, and all departments greatly enlarged and strengthened. We have a prosperous young church at Tempe, as the result of the writer's extra labors, seconded by these good people. A permanent pastor will be at work soon."

—Our National Benevolent Association has just received $645.17 by the will of the late Linda R. Haines, of Topeka, Kan. Let similar bequests be worded: "I give and bequeath to the National Benevolent Association of the Christian Church," etc. Geo. L. Snively, Gen. Sec., of St. Louis, will visit friends of this ministry wishing to make bequests to it, and draw their wills free of charge.

—J. C. Reynolds, of Bluefield, W. Va. writes us that on Feb. 5 at five o'clock in the morning, a fire destroyed everything he owned. He was away from home, and his wife and children saved themselves by jumping from a second story window. "Not a thread saved!" His $500 library in ashes. Brother Reynolds has our sincere sympathy in this loss, and we shall be glad to assist him in replenishing his library. We should bear each other's burdens, and so fulfill the law of Christ.

—"One of the few good church papers that come to this office is the CHRISTIAN EVANGELIST of St. Louis. This paper should have a large circulation in Columbia, because of its general excellence, and because its editors and publishers are so well and favorably known here. J. H. Garrison is the editor; Paul Moore, assistant editor, and G. A. Hoffmann business manager. The business, in spite of many adverse circumstances, has gotten so large that it is now moving into new and larger quarters. The CHRISTIAN-EVANGELIST ought to go into the home of every member of the Christian church in Missouri."

The above is taken from the editorial columns of the Missouri Statesman, the oldest paper in this state. We thank Brethren Burkhart and Rice for their kindly notice of our efforts to make a first-class paper useful to the churches.

—Prof. Ernest P. Wiles, who was for three years the assistant of Prof. G. B. Coler, Dean of the Ann Arbor Bible Chairs, and who for several years has been a careful student of literary interpretation, making a special study of the Bible in order to portray its literary excellencies, purposes devoting his time during the coming summer to delivering lectures of this character. His work is commended very highly by some of our ablest men, and his work in connection with many of our churches where he has lectured is spoken of in the highest terms. He is lecturing under the management of the Echo Bureau of Institute Instructors, 358 Dearborn St., Chicago, where he may be addressed by churches or societies desiring to secure his services.

—At the annual business meeting of the First Christian church, Riverside, Cal., the reports showed the most prosperous year in the history of this work. A new house of worship on a choice corner lot and the acquisition of a mission property at Arlington place increased the value of the church property from $5,500 to $20,000. In addition to this the church gave $475 for missions and benevolences. The record shows 79 additions for this year with a net gain of 53 and a present enrollment of 408; 48 active members in the Endeavor society, 51 in the C. W. B. M., 68 in the ladies' aid, and 220 in the Sunday-school will indicate the strength of these departments. During Brother Ringo's three years' pastorate 225 persons have been received into the membership—a net gain of 158, while the number of working, co-operating members has been more than doubled. A Christmas gift in cash from the officers of the church and an increase of salary in the amount of $200 a year, are tokens of appreciation that cheer the minister's heart.

—Bro. Geo. Munro, pastor of the Christian church at Galveston, whose article we recently published in the Forum with comments, writes: "I think it a fact to be deplored that many young Christian men who are able to pay their own way do not study for the ministry. I think Christian parents of bright boys who have means should encourage them to become preachers, and should more cheerfully bear the expense of educating them for that calling than for some other." We can heartily endorse that sentiment, and we believe the time is at hand when a larger number of young men of means will prepare themselves for the ministry of the word, and when well-to do parents will encourage their sons to enter the work of the ministry. After all, that is only expressing the conviction that the church is waking up to a sense of its supreme obligation to the world, and its high office as the divine agent for extending the kingdom of God.

—We have received, with the compliments of T. J. Arnold, a report of the sixteenth annual convention of the Central China Christian Mission, held in Kuling, August 14-19, 1904. The officers of this convention were: president, Elliott I. Osgood; vice-president, Mrs. Nellie B. Butchart; secretary, Edna P. Dale. In the front part of the report there is a group picture of our missionaries, twenty one in number. It is a splendid group of splendid missionaries. Concerning the outlook of the field, this paragraph from the president's address will be interesting: "How great has been the change in China in these two decades! God truly hath broken her gates of brass, and cut her bars of iron in sunder. The longing souls of his embassadors hath he satisfied, and the hungry soul hath he filled with good. The hated and despised messenger of the cross is now run after, and men, on bended knee, plead his help. With the advent of the Russian-Japanese war, even the barriers erected by the most conservative are being broken down, and this year all China seems sitting at the feet of the nations, learning. They want to know, and are willing to be taught." We learn from the report that the school work has taken rapid strides, that the native church has grown in spiritual power, that the spirit of Christian fellowship prevails among the different stations, and that the missionaries are drawing nearer to God, in preparation for a greater work. Among other good things in the president's address is the poem, "What We Stand For," by the editor of this paper, and a number of wise recommendations concerning their work and their personal preparation for it. A table of statistics of the Central China Christian Mission for 1904 shows 8 stations, 14 outstations, 9 ordained missionaries, 3 physicians, 12 wives, 6 single women, 30 missionaries. Of native workers there are 16 evangelists, 18 teachers, 39 other helpers, making a total of 73. There are 7 organized churches, with a present membership of 745, and 7 Sunday schools with a membership of 510. There are 13 students for the ministry, 11 day schools, with 230 pupils. The missionary contributions for the year amounted to $140.94; contributions for self-support $496.83, making the total native contribution $637.77. The reports from the different missions and schools give an encouraging outlook for the work, and indicate how great is the need for it.

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CHURCH MONEY EASILY RAISED

—We are under obligations to the editor, Rev. W. W. Dowling of the Christian Publishing House, of St. Louis, for a copy of the Commentary on the Sunday-school lessons for 1905. It is one of the most exhaustive works of the kind we have ever seen, and gives the student a deep insight into each lesson, bringing out the points contained in each in an attractive and forcible manner. While the Commentary is doctrinal, yet it is very modestly but firmly so, and is in no wise offensive. It is vastly the superior of any nondoctrinal work we have seen, for, in common with almost every one else, we like that which has a belief and stands out for it. Indeed it is impossible to declare the whole counsel of God and leave doctrine alone.—*The Flashlight* (Eureka Springs, Ark.).

Ministerial Exchange.

H. L Graff, who is clerk of the church at Murphysboro, Ill., sends us the following notice: "The church regrets its inability to retain Bro. Philip Evans as its pastor. Any church needing a minister will do well to correspond with him. We commend him to the brotherhood as an honest and earnest worker."

The official board of the church at Murray, Ia., sends us a high recommendation of Bro. C. E. Pomeroy, who has been serving the church as pastor for about two years. Inability to secure the proper financial support is the cause for his departure. They say, "His Christian deportment, and his pulpit ability have greatly endeared him to the church and to the community at large."

H. A. Easton has some open dates, and will assist pastors or evangelists. Permanent address, 6430 Parnell Ave., Chicago, Ill.

The church at Greensburg, Pa., would like to hear from preachers desiring a new field of labor in the Master's service. Address Jas. E. Atha, or John S. Patterson, elders.

Bro. S. J. Vance, Eldon, Mo., can give one-fourth of his time to some church within a reasonable distance of that place.

Ernest Holmes Williamson, A. B., pastor of Budd Park Christian church, Kansas City, may be secured to conduct two or three revival meetings in western Missouri or eastern Kansas.

Sister Franc Elley, a singing evangelist appointed by the state board of Iowa, may be had for meetings. Her permanent address is Nora Springs, Iowa. It may be of interest to some to know that she is a granddaughter of that princely pioneer preacher of Kentucky, George W. Elley, who was a co-laborer with Stone, Johnson, Smith and others, during the early part of the past century.

David Millar, of Jonesburg, Mo., is available for service with some church for one-fourth of his time during this year, on the second Lord's day in each month.

C. H. Altheide, Bloomfield, Ia., is open for engagements as singing evangelist in April.

F. H. Cappa, 1111 W. Jefferson St., Louisville, Ky., is again open for engagement as singer with pastor or evangelist.

Any church in Texas, Arkansas, Oklahoma or Missouri, wanting a minister may address E. J. Church, Jennings, La.

From a minister's library placed in my hands for disposal by his widow, there yet remains a full set of the "Preachers' Homiletic Commentary." It is in as good condition as though direct from the publishers, and may be had for $35 cash, purchaser paying half the freight charges. Address E. F. Daugherty, 10 E. Maple St., Wabash, Ind.

J. E. Masters, Dorchester, Ill., during the past year has labored in Madison and Bond counties. He is available for work with church or churches anywhere in the fifth district for this year.

H. S. Saxton and wife at Dallas, Texas, general delivery, will correspond with churches and evangelists desiring the services of first-class song evangelists and general workers.

The congregation at Ripley, Okla., would like to have a good physician and active member of the Christian church locate with them. It is a good field. Address their pastor, H. A. Reynolds.

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How to Send the March Offering.

The March offering for foreign missions should be sent promptly Monday morning, March 6, if it is all ready, to F. M. Rains, corresponding secretary, Box 884, Cincinnati, O. Send by bank draft, post office order, express order or registered letter. Please be careful to give the local name of the church when different from the post office, and be careful also to state whether the offering is from a church, a Sunday-school, an Endeavor society, or an individual.

Pittsburg to Have a Campaign.

Special arrangements are being made for a simultaneous evangelistic effort in about 20 of our churches beginning Oct. 22, 1905. W. R. Warren, member of the committee on arrangement, made a visit to Chicago to get as many points from the meetings there as we could assimilate. The two things he emphasized in his report were co-operation and thorough preparation. The churches of Allegheny county have learned the value of co-operative work and are planning for thorough preparation for this evangelistic movement. At least a month before these meetings begin rallies will be held in all the churches, these rallies to be conducted by singers and speakers who are especially adapted for this work and are acquainted with the needs of each church. The pastor of each church will organize and conduct a class in his own district for personal work during these meetings.

J. D. Dabney.

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C. W. B. M. Fifth District Missouri Convention.

The auxiliaries of the Christian Woman's Board of Missions of the fifth district of Missouri will meet in convention with the Cameron church, March 14, 15. A cordial invitation is extended and the Cameron church will cheerfully entertain all who attend.

Some of the items on the program are: Tuesday evening, Sermon: An Imperative Command and a Gracious Promise, J. G. Creason, Lathrop. Wednesday morning, Address of Welcome, Mrs. C. E. Packard; Response, Miss Mildred Dougherty, Lathrop; Symposium: Our Aims and Equipments for the Year: (a) National, Mrs. Madison Miller, Liberty; (b) Auxiliary, Miss Minnie Johnson, Gower; (c) State and District, Mrs. L. G. Bantz, St. Louis. Wednesday afternoon, Address, "Where Are the Nine?" Mrs. H. A. Denton, Maryville. Mary S. Hord is president, Mary B. Culver secretary.

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Dedication at Squirrel Hill, Pittsburg.

On Lord's day, Feb. 12, the new church building of the Squirrel Hill congregation in Pittsburg, Pa., was dedicated with appropriate services. This is one of the newer congregations of the city, but its growth and present promise warrant the belief that it must stand in the front in all good works. In July of last year Bro. Geo. W. Watson, soon after graduating from Bethany college, became the minister of the congregation. The matter of building a new house soon engaged the thought of the pastor and people. The building dedicated Feb. 12, is of brick and pressed stone. It has all the modern furnishings of a city church, including baptistery, oak pews, dressing rooms, Sunday-school rooms, parlor, study, dining room and kitchen. The building complete, exclusive of lot, cost $8,000; $4,000 of this had been provided for before the dedication. It was the writer's privilege to assist in the dedication services, preaching three times and giving opportunity to those present to participate in providing for the remaining indebtedness; $4,000 was wanted and in the evening when the cash and pledges were counted it was found to the great delight of the workers that $6,138 had been pledged, an excess of $2,138. Amidst great rejoicing the church was appropriately set apart to the worship of God. The success of this enterprise is largely due to the zeal, tact and untiring energy of the pastor. We were assisted on dedication day by John A. Joyce, W. R. Warren, C. L. Thurgood, L. N. D. Wells and other Pittsburg pastors.

T. E. Cramblett.

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To the Missouri Bible-Schools.

I desire to call attention to the continuous successful field work of our corresponding secretary and treasurer, W. A. Moore, as well as to that of his assistants of the Bible-school force. Brother Moore, while conducting the correspondence, has scarcely lost a day from the field since the Carrollton convention. His attendance upon the numerous county conventions; his great meetings at St. Joe, Nevada, Bloomfield and now just concluding at South Joplin, each of a month's duration and longer, bear truth to the above statement. The board is negotiating with a new man for southeast Missouri, one held in high esteem by the brotherhood of the entire state, and it will doubtless also grant a short, but deserved vacation to Brother Moore ere long. I am writing this, however, to urge the schools to send in their dues and pledges, at once, lessening his clerical work, and thereby enabling him to remain in the field, that our reports and rejoicings may be the greater at the Marshall convention. In behalf of the board,

A. W. Kokendoffer, president.

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Disciples of Christ at Harvard University.

The Disciples' club of Harvard gave a banquet, Feb. 15, in Phillips Brooks house. The guest of honor was Dr. H. L. Willett, of the divinity school of the University of Chicago. Though the time was a little inauspicious about 30 Disciples met. Near the close of the banquet President Peabody of Harvard honored us with his presence and gave us a most beautiful speech in answer to the call of our toastmaster.

Bro. W. C. Morro presided, and with a few happily chosen words introduced the speakers of the evening. In response A. L. Ward, pastor of the St. James street church, Boston, spoke of the difficulty for a prophet of God to sing the songs of Israel in a strange land. President Peabody spoke kindly of the Disciples of Christ, rejoicing in their rapid growth, and in the increasing number at Harvard. Dr. Willett closed the evening with one of his gracious and inimitable addresses. This is the beginning of larger things at Harvard university for the Disciples of Christ.

This increase of the student body at the university will greatly help the New England work. It brings to us an increasing number of able young preachers who do fine work in the churches. These men are recognized as men of strength. The writer has heard this remark more than once from persons who know little of our movement. The presence of these students calls attention of the professors to this religious body, and these are thus led to inquire about the church. We need in New England a wise presentation of the plea of the Disciples of Christ. No fault can be found with the present work, or workers, only it is not sufficient to meet the demands.

Boston. A. L. Ward.

NEWS FROM MANY FIELDS

Illinois.

The church at Mt. Zion, three miles from Eureka, where many of our boys made their first effort in the pulpit, is in good order and prosperous. It is ministered to by college men, perhaps more by Prof. B. J. Radford than anyone else. It has the distinction, I believe, of having a larger proportion of its membership in the Christian education association than any church in the state. It observes all days with liberal offerings for our great enterprises. It is not wealthy, and numbers, perhaps, but little more than 50 members. But it puts its money into Christian work and the Lord honors its devotion and its sons and daughters grow up to be polished pillars in the temple of our God. This is what a weak church can do if the Lord's business is first.

Pekin has one of the growing churches, in the midst of great difficulties. It was organized by W. F. Richardson, in '76, when a student in Eureka college. He doubtless builded better than he knew, as does every man who builds for God. It now numbers about 200 members, in the midst of a large foreign population and in a city largely given to drink and worldly pleasures. It maintains all the usual departments of church activity, made extensive improvements on its building and paid off old debts, and enters 1905 with better opportunities and prospects than for many years. J. A. Bennett, who graduated in Eureka college last June, is the enthusiastic minister. The Tazewell county co-operation deserves much credit for the success made possible in Pekin.

The church in Kansas, Ill., organized in '56 by A. D. Fillmore, the sweet singer of Israel, numbers 200 members. H. M. Brooks is entering his eighth year of ministry, and justly has the love and honor of the people. In this community Z. T. Sweeney, N. S. Haynes, S. W. and D. W. Nay and Ross Kern began their ministry. Some of the past pastors were, William Young, S. C. Humphrey, B. B. Tyler, Father Sweeney, N. S. Payne, S. M. Thomas and W. W. Jacobs. The latter still lives in Kansas and preaches regularly for contiguous churches. He has baptized almost 1,500 people and is kept busy all the time. The Kansas Sunday-school is the banner school of the county, and the other activities are well maintained. During the last year it has devoted some $1,800 to improvements of the house of worship. Two young men from there are in Eureka college, with a view of entering the ministry. Many of the churches are considering the value of their young people's spiritual life, and are concluding to give them the best environment and conditions in moral and spiritual matters, as well as intellectual, and their wisdom is amply rewarded by the results.

The church at Ashley is the only band of Disciples in Williamson county. They number all told about 65, have a small Sunday-school, and Bro. Elijah Collins preaches for them one Saturday night in each month. This ought not to be satisfactory, long. In this congregation Bro. F. M. Morgan, one of our good preachers of Pike county, obeyed the gospel; also C. R. Gains, just beginning to preach, living at Butler, Mo. If our small, feeble churches knew how much their faithful services really mean, they would have few reasons for discouragement and would be happy in the larger sacrifices they need to make, to have the gospel faithfully preached as much as possible.

The religious interest in Tamaroa, which resulted in the organization of a church some two years ago, was started by C. G. Kindred, of Englewood, and completed by A. H. Robertson. It numbers 130 members and has an average in Sunday-school of 150. T. F. Hall is the energetic and successful minister and is well into his second year. Although educated in Kentucky university, he seems to have adopted Illinois heart and soul, with all its interests and enterprises, as his field of labor and support. This is the only honorable thing to do. Success is already crowning his work.

E. W. Sears began his pastorate in Elkville Jan. 1, 1905. Already there have been nine additions. The Sunday-school, C. W. B. M. and Christian Endeavor are doing well. H. J. Reynolds preached here some three years and J. N. Thomas a short time. This is a good church, well united and willing to work. Its prospect is bright.

At De Soto we have an adequate building and the church has had years of usefulness. Dissension has been sown among the members of late by some one who little understands the responsibility and terrible sin of sowing discord among his brethren, so the church has suspended operations for a time. We hope to hear soon that the church has resumed business, supporting the gospel and saving the people.

Du Quoin has one of the most active, up-to-date, enthusiastic churches in all southern Illinois. It was organized in '57. Its real greatness dates from '63, when O. A. Burgess held them a great meeting. It has one of the largest and most orderly Sunday-schools in the state. Its present superintendent, F. E. Pope, was elected to his office soon after graduating in Eureka college in '93, and has held his position ever since. The stormy Sunday I was there, there were at least six former Eureka students and graduates in the audience, and many more have attended college from DuQuoin, but are now scattered abroad. The public spirit that pushes its young people out to college and development, and the wisdom that puts them under Christian influences, not only makes towers of strength of the young people, but brings back to the church most valuable resources. Are we ready to learn these facts, and to enter a more thorough patronage of our own schools, which can do immeasurably more, all things considered, for our young people than any other schools can do for them.

Education day puts the following churches and their pastors on the roll of honor, having observed the day: Mt. Zion, $4.25; Mackinaw, $28.25; Eureka, $36.40 (after just contributing $1,582, counting $285 given by students); Bethel, $8.75; Toluca, $1.89; Pittsfield, $26.40; Lynnville, $5; Kansas, $35.97; Pleasant Plains, $2.30; Homer, $5; Clinton, $5; Athens, $9; Canton, $.75; Pekin, $18.25; Heyworth, $5.50; Du Quoin, $10.10; Mattoon, $10; Arcola, Sterling, Polo, $2.65. Total churches reported, 21; amount, $214.67; average about $10. If all our 800 churches had done as well it would mean $8,000. How easy if all would co-operate. J. G. Waggoner.

* *

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Nebraska.

The meeting at Liberty church (Kingston), in Custer county, held for the state board by F. S. White, lasted 25 days and resulted in 13 baptisms, four from the M. E. church and two otherwise. A new organ was purchased and paid for. A Christian Endeavor society was planned to be organized, but this was prevented by a very stormy night. It will be done later. The church is greatly built up. People came long distances in spite of storm and cold.

J. Cronenberger, of Athens, Ga., has accepted a call to the Falls City church, and will begin his work April 1.

J. W. Johnson, of Iowa, was at Kearney looking over the work. He may have been called there by the time this is read. The final report of the meeting held there by our state evangelist will be made next week. Eddyville is next in his itinerary, and will be begun Feb. 19.

The church at Liberty has repaired its building to the extent of about $200. Wm. Sumpter supplies for them every other Lord's day.

Simpson Ely is now in a meeting at Clay Center, having begun Feb. 8. A. G. Smith is the pastor there. Brother Smith expects to hold a missionary meeting at Norman in March. His church has voted to allow him to do this, and continue his salary.

Geo. M. Reed is now in a meeting at Shubert—one from Free Baptists.

R. A. Schell has been at Strang a week in a short series of meetings.

As an indication of the shifting nature of our Nebraska Disciple population, the following is related: The board had an urgent call from two places in the summer and autumn of 1904, asking that something be done to establish the work in two separate fields in the north and west—one of them quite a little city and the other a country point. The board at its first meeting decided to take up the city work as soon as a suitable arrangement could be made. When this came about, the secretary wrote to the correspondent setting a day to visit them. No reply. That was in November. On Feb. 14 a letter came from another old-time member there, reporting that the first correspondent had moved to Washington, and the letter had finally arrived at his place. In the other case the correspondent had moved to Missouri, and after all arrangements were made, with the evangelist ready to start any day, the letter so announcing it was sent, and it followed her and after some weeks is heard from in the hands of another. It is not alone the preachers that move!

The stormy weather has prevented this secretary from getting out to his Sunday work for two weeks. Trains were never so badly stalled and abandoned in the history of my work in this office. Very little could be done if one did get out.

Can you see the bottom of your coal bin?

When this 18 inch blanket of snow begins to melt under the ardent smiles of the sun, the people living in the valleys of the little and big rivers in Nebraska will need to hunt the high places. It is a good time now to get the hay under cover, and the loose fences piled up on the hills. Buy a boat.

It is not too early to plan to attend the ministerial institute at Cotner the last two weeks of July. Clinton Lockhart, Chancellor Aylsworth and Professor Sutton will be lecturers. The church that has a good, bright, active preacher should see to it that he attends th school of religious thought, in order that he may keep up with the very best. If you think your preacher is not doing quite what he might, send him to the institute that he may catch some of the spirit of progress and of best methods. It pays both preacher and church.

T. A. BALDWIN,
Lincoln, Neb. State Secretary.

Texas Christian University.

During the past few days the board of trustees has been planning for the work of the coming year. Not much change was made in the personnel of the faculty. At this date, the total enrollment for the year is 460, with prospects for 500 before commencement. Last year it was 428. Considering the fact that certain financial conditions in the state have been unfavorable to a large increase, this gain is encouraging.

The state missionary convention will be held at Waco in May, and one day has been set apart for Christian education. The citizens of Waco have agreed to expend about $5,000 for finishing the exterior of the main building, in the way of towers, stone verandas, etc. This work will be done at once, and the May convention will formally dedicate the finished structure.

An important move recently was the alliance of the college at Hereford, Texas, with T. C. U. The property at Hereford has been placed under the control of the trustees of our university board, and will be owned and operated as an integral part of this institution. The main building is worth $25,000, it is built largely of stone. A good ladies' home is near the college, and will, by some business arrangement, be run in the interest of the institution. T. E. Shirley, president of board of trustees, recently visited Hereford with a committee, and all are enthusiastic over the future of the college and the country. At present the forces there are held together by Jesse B. Haston, acting president. Next September a strong faculty will be employed, and efforts will be made to build up a large school. The action of the trustees has been heartily approved by the brethren throughout the state. The school is needed. It is farther from Waco than Drake university is from Butler. Texas now stands the fifth state in population, and will soon be fourth. Our brotherhood is also growing rapidly. The school will furnish advanced students for Texas Christian university.

The outlook for Christian education in Texas was never so bright as at present. The college classes are growing larger. The Bible department is gaining steadily, and indications point to a large increase in the number of students for the ministry next year.

President Zollars is happy in his work, and is much encouraged over the outlook. He frequently lectures in our large churches in the interest of the institution, and receives everywhere a hearty welcome. He is a tower of strength to the cause in Texas.

Waco, Texas. FRANK H. MARSHALL.

THE
New Century Hymnal
Edited by Will L. Thompson

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Kentucky University.

Dr. E. A. Alderman, president of the University of Virginia, will deliver the principal address at the commencement in June. Prof. C. W. Kent, also of the University of Virginia, and at the head of the literary department, will deliver a series of lectures to the Kentucky university students some time in March.

Dr. Irene T. Myers, dean of women, delivered an address before the women's club of this city, a few days ago, on "The Education of the Negro." The address was very favorably commented upon in the Lexington papers.

Mrs. Robert Milligan, wife of the late Robert Milligan and mother of Prof. C. R. Milligan, celebrated her ninetieth birthday a few days ago. Mrs. Milligan is still well and active. She received many congratulations on that day.

Jno. T. Brown, editor of the Christian Companion, delivered his lecture on "Sam Houston and the Alamo," in Morrison chapel, Friday evening, Feb. 3. A large crowd greeted the speaker and all were delighted with his lecture.

Mr. Warren B. Davis, of Nicholasville, representing the Periclean society, won the primary declamatory contest, Monday evening, Jan. 30, from Mr. O. E. Hurst, of the Cecropian society. Mr. Davis represented Kentucky university in the intercollegiate declamatory contest, held at Georgetown, Ky., Friday evening, Feb. 10.

Angel Rossy, of Porto Rico, has entered college. He came to Lexington last fall expecting to enter Kentucky university, but he could not speak English at all. Since then he has been under the private instruction of Professor McCartney and has acquired English so rapidly that he is now able to enter classes. Mr. Rossy likes Lexington and says he will get some of his friends to enter Kentucky university.

A. P. Finley, who is working for his A. M. this year and preaching for the Southside church, had his hands badly burned last week. A celluloid comb in Mrs. Finley's hair ignited while she was stooping before the fire, and in extinguishing it Brother Finley burned his hands. Mrs. Finley was not burned.

Prof. Wm. B. Smith of Tulane university has just written a book dealing with the negro problem, entitled, "The Color Line." Professor Smith is an old Kentucky university man, having been here in college when James Lane Allen was.

Mr. Edwin Davis Schoonmaker, a former Lexington boy and Kentucky university student, has just published, at Chicago, a poetical work, entitled, "The Saxons." It is a drama and is said to possess unusual merit. Mr. Davis's wife, formerly Miss Nancy Hall Musselman, who graduated in Kentucky university in 1902, also has unusual literary ability.

Mr. Claude L. Garth, curator of Kentucky university and a prosperous farmer of Scott county, died Friday, Feb. 3, and was buried at Georgetown, Sunday, Feb. 5. President McGarvey and President Jenkins conducted the funeral and the board of curators attended in a body. Mr. Garth was a very devoted Christian and very benevolent, having given $20,000 about a year ago to the educational fund of the College of the Bible, besides having established one or more scholarships in the college of arts.

There were no classes in the College of the Bible on Wednesday, Feb. 8, on account of the missionary rally which was held at the Central church that day. F. M. Rains conducted the rally and, despite the bad weather, it was well attended and a success. E. B. B.

Lexington, Ky.

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BOWLDEN BELLS
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FREE CATALOGUE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

Dedication of Central Church, New Castle, Pa.

The Central church at New Castle, Pa, better known as the Long avenue church, was dedicated Lord's day, Jan. 8. This new church building, the second dedication conducted by the writer in New Castle within a year, is a handsome structure, worth in the neighborhood of $25,000. It has almost a score of class rooms, a large auditorium with gallery and in all respects is a most complete house of worship. On dedication day, there remained $4,200 of indebtedness against the property; $4,500 was subscribed to meet this indebtedness. F. M. Biddle, the pastor of the church, began his work with the congregation on the day of dedication. The building enterprise was inaugurated by W. D. Trumble, now pastor at Meadville, Pa. John A. Joyce, evangelist for the state of Pennsylvania, filled the time between the departure of Brother Trumble and the coming of Brother Biddle. Bro. Thos. W. Phillips, known to our entire brotherhood for his generous benefactions, was present at all the services and to him is largely due the growth and prosperity of this congregation. Brother Phillips is a member of the First church, but no enterprise of our people in New Castle is foreign to him. The First church with its pastor, Bro. W. L. Fisher, and the Seventh church with its pastor, Brother Stiffler, were present and participated in the services of the day. The fellowship of the New Castle churches is a very great delight.

T. E. CRAMBLETT.

* *

Pittsburg, Pennsylvania.

J. A. Joyce, the efficient corresponding secretary of the western Pennsylvania missionary society, has just put out a statistical report showing our resources for the Master. His report is from 17 counties, giving 120 churches, 16 013 members, 11,822 in the Bible-schools, 1,708 in Christian Endeavor, 1,131 in Juniors, and 1,277 in the C. W. B. M. The value of property is $955,300. The total amount given for missions was $17,903.20, making an average per capita of $1.11. It is the ambition of the brotherhood to double these figures by the time the convention comes to Pittsburg, in 1909.

R. S. Latimer is president of the western Pennsylvania missionary society and has filled that position for 16 consecutive years. He sees the work from every angle and keeps a watchful eye upon the business side of it. The secret of the marvelous success of this missionary board is in the assurance they give every contributor that his money will be used for preaching the gospel. Brother Latimer guards this point well, till some may think he is obstinate, but it is one of his strong points. Another point where he shows his genius is that where others might scold or show their authority in some way he laughs till all coincide with his rulings and all goes well. One fact more than any other that accounts for the board of western Pennsylvania missions moving forward so harmoniously is that everybody's claim is kindly and courteously heard and discussed, and all points pro and con are understood. These claims are brought up at a meeting held every month, where all the ministers or any member of the church may attend and be heard on any claim for the good of the Master's cause in western Pennsylvania, and everyone has an equal voice with any other. This is the most democratic organization I have ever met.

The weekly evangelistic report at our ministerial meeting Feb. 6, showed additions to the different churches in the county of 30—23 by confession and baptism and seven by letter or statement.

J. D. D.

Incorporated.

It is well known to most of our people in Missouri that our mission work was not in any way incorporated, hence could not hold title to property of any kind. At the last state convention the recommendation was passed unanimously, asking that incorporation be secured. The whole matter, therefore, was placed in the hands of Brother Ralph F. Lozier, of Carrollton, one of the leading attorneys in the state, and by his superb management the "State Board of the Missouri Christian Missionary Society" has just received its articles of incorporation. It was not possible, or wise, to incorporate the society as such, but the incorporation of the state board serves every purpose.

We are certainly under the largest obligation to Brother Lozier for his effective efforts in this important matter, and all the more so, that he not only would not receive any remuneration for his services, but actually paid out of his own pocket all the costs in the case as his own personal contribution to state missions. We are sure the entire brotherhood is indebted to him for this generosity on his part.

This removes the last objection that has sometimes been offered against leaving our state mission work any property, especially real estate. We hope to find many brethren, if they cannot help otherwise, remembering the state work in their wills. We fully believe that our people in Missouri are just as loyal as those in any other state and, had the opportunity been presented, they would have followed the example their brethren in other states have set them in this important interest. The state work in Indiana, Ohio, Illinois and Kentucky especially has been made beneficiary from bequests and legacies. Remember the State Board of the Missouri Christian Missionary Society is an incorporated body and can receive and hold property in whatever form it is given.

T. A. ABBOTT.

Kansas City, Mo.

* *

Missouri Christian Lectureship.

In view of the fact that the Disciples' congress was to be the guest of the Missouri Disciples this year, it was decided at Fulton last spring that the Missouri lectureship should unite with the congress and have one great meeting, rather than to have two meetings with fewer in attendance.

It was decided that the lectureship should have an address on Monday evening preceding the opening of the congress and a business session on Tuesday morning from 8 till 10 o'clock. The lecture will be given by Prof. J. B. Jones, of Fulton. His subject is "The Codes of Moses and Hamurabi Compared."

Brethren, take note and all go to Columbia on Monday, March 25, and hear the lecture and attend the only business session of the lectureship this year on Tuesday morning.

J. J. MORGAN, chairman.

* *

Pray for the Offering.

I desire to send to the readers of the CHRISTIAN-EVANGELIST the heartfelt request that they will immediately join with a number of us in fervent prayer that the March offering for world-wide missions may be according to the will of God. We know that he desires not the death of any human beings but that all may be brought to repentance and life eternal. He desires also that his children shall have fellowship in making known his gospel to "every creature," "His saving health among all the nations." Our Lord taught us to say earnestly, humbly and sincerely in our closets: "Thy will be done on earth," and promised to reward us openly. "If we ask anything according to his will he heareth us" (1 Jno. 5:14).

I. J. SPENCER,

Lexington, Ky. Central Christian church.

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2. **The Primary Quarterly,** containing a preparation of the International Lessons for the Primary Department in the grades above the Beginner's. Price, single copy, 5 cents per quarter; five copies or more to one address, 2 cents per copy.

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WEEKLY.

1. **The Little Ones,** for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than five copies, 25 cents a copy per year—6 1-4 cents per quarter.

2. **The Young Evangelist,** for the pupils of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 32 cents per year—8 cents per quarter.

3. **The Round Table,** for the Boys and Girls who are a little too old for *The Young Evangelist,* and who have a taste for bright, entertaining stories and practical information. Price, single copy, one year, 50 cents; in clubs of ten or more, 36 cents—9 cents per quarter.

4. **Our Young Folks,** a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of ten or more, 50 cents—12½ cents per quarter.

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This will be the opportunity of a lifetime. Good company, the best of equipment, over one of the finest and best established routes to the west. A party especially delegated to explain and chaperon the company will be along. This will add much to the pleasure and profit of the trip. For full particulars address, Christian Publishing Company, 2710-14 Pine St., St. Louis, Mo.

◆ ◆

Thomas E. Bondurant.

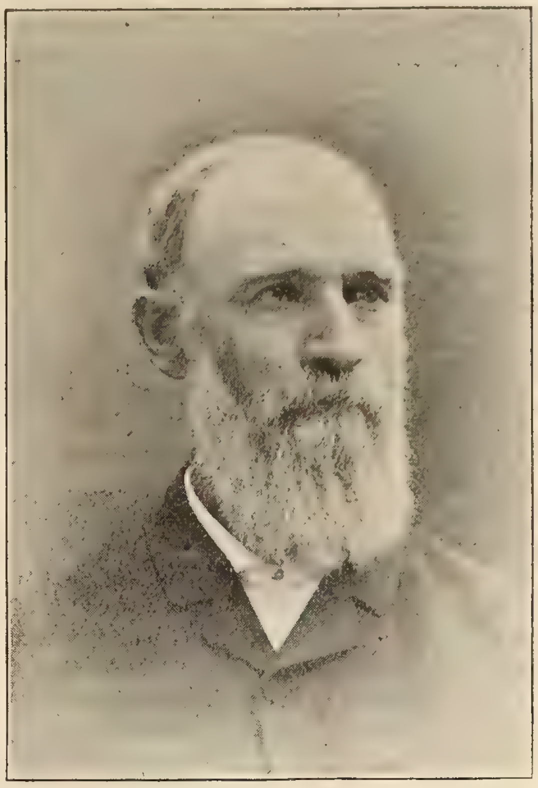
Among the pioneer settlers of Illinois were Mr. and Mrs. Joseph Bondurant, who came from northern Kentucky in 1828 and entered a tract of land six miles east of Mechanicsburg, Sangamon county. It was here that Thomas E. Bondurant was born Dec. 29, 1831. He was the fifth in a family of eleven children.

He came to Piatt county April 9, 1856, and settled on the 290 acre farm northwest of and near where the town of DeLand now is. He had entered this land two years before under the graduation act of Congress, at 50 cents an acre. Here he drove his stakes and prepared a home for himself and loved ones. Joseph Bondurant, the father, died in 1864. In 1871 Brother Bondurant's mother and sister came to make their home with him. This good mother passed to her eternal reward Oct. 15, 1892. Brother Bondurant laid out the town of De Land in 1872 and always felt and took an active interest in its welfare. In his young manhood he had a great desire for an education. But there were many hindrances in those days. However, in the fall of 1855, at the age of 24, he entered Eureka college as a student, and continued through the school year.

Upon his return to college the following session, he was taken sick, and was compelled to return home. Cares multipled upon him and he gradually fell into the line of work which he followed from that time on. He set a very high value on education, promoted the cause where and when he could, and always regretted that he did not have in early life the opportunities of education now so universally enjoyed. He became a member of the church of Christ when he was about twenty years of age, and for fifty three useful years he served the Master. Until a congregation could be organized near his home he placed his membership with the church at Farmer City which he regarded with affection, and often aided financially.

He was largely instrumental in the establishment and maintenance of the Christian church at DeLand, of which he was at death an honored and beloved member. For many years he served as elder, treasurer and clerk, and was always ready to bear any responsibility the brethren laid upon him.

There was a time when by night or by day, in cold or in heat, he could go anywhere that duty or business called him In every hour of the twenty-four he had times without number gone over these prairies. He could go through darkness and rain, ford swollen streams and overcome difficulties on every hand without fear or complaint. He could take long, tedious, rough rides to Albany, N. Y., and other cities in the east, to dispose of his stock, or go with corn to Bement when it was but ten cents per bushel, or ride a whole night to meet an appointment and keep his credit good. Much of his success in business was due to the confidence that people learned to have in his indomitable will to meet his promises.



But the time came when his physical powers began to fail. For a number of years it was only this same indomitable will power, his love of life and business, and the love and care he had in his home that kept him on his feet and in the arena of work and business. We may not dwell upon these later years of mingled pain and pleasure the brave struggle to overcome difficulties, to live on to serve God and help men. He loved life and work, and asked no furlough from service He did it all in much bodily weakness during these later years, but he did it in a kingly way, and when he fell his sceptre was in his hand.

Since the accident of falling, on the 27th of October last, he had been confined to his bed. His long-time lung trouble was the immediate cause of his death Thursday, January 12, will always be sacred in the hearts of those who gathered around his bedside upon that day. He talked with the family—which, in addition to his sister Mary, included Mr. and Mrs. Trenchard—and others present, taking them one by one. By his desire his sister Mary read to him the twenty-third Psalm, which he seemed greatly to enjoy. In these last words of parting he did not forget some who had been in his employ. He spoke to them collectively, telling them that while he would like to live with them longer, he was not afraid to die. He counseled them to always do right, and urged them to do what they could to preserve and carry forward the good cause of the Lord. He then kissed them all good-by.

On Monday, Jan. 16, at the close of the day, in his old home and in the presence of his loved ones, this courageous soul laid aside its mortal tenement and went away, as we believe, to the house and home not made with hands, eternal in the heavens.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CALIFORNIA.

Imperial.—Two more by confession and baptism. All departments of church work are looking up.—J. F. Sloan.

CANADA.

Winnipeg, Manitoba, Feb. 21.—Two baptisms since last report. Evening audiences steadily increasing in size till now our house is nearly filled sometimes.—Alex McMillan.

COLORADO.

Colorado Springs, Feb. 20.—Ten added yesterday morning. One hundred and thirty-three since our revival began.—Crayton S. Brooks.

DISTRICT OF COLUMBIA.

Washington, Feb. 20.—At the ministers' meeting to-day the following additions were reported: Whitney avenue (Walter F. Smith), 1 by statement; 15th street (J. E. Stuart), 7 by statement and 7 confessions; H street (J. Murray Taylor, pastor, and J. J. Taylor, evangelist), 9 by statement or letter and 5 confessions; Vermont avenue (F. D. Power), four baptisms; 34th street (Claude C. Jones), one baptism. Total, 34; 17 by letter or statement and 17 by confession and baptism. Meeting at H street continues.—Claude C. Jones, secretary.

FLORIDA.

Jacksonville, Feb. 18.—The union of eleven churches in this city, in evangelistic services under Munhall the evangelist, is resulting in many conversions—about six hundred having made a public profession of their faith in Christ to date. The Church street Christian church intended to have held a meeting this month with Bro. E. L. Frazier and H. H. Saunders as evangelist and singer, but the continuation of the Munhall meeting over six weeks, and to the 1st of March, has cut out our meeting for the present. We have not been able to have special meetings since the fire, owing to the limited seating capacity of our temporary building, and what development we have made has been made through regular services only. We had additions last Lord's day and will have others to-morrow. While we may differ in some matters with Munhall, he has been preaching some excellent sermons and the spiritual influence of the meeting has been of a high order. Prof. J. Lowe and wife have had the music in charge, and it has been excellent. The meetings continue two weeks longer.—T. H. Blenus.

ILLINOIS.

Pekin, Feb. 20.—Our meeting going well here; 23 additions to date, 20 being confessions. We have a splendid chorus assisted by pianist, organist and two cornet players. Our audiences are becoming larger all the time. J. A. Barnett, the pastor, is doing the preaching. I sing for C. A. Burton at Franklin, Ill., in March. Open for meetings after that.—Charles E. McVay, singing evangelist.

Mount Pulaski, Feb. 23.—In third week of meeting here with nine additions. The devil is strong, working through 11 saloons and as many gambling houses; but the Lord is blessing our efforts. This is the home of old Brother Robinson, one of our retired ministers, and his support is a great blessing to the church. Guy B. Williamson and wife are the singers.—D. A. Lindsey.

Neoga, Feb. 20.—Meeting here two weeks old; 28 added to date, 18 by baptism among this number. We have received one Lutheran, one Catholic, one Adventist, one Baptist, one M. E. preacher who has served as pastor and evangelist for 11 years. The town is stirred by the old gospel. Churches needing my services as minister or evangelist write me at Fithian, Ill.—W. H. Anderson.

Saunemin, Feb. 23.—We are now in the third week of an interesting meeting, the forces being led by Brothers De Voe and Shields, of Indiana. Sixteen confessions to date. Will continue over next Lord's day.—W. P. Carrithers.

Winchester, Feb. 21.—Closed at Terre Haute, Ind., with 273. Crowded here and go to large skating-rink Thursday night.—Allen Wilson.

Pleasant Plains, Feb. 25.—Just closed a meeting of 13 days with Percy T. Carnes, of Maroa, in charge. Russell E. Booker, of Scottville, conducted the singing. The meeting resulted in 11 baptisms.—J. H. Henderson.

Havana, Feb. 25.—We closed three weeks of special services Feb. 20. E. A. Gilliland, of Clinton, did the preaching, and his sermons greatly strengthened our cause in this city. The sickness of Brother Easton, who began as leader of song, and that of the pastor, which continued during the entire meeting, greatly hindered the work. Five were added as the immediate result.—Louis O. Lehman.

Danville, Feb. 25.—January 8-13 Marion Stevenson, of Chicago, delivered a series of Bible lectures in the Third church of Christ here. There were six additions, and the church was prepared for the meeting that followed. January 15 J. M. Elam, of Rensselaer, Mo., began the meeting and continued 29 days. There were 74 additions; 40 baptisms and 34 by letter and statement, eight of the latter were from the denominations, and five of the former.—S. S. Jones.

Galesburg.—The meeting was a signal success. The city is largely dominated by universalism, which seems to be about the most useless ism there is. Brother Brown has accomplished a great work there, especially considering the location of their church building. The meeting resulted in 51 added, and but for the stormy weather it might have reached 100. We go to Milwaukee, Wis., and will be open for engagements after that.—J. E. Powell and Mrs. J. E. Powell, evangelists.

Bloomington, Feb. 19.—The best meeting ever held at the Second Christian church has just closed its fifth week. J. H. Gilliland, the pastor, did the preaching, with H. H. Saunders, of Noblesville, Ind., as the leader of the singing during the earlier part of the meeting. The additions up to date are 97, of which more than half are adults. Brother Gilliland is unflagging in his zeal and energy, and the fact that all the seating room has been occupied nearly every night, despite the severe weather, attests his power to hold an audience. The congregation now numbers 550, is three years old, has a new church building costing $27,000, and is out of debt, an enthusiastic and undivided body. Meeting still continues. —E. C. F.

Washburn, Feb. 20.—Three added, 2 by immersion and one by statement. Feb. 19 was a great spiritual feast.—T. M. Burgess, clerk.

Lawrenceville, Feb. 20.—I closed a meeting with my church in Lawrenceville, Feb. 1, having spoken daily from Jan. 1. The visible results were 72 accessions to the church, the majority of whom were men and boys. These additions came from the ranks of the foremost social and business and financial and professional life of the community; and they contained the elements of strength for a vigorous church of themselves. Mr. J. E. Lemmons, a business man of the church, led a chorus of 35 voices, which stood faithfully by the interests of the meeting, and sang the people into the kingdom.—L. H. Stine.

VERY FEW PEOPLE

Are Free From Some Form of Indigestion.

Very few people are free from some form of indigestion, but scarcely two will have the same symptoms.

Some suffer most directly after eating, bloating from gas in stomach and bowels, others have heartburn or sour risings, still others have palpitation of heart, headaches, sleeplessness, pains in chest and under shoulder blades, some have extreme nervousness, as in nervous dyspepsia.

But whatever the symptoms may be, the cause in all cases of indigestion is the same, that is the stomach for some reason fails to properly and promptly digest what is eaten.

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One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment, which any one can perform for himself in the following manner: Cut a hard boiled egg into very small pieces, as it would be if masticated; place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body) and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle they will do to the egg or meat in the stomach and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic, pepsin, diastase and Golden Seal, which mingle with the food and digest it thoroughly, giving the over-worked stomach a chance to recuperate.

Dieting never cures Dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind because good digestion means good health in every organ.

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INDIANA.

Indianapolis.—The 17 days' meeting with M. V. Grisso at Michigantown, Ind., resulted in seven baptisms. On Feb. 25 we began with V. W. Blair at La Fontaine.—E. L. Frazier, H. H. Saunders.

Summitville, Feb. 20.—Two more at regular services yesterday—one from the Baptists and one reclaimed.—Chas. E. Underwood.

New Albany, Feb. 24.—S. M. Martin is now engaged with the Central church in a meeting that no doubt will surpass anything in

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THE COLUMBUS CARRIAGE AND HARNESS CO., Columbus, Ohio.

the history of the Christian church in this city. As many as 500 people have been turned away from a single service; 27 have been added thus far.—B. F. Cato.

Butler, Feb. 22.—Closed a meeting at Whitehouse, O., Sunday, Feb. 19, with 20 additions—three by letter, two by statement, two from the Methodists, one from the Baptists and 14 baptisms. A Christian Endeavor organized, also the completion of the church organization. A minister is wanted at once for half time; write J. J. Bruhelman (elder), Whitehouse, O.—D. F. Harris.

Huntington. — Twelve additions to the church Feb. 12 and 19 at the regular services, all by confession and obedience; 65 grown persons were received into the membership of the church on these two Sundays, making a total of 235 as the result of the Brooks brothers' meeting—165 baptisms. Our building is not adequate to our needs. Yesterday we turned away numbers of people; this means that we must have a new building.—Cephas Shelburne.

Matthews, Feb. 20.—We closed a few days ago at Oakford with the church much strengthened, a strong, influential board ordained, 11 confessions, 93 reclaimed, and the church now in fine condition for good work for the Master. We began here at Matthews with no congregation and no church. The Presbyterian brethren were kind to us and gave us their church for the meeting. We have preached each evening for 10 days, despite the cold weather. Night before last 36 came forward; yesterday morning, Lord's day, two more and last night one came forward. We will organize a good church here. Meetings will continue this week. We commence meetings at Medaryville, March 1, 1905, the Clarke family, evangelists.—Amos K. Clarke.

IOWA.

Cherokee, Feb. 20.—Had a great meeting yesterday. Three young ladies made the good confession. Church in fine shape. Will take the March offering.—S. R. Reynolds.

Davenport, Feb. 24.—We closed our meeting in this city last night; there were 38 additions by confession and baptism and eight otherwise. The congregation is not large, but a splendid class of people. The church is free from debt; it is a real pleasure to find such a church. Our meeting added much strength to the church. Under the wise management of their pastor, Bro. A. Martin, I am sure there is a bright future for this church. I expect to begin a meeting in Independence, Kansas, tonight.—H. A. Northcutt.

Humeston, Feb. 23.—H. C. Patterson has been with us in a meeting now in the third week. The church would not hold half the people so we are in the opera house and immense audiences nightly gather. Other churches have had no meetings since he began and the members all attend and are delighted. Brother Patterson holds his audiences for over an hour each night. He often speaks one and a half hours and not even the children become restless. Men whom no one else could reach hear him gladly. We have had a few confessions but he is preparing the harvest for someone to reap if we can't reap it now.—E. B. Cross, pastor.

Burlington, Feb. 21.—We closed our meeting here with 43 additions for three weeks. Percy Leach, of Iowa City, did the preaching. The church has been greatly strengthened by the work done. Carl R. Houghton, our own consecrated leader of song, had charge of the music. The last night of the meeting our church was packed to the doors, many stood up and others went away unable to get inside the building. Of the new members 35 were by confession and baptism, one by letter, six by statement and re-consecration and one from the M. E.'s. We are expecting many others in the regular services.—Arthur Long, pastor.

Iowa Falls, Feb. 23.—Our meeting of nearly six weeks' duration closed last night with a fellowship and social meeting for welcoming the new members. But a brief service was held and five responded to the invitation. There were 25 confessions, 11 from other religious bodies, and four by letter and statement: 40 in all. This was a great meeting, considering that we only had 40 active members; and considering that the meeting ran through the intense cold and great snowstorms of this region without missing a night. Chas. G. Stout, state evangelist, did us good service. A beautiful porcelain clock was presented to him as a token of regard. The subscription was started and is being pushed, to keep the writer full time, with good prospects of success. This will be a necessity to hold what we have gained. We acknowledge our obligations to our state board for the timely aid given us. Without this we could not possibly have undertaken this work. This meeting is only a slight indication of the splendid opportunity Iowa Falls presents to us as a people, to "take the land." We are well able to do it, so far as our plea is concerned. We hope in the summer to erect a tabernacle and continue this meeting, where we can have a place to hold the people.—C. C. Davis.

JAPAN.

Tokyo, Feb. 2.—I baptized 11 last month, including three who were prepared for baptism by Miss Wirick. Work is growing.—W. D. Cunningham.

KANSAS.

Cunningham, Feb. 21.—Our meeting here is progressing very finely for the weather. In 16 days 28 have been added. Double service last evening, a men's and a ladies' mass-meeting. Crowded houses at both places. Baptismal services yesterday afternoon.—C. C. Atwood, general evangelist, Nelson Gardner, singing evangelist.

Fall River, Feb. 20.—Meeting here goes nicely. Brother Butler is a fine worker, and greatly beloved. We have been disappointed in one meeting. Those desiring our services write us here. M. E.'s dismissed and attended our meeting Sunday evening.—Jas. S. Beem and wife, evangelists.

Downs, Feb. 16.—There were seven additions—three by primary obedience and four by letter—to the church here last month and two by confession and obedience so far this month, all at our regular services. J. T. H. Stewart, from Ohio, is holding a meeting for our brethren at Osborne. Brother Stewart baptized me 18 years ago at Hamilton. W. W. Blanchard is the efficient pastor at Stockton and the church is doing nicely under his labors.—J. N. Aldrich, pastor.

McCune, Feb. 24.—Thirteen additions today in a meeting conducted by David Lyon.

Salina, Feb. 23.—Two young men were baptized last Sunday, and one two weeks ago. —David H. Shields.

KENTUCKY.

Louisville, Feb. 20.—We are having a great wave of revival in Louisville just now. There were 44 additions to our churches in the city yesterday (Sunday), six at the church I minister to at Parkland—five confessions and one by letter. We feel there is a fine prospect before our people in the city.—G. W. Nutter.

MISSISSIPPI.

Aberdeen.—A recent meeting conducted by O. P. Spiegel closed betore the reaping time, but he and W. E. M. Hackleman, of Indianapolis, are to return there in July, and push the meeting to success.

MISSOURI.

Vandalia, Feb. 22.—Our pastor, Brother Harbord, is doing good work here. He and Brother G. W. Kitchen are in a protracted meeting with 48 additions to date.—Mrs. T. W. Hughlett, secretary.

Lamar, Feb. 21.—Two confessions last Sunday morning at our regular service; our church is in a healthy condition.—S. W. Crutcher.

St. Louis, Feb. 20.—Closed meeting at Alton, Ill., Feb. 17, with 50 additions. Organized with 65 members.—E. T. McFarland.

Canton, Feb. 25.—The revival services conducted by W. A. Morrison, of McPherson, are continuing with unabated interest, three accessions by baptism are the visible results so far. The weather has militated somewhat against the attendance. The meetings will continue through next week. The writer will fill Brother Morrison's pulpit at McPherson next Lord's day morning and evening. The M. W. A. purchased the Presbyterian church building at Galva and the L. A. S. of Canton bought the pews and installed them in the Christian church at Canton, which adds to the looks of the interior of the building as well as to the comfort of the members.—R. A. Adamson, pastor.

Queen City, Feb. 25.—Meeting closed last night. Three weeks, 35 added—30 confessions, five by statement. Church in good shape. J. E. Cresmer, the evangelist, has accepted a call to Manhattan, Kan.—P. M. Lind.

Carthage, Feb. 25.—Hugh McLellan, of Richmond, Kentucky, has just closed a meet-

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ing with us in which, despite the dreadful weather, there were sixty additions, of whom thirty-eight came by confession. Brother McLellan made an excellent impression upon the public. The congregation also was greatly strengthened.—J. T. McGARVEY.

Maplewood, Feb. 25.—Brother A. Munyon, state evangelist, aided the Christian church of Maplewood, St. Louis, in a three weeks' meeting. It was during the coldest weather ever experienced in this latitude during February and the audiences were consequently small. There were 10 confessions and five others added to our fellowship, making 15. The church was delighted with Brother Munyon's work and we shall long remember him as a most earnest and capable minister of the gospel of Christ —G. A. HOFFMANN.

Troy, Feb. 9.—I had one added at Louisiana the second Lord's day in January. Preached at Old Monroe at 7:30 P. M. where Brother Gary recently organized a small church and raised $1,000 towards a new house.—E. J. LAMPTON.

NEBRASKA.

Clay Center, Feb. 21 —We are in a good meeting here with 16 additions to date. Still there's more to follow.—SIMPSON ELY, Joplin, Missouri.

Hastings, Feb 20.—Evangelist B. B. Burton opened a meeting here a week ago. From the first our church was not large enough to accommodate the crowds. The Methodist church board generously and of their own free will offered us their church, saying we could have the use of it and preach what we pleased. We have accepted their kind offer and begin to-night in their building. We are looking forward to a great meeting.—LUCILE MAY PARK, singing evangelist.

NEW YORK.

North Tonawanda, Feb. 25 —Meeting here is three weeks old to-day; 68 added; nine yesterday; will close to-morrow.—H. H. MONINGER.

OHIO.

Van Wert, Feb. 20.—One by obedience Jan. 19, one by letter from the M. E.'s Feb. 12, and one by baptism Feb. 16, one confession Feb. 19.—N. E. STEVENS.

Akron.—The meeting at the First church of Christ here, in which the minister, J. G. Slayter, was assisted by I. J. Spencer, of Lexington, Ky., closed with 46 additions, nearly all of whom united by confession and baptism. The weather was remarkably cold and led Mr. Slayter to say he wanted the next protracted meeting in the milder month of October. Still the attendance and interest were remarkably good. The interest increased daily, and although the streets were particularly icy on the last night of the meeting, the auditorium was not large enough to hold the people. If the meeting could have continued five or six weeks, it would no doubt have added many more to the saved. There are in almost every city in which the people are familiar with the gospel, many who could be moved to obedience to Christ only by an unusual religious awakening.

Bowling Green.—On Feb. 8 I commenced a meeting with the church here, which Bro. Clyde Darsie serves. We were greeted with a full house the first night, and at the close of the week we found it necessary to go to the opera house. This we filled and turned some from the door. We at times turned hundreds from the door. At the end of the second week we had the whole town aroused; people would fill the house long before the service. At the end of three weeks 90 had come forward, and 86 were received into the church. At a reception tendered the new members, five others came forward and were received into the church, making a total of 91 as a result of three weeks' meeting. I want to say that the victory was won by perfect harmony and united effort of pastor, people, singing evangelist, and evangelist. I want to make special mention of our singing evangelist, Raynard of Hiram college. He purposes to do this kind of work; he is a clean, competent singer and personal worker.—J. O. SHELBURNE, Cleveland, Ohio.

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Newark, Feb. 25.—Meeting three weeks old and 56 additions. Grant W. Speer, of Hicksville, is doing the preaching. The singing is conducted by home forces. We expect a great day Sunday.—H. NEWTON MILLER.

Columbus.—Eight additions at regular services this year at the 4th Avenue church. E. J Meacham, of Wilmington, O., is assisting the pastor in revival services.—S. H. FARRER.

OKLAHOMA.

Newkirk, Feb. 23.—Fine audience last Sunday. Baptized four. There were also two accessions by letter.—F. D. WHARTON, pastor.

OREGON.

Dallas, Feb. 22.—Three confessions and two added to the church by letter last Lord's day.—G. L. LOBDELL.

The Dalles, Feb. 16.—Meeting 10 days old, 19 additions.—T. S. HANDSAKER AND WIFE, evangelists.

La Grande, Feb. 20.—Meeting six days old with 19 confessions, three otherwise; of these 21 came yesterday.—J. V. COOMBS, evangelist; O. H. KING, pastor.

TEXAS.

Weatherford.—With the assistance of Evangelist Richard S. Martin, we have struggled against the angry elements in an endeavor to hold a series of meetings. Each afternoon and evening we have continued until the balmy sunshine has given us great audiences. Fourteen have been baptized, and many others are seriously contemplating the great stand for Christ and primitive Christianity. The Christian spirit among the denominations is highly commendable. Some of the ministers have attended and participated in nearly every service. Friday evening after the sermon, Brother Martin asked four ministers to state briefly "how a person could be saved," and they responded promptly with practically the same conditions. The future of the Central church is unmistakably bright. Dr. Martin will deliver his lecture, "America: Its Dangers, Delusions and Delights," before a great union mass meeting at the court house Sunday afternoon.—ERNEST MOBLEY.

WASHINGTON.

Walla Walla, Feb. 20.—Three additions by confession this week.—MORTON GREGORY.

Elma, Feb. 22.—One from the Baptists. All lines working nicely. Expect to be in a meeting soon.—J. W. RATCLIFFE.

Waverly, Feb. 13 —The revival services which are in progress at this place, are meeting with marked success. The people of Waverly and vicinity have seemingly sat entranced under the gospel teachings, and without deference to rain, snow or cold weather each night the house is filled, often to overflowing. Morton H. Wood, of Spokane, is conducting the services. The number of additions reached the hundred mark last night, and interest is still at its height. Many young men are doing active work in our short prayer services which are held at different homes by the young people each evening before services. Plans are definitely laid for a new church building, and we are anxiously desiring a pastor.—LILLA COBB clerk.

WISCONSIN.

Ladysmith, Feb 23.—We began a meeting here Feb. 14 with G. W. Wise of Rochester, Minn., doing the preaching. There have been nine confessions to date and the prospects are good for a large ingathering.—H. F. BARSTOW.

Changes.

Walter B. Reed, Washington, Pa., to 601 Jones Ave., Morgantown, W. Va.
S. F. Rogers, Remington, to Boswell, Ind.
C. C. Wisher, Milton to Bellflower, Ill.
Philip Evans, Murphysboro to Princeton, Ill.
Morton H. Wood, Nezperce, Ida., to 11 West 2nd St., Spokane, Wash.
W. S. Cash, Bowling Green, Mo., to Cleveland, Minn.
J. B. Askew to Yosemite Building, Stockton, Cal.

* *

A FORTUNE IN EGGS.

I get so many letters from my old home about preserving eggs, that I will answer them through your paper. I started 1888 with $36, bought eggs at 8 to 10 cents in summer, preserved them, and sold in winter at from 25 to 30 cents a dozen. I preserved eggs 12 years and made $30,000. My niece started in 1894, with $10, which she reinvested each year, with the profits and now she has $16,346, all made from $10, reinvested for eight years. You can buy eggs very cheap now and sell them from 25 to 30 cents; figure the profits yourself. To preserve them costs a cent a dozen. I can't answer letters as I travel, but any person can get desired information by addressing the PEOPLE'S SUPPLY CO., No. 9 Moore Block, New Concord, Ohio; they started me. This is a good business for city and country. C. GREEN.

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People's Forum.

A Free Baptist Reader.

I should have acknowledged the kindness that has permitted me to enjoy the reading of the CHRISTIAN-EVANGELIST, before this, but have been too busy. I wish to say I have enjoyed your paper very much, and am very glad of the opportunity it has given me, together with the Christian Standard, of learning more about your people. I have read your paper with deep interest both because of the views expressed by the paper, and also on account of the discussion relative to the matter of union between our denomination and your people. May the Lord's will be done in all things, and glory come to his great name. I shall always have an interest in your people from henceforth that I never have had. G. L. LOWELL,

Pastor Free Baptist church.

Northwood Ridge, N. H.

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Kind of Evangelists Needed.

I feel the time has arrived for a great evangelistic move all along the line. The field is ripe as never before for the harvest. We need men not money for this gospel; faith evangelists and not commercial evangelists. Our great evangelists to-day are men of faith. The CHRISTIAN-EVANGELIST stands in the front rank, and we should do more to give it an audience. To me it is not so much a voice as a still small voice, a spirit, an inspiration. I always feel broader, stronger, more hopeful and loving after I have read it.

May its light rays ever shine to dispel the darkness of the mind and heat rays ever fall to soften and warm the heart, that its chemical rays may fill many lives with the rainbow of Christian hope. M. F. REDLIEN.

Excelsior Springs, Mo

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

RELIGION AND THE HIGHER LIFE. TALKS TO STUDENTS, by William Rainey Harper, Pres. University of Chicago. (The University of Chicago Press, 1904. Price $1.00 net.)

We are glad that Dr. Harper has seen proper to gather up and publish these talks to his students. They present him in a light which will be new to many people who have gathered their impressions of him from newspaper criticisms. These lectures to young people present him as deeply concerned for the religious welfare of the young, wise in counsel as to the problems which confront them, giving supreme place to Christianity as a molding force in character, and to Bible study as the best means of forming the religious life. We should be glad if our space permitted to quote extensively from the book to show the author's reverent spirit, and the high estimate he places upon the word of God, and the emphasis which he gives to Bible study.

We believe it due to the colleges, however, to give the author's answer to the question, "Does college education lead men into infidelity?" Answering the question negatively, he adds: "If we mean to define infidelity as a general distrust of the existence of a divine being, a downright denial of immortality and of the truth of the gospel, and a refusal to bring one's life under the teaching of Jesus, I maintain that infidelity so far from increasing is rapidly decreasing. A comparison of the religious condition of the older colleges to-day with that of the same institutions fifty years ago will show indubitably that there is in them to-day a far more sturdy belief in the fundamentals of the Christian religion. Further than this, there is to be found to-day religious interest in our colleges which is absolutely unparalelled. It is not only that Young Men's and Young Women's Christian Associations are more prosperous and more influential than ever before, but the colleges themselves are awakening to their responsibility for the religious life of their students Everywhere we see the establishment of chairs for biblical instruction; the formation of Bible departments; the institution of preacherships especially adapted to the needs of the college mind; the outgoing of the earnest life of the students in college settlements; great conventions of college men and women under the direction of religious leaders."

We should regard any class of young people as highly favored in being permitted to hear such lectures, and we trust that in the form in which they are now presented they may have a wide reading among young people and teachers of the young. Personally, we thank Dr. Harper for giving us these lectures in their present form, and we have no hesitation in commending them to our readers as sane, healthful, and helpful; mentally and spiritually invigorating, and likely to induce greater attention to Bible study, and to the cultivation of the religious spirit.

[Since the foregoing notice was written we have learned with profound regret of Dr. Harper's serious illness and of the improbability of his recovery. This fact lends additional interest to this volume.—EDITOR.]

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It is the ripest thought and matured conviction of a veteran whose ministry as a preacher and writer among the churches of Christ has been conspicuous. It bears the unmistakable marks of wide reading, earnest thinking and catholic sympathies.—CHRISTIAN STANDARD.

It has been quite a help to me. It abounds in good suggestions and new applications.—WM. ROSS LLOYD.

It is a book of wide compass, depicting the spiritual history of man from his origin to his final destiny.—J. W. MCGARVEY.

It is the greatest book ever published by our brotherhood. At every reading it has had fresh charm for me. . . Send for it now! Now!! Not by and by, and you will thank me for ten years to come.—JAS. SMALL.

Dr. Moore is the most picturesque figure of this present religious reformation, one of its profoundest theologians and most charming writers. Of all his numerous and valuable contributions to church literature this is his masterpiece.—GEO. L. SNIVELY.

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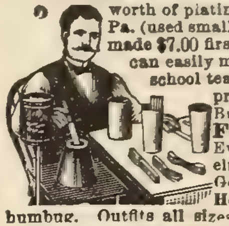

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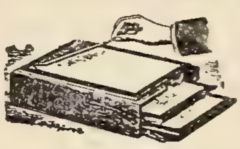

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Sunday-School.

March 12, 1905.

THE SLAVERY OF SIN.—John 8:31-40.

Memory Verses, 31, 32.

Golden Text.—Whosoever committeth sin is the servant of sin.—John 8:34.

While he was in Jerusalem at this Feast of Tabernacles, Jesus uttered some remarkable discourses. This feast was a time of great rejoicing over the mercies of Jehovah to Israel, a time of exultation over the special glories of the chosen people and of the celebration of the liberation of Israel. Jesus chose this time, when the nation was prone to be more than usually well satisfied with itself, to proclaim sentiments in striking contrast to this attitude.

They were celebrating the journey through the wilderness to Canaan, in the course of which they were miraculously given food and drink. Jesus cries: "If any man thirst, let him come unto me and drink" (7:37). They were remembering the days when the pillar of cloud and fire was the light of their path and the oriflamme leading them into a larger and freer life. Jesus said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (8:12). Into the midst of a feast in honor of national freedom—as fervent and patriotic as a Fourth of July celebration—he came with a virtual declaration that they were still in bondage and could become free only by knowing the truth (8:32) and by being liberated by the Son (8:36).

Thus did Jesus strike at the barren conceit of freedom which was cherished by the Jews of his time and by the sinners of every time. In truth, mere freedom from external control is the smallest part of liberty. The Jews did not even have that, though they boasted of it. "We are Abraham's seed and were never in bondage to any man." How about the Egyptian bondage then? and the Babylonian captivity? and the conquest by Alexander? and the cruel oppression by the Syrians? and the strong arm of the Romans?

But Jesus did not make this easy answer to their boast. It would only have angered them and would have drawn the argument away from the point which he wanted to reach. "Every one that committeth sin is the slave of sin." That was the main point. That was their real bondage. The yoke of Rome was as nothing compared with this.

The lesson teaches three points about freedom:

1. Knowledge is necessary to freedom. "Ye shall know the truth and the truth shall make you free." Ignorance is slavery. Everything which a man needs to know and does not know is a shackle to him. In nature, we are in bondage to the unknown. Every new discovery breaks off one of our chains. Ignorance is the soil in which superstition flourishes, and superstition is slavery. Ignorance of moral and spiritual truth shuts man in the dungeon of the merely material. The knowledge of God's truth gives wings to the soul and opens the door of the cage.

2. Righteousness is necessary to freedom. "Whosoever committeth sin is the slave of sin." No chain upon the limbs is half so tight a shackle as the paralysis within the limbs which checks all movement before it is even attempted. Sin paralyzes.

3. Freedom must come through Christ. "If the Son shall make you free, you shall be free indeed. Because he is the great Teacher who can give us the most necessary truths, and because he is the great enemy of sin who can free us from its creeping paralysis.

Midweek Prayer-Meeting.

March 8, 1905.

A STUDY OF ACTS II.

(Read Entire Chapter.)

This chapter holds a pivotal place in the unfolding of the divine plan. It marks the completion of God's self-revelation to men in that it records the coming of the Holy Spirit to enter into a new relation with humanity. Here we have a record of the first discourse preached under the new dispensation—the dispensation of the Spirit. The chief speaker on this occasion was the apostle Peter, to whom had been committed by our Lord, the keys of the Kingdom of Heaven, and whose prerogative it was to announce authoritatively the conditions of remission of sins, and of church membership in the Christian dispensation.

The preparation. It should be noted that the ten days which had elapsed between the ascension of our Lord and the descent of the Spirit had been spent by his disciples who were gathered at Jerusalem, in a prayer meeting (Acts 2:1-14). Note also that the day of Pentecost, that is, the fiftieth day after the Passover, in Jewish history, and now the fiftieth day after the crucifixion of Christ, who was our Passover, found them "all together in one place" (Acts 2:1). If we would receive the Spirit to-day, we should prepare ourselves for such reception.

The coming of the Holy Spirit. Notice the extraordinary phenomena associated with his coming, such as "the sound of the rushing of a mighty wind" and the parted tongues "like as of fire," but do not confuse these with the Spirit himself, with whom "they were all filled" (Acts 2:4), "and began to speak with other tongues, as the Spirit gave them utterance."

Opinion of the men on the street. The noise soon attracted a great crowd of people, who were confounded by what they saw and heard, and the only explanation they could offer was that these people were "filled with new wine" (v. 13); in other words that they were drunk. That there was exhilaration is evident, and these men of the street attributed it to wine.

Peter's explanation. No, Peter said, this is not drunkenness, but it is the fulfilment of the old prophecy recorded from Joel (Read prophecy) (Acts 2:17, 18). It is the Holy Spirit, not wine.

Preaching Jesus. Peter then presents Jesus of Nazareth as the Christ of God, who being crucified and buried, had risen from the dead, had ascended to the right hand of God, and had sent forth this which they saw and heard. He appealed to his audience for the truth of the signs and wonders which he did right in their midst, and he charged them with having crucified the Lord of glory.

Effect of sermon. "They were pricked in their hearts, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" These were the very men who had known Christ in the flesh, and had been instrumental in his crucifixion. Convinced now of his divine character and mission through the facts stated by Peter, which they could not deny, they realized their undone condition, and asked what they should do.

The way of salvation. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Faith had already been produced by the Holy Spirit through the preaching of Peter, and they were exhorted to repentance and baptism, and were promised the gift of the Holy Spirit. This was not the way of salvation for the Jews alone, but for all people of all time. "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:39).

Obedience. Three thousand souls obeyed the Lord in baptism and continued steadfastly in the apostles' teaching (Acts 2:41, 42).

How the church prospered. (Read verses 43-47.) Religious awe and enthusiasm, unity, sharing their goods, steadfastness in worship, joy in Christian service, enjoying favor with the people, and daily additions—these were the characteristics of the first church of Christ ever planted on this earth—a good example to follow.

Prayer. Our Father in heaven, we thank thee for the gift of thy Son and for the gift of thy Holy Spirit, who came on Pentecost to give us a further revelation of Christ, and to convict men of sin, of righteousness and of judgment. We thank thee that the Holy Spirit came to abide in the church forever, and that we may claim and enjoy his gracious influence to-day in carrying forward thy work in ourselves, and in the world. Help us to return to the simplicity and purity and power of this gospel, and of this first church, that the world may be converted, and Thy name glorified, through Jesus Christ, our Lord. Amen.

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Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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Christian Endeavor.

By H. A. Denton.

March 12, 1905.

CHRIST THE GREAT PHYSICIAN.—Luke 4:16-19; 5:27:32; 1 Pet. 2-24.

For the Leader.

Jesus is many things to us. He has done for us what no one else could have done. He gave himself a ransom for us. He died for our sins according to the scriptures. The influence of his teaching, and of his life as an embodiment of what he taught, has done more to make the modern world what it should be than the total of all other influences. We are the gainers by this. He draws men more than all the world's great teachers. There is something about that superb life that holds us as if by spell. He did things for the poor of his day. He showed them the true light of life. But one part of his earthly ministry has held a charm for the modern world as well as for the day in which he lived: he was a physician. He healed men. He did this as no one else had ever done. He was the Great Physician.

For the Members.

1. Jesus announced his program from the reading stand of the synagogue of his home town. He announced it upon the day when as a Jew he had been accustomed to enter the place of devotions and Bible study. The greatness of Jesus in all other respects is coupled with the most wonderful living any one had been able to accomplish. If we desire to be great in any one particular, not to speak of many particulars, may we not get a clue to its secret in this holy living?

2. In that program of Jesus, as Drummond styles it, healing in body and spirit is almost the whole of his efforts. He fulfilled an outline that had been dictated by one sick of sin and suffering under the yoke of a wicked world. But if there is the unity of one great work in his plan, so is there unity of one great agency, qualification, power—the Spirit of the Lord. That same Spirit was to come upon his disciples before they were to start upon their mission to the ends of the earth. May we not be far better followers of Jesus if the same Spirit is upon us?

3. He was to heal the broken-hearted. Ah, how sweet is that gospel that proclaims healing to the hearts that sin has broken. There is so much suffering of heart in the world to-day, and no more than of old, that one would despair were it not for the promises and power of the Great Healer of hearts. We may come to him with the worst cases. In fleshly healing we say it is a good time to come early to the physician. He can more easily and more surely heal then. Even under these circumstances it is a question sometimes whether the art of healing is not guesswork. But not so with our Great Physician. We can come to him broken in heart and spirit and ruined, so far as the world can see, and he will heal us.

4. The greatest art of healing, from the standpoint of the people afflicted in his day, was that of restoring sight. There were so many blind in and around Jerusalem. There are to-day in all these oriental countries. Both sin and ignorance were and are at the bottom of this affliction in most instances. How they flocked the way of the Savior, for they had heard of his power. Was he able to heal them? Had any one the great power credited to Jesus? Could it be so? At any rate they were going to give him a trial. They never came in vain. He healed them. One said, "One thing I know, that whereas I was blind, I now see." Jesus was the Great Physician who could heal the blindness of the natural eye.

5. But was that the worst blindness of the day of Jesus? And was his restoring of physical sight the greatest restoring of sight possible to him? Not by any means. The worst blindness of Jesus' time, and the saddest affliction of that land, was blindness to the worth of his character and life. It was that kind of blindness that led them on to his crucifixion. Blindness to the truth. Blindness which comes from a bad heart. That was the worst blindness in Jesus' day. He healed many from it. He undertakes, through his apostles, to heal all the blindness of heart in the world. Has he healed me? If I have asked him. If I have sought him out in the lone watches of prayer, he has healed me. He alone is able to heal this wicked heart.

Quiet Hour Thought.

Oh, Lord, help me to know if I am poor and blind, and heal me from my infirmities.

DAILY READINGS.

M.	A paralytic.	Luke 5:18-26.
T.	By word of mouth.	Luke 7:2-10.
W.	An afflicted child.	Luke 9:38-42.
T.	On the Sabbath day.	Luke 13:10-13.
F.	A blind man.	Luke 18:35-43.
S.	A healed people.	Rev. 21:1-5.
S.	Christ, the Great Physician.	Luke 4:16-19; 5:27-32; 1 Pet. 2:24.

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MARRIAGES.

RICKABAUGH — McMILLEN.—At the residence of R. J. Smith, Wooster, O., Feb. 16, 1905, by W. L. Neal, the bride's pastor, Francis L. Rickabaugh, of Blachleyville, and Mina A. McMillen, of Wooster. Mina was one of our best Bible-school teachers.

TUSSING—BANHOF.—At the parsonage, by W. L. Neal, Feb. 15, 1905, Elmer D. Tussing, of West Liberty, O., and Clara A. Banhof, of Orrville, Ohio.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

AYLSWORTH.

The double funeral of Ira H. Aylsworth, aged 60 years, and Clyde Aylesworth, aged 33 years, occurred Sunday, Feb. 5, 1905, from their beautiful home in Wooster, O. Both died of pneumonia. Clyde came home to care for his father, who was seriously ill, and died Jan. 31. Clyde was taken sick Jan. 20 and died Feb. 2. Both were honored and well-to-do farmers. The wife, mother and one son, with the sons' wives, one granddaughter and a host of relatives and friends, mourn their loss. Sister Aylsworth's bereavement is very great. Only last April she was called to give up their son Paul, and now husband and son. We extend our heartfelt sympathy.

W. L. NEAL.

COE.

Died at Atlantic, Feb. 13, 1905, little Evangeline Coe, an only babe. May the God of all grace help our dear brother and sister in this great sorrow.

W. B. CREWDSON.

HOYT.

Stephen A. Hoyt was born in Saugerties, N. Y., July 27, '34. He came to Eureka, Ill., in '58. In '61 he enlisted in the army under Capt. O. A. Burgess. He fought in the battles of Fort Donelson and Pittsburg Landing, being wounded in the latter. He served as second sergeant in the signal corps and as clerk in provost marshal general's office. At the end of three years he returned to Eureka and on Oct. 3, '65, was married to Miss Rutilia Gillum, who survives to mourn her great loss after near 40 years of most devoted companionship. He obeyed the gospel about 38 years ago. Although isolated most of the time from any congregation, yet he took our papers, kept well informed about all our great enterprises, all of which felt the blessing of his benevolent spirit. For many years he was a valuable and helpful trustee of Eureka college and contributed to its treasury. He died Feb. 11, '05, of heart failure, induced by grippe. His memory is precious and his works follow him.

Eureka, Ill. J. G. WAGGONER.

LESLIE.

James Leslie, one of the oldest, as well as one of the most faithful, members of the Christian church, died at his home in Cincinnati, O., Feb. 8. Born in Edinburgh in 1819, he came to New York with his parents in 1834 and completed his apprenticeship in the gold beaters' trade. Starting a manufacturing branch of his trade in Cincinnati, he subsequently withdrew and entered Bethany college. Later he returned to Cincinnati, which was his home until his death. He helped in the progress of dental science and was the first to discover the adaptability for the purposes of the profession of the cohesion of gold. His work was crowned with medals and honors. He took a prominent part in economic and political movements, but never held any office other than that of president of the Ohio Mechanics' institute – for he was devoted to young men and boys – and elder of the Christian church. It was in 1839 that he joined this and he never missed attendance upon its services when it was possible for him to be present. He had been feeble ever since his return from the St. Louis convention. He made a great effort and attended the new year's service at the Central Christian church. But the pneumonia had told on his strength and later congestion of the lungs carried him off. He was twice married and leaves one daughter, Lillie, a grandson and three nieces. His second wife was one of those who organized the C. W. B. M. Brother Leslie was a man of God, who lived on the mountain heights and could bring spiritual refreshment to those who had not got out of the valleys. His life should be an incentive to the men who have to take up his work. Full of faith, inspirational in his optimism, devoted in his attachment to the good, right and truth, he was one whom the church can ill afford to spare from her work.

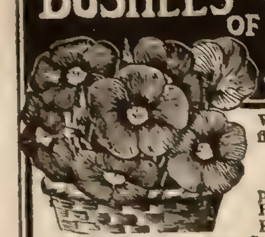
P. M.

McFARLAND.

Elder Martin McFarland was born in Loydsville, Belmont county, O., June 14, 1854, and died Feb. 6, 1905. He was married Nov. 21, 1873, to Miss Mary C. Sallee, near Independence, Mo. Of this union eight children were born, seven of whom, together with his wife, survive him. At the age of 15 years he gave his heart to the Savior. When only 16 he entered the profession of teaching in the public schools. Two years later he aspired to the ministry and for several years he combined preaching and school teaching. Later he devoted his time exclusively to the ministry of the word and held pastorates in many of our best churches in Missouri and Kansas, Rockport, Me., Savannah, Oreg., Barnard, Mo., Medicine Lodge and Columbus, Kan. He was pastor of the Second church in St. Louis at the time of his death. He was an evangelistic pastor, holding meetings for his own and other congregations. It was his joy to organize new congregations in the schoolhouse near his congregation. Never a Lord's day did he miss preaching three sermons. During his labors more than 1,200 souls were brought into the kingdom of God's dear Son. He was held in high esteem, both in and out of the church, in the communities where he labored. The sympathy of a large circle of friends is extended to the family in their sorrow.

P. M.

BUSHELS OF FLOWERS



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SMOCK.

Mrs. Smock, wife of Ed. Smock, at Maud, Mo., died Jan. 15, 1905, a victim of typhoid fever. She was among the best of mothers, exerting a most positive Christian influence in the home, where there were six sons and one daughter. She was a most valuable member of the Maud church. She was born Jan. 31, 1855. The funeral sermon was preached by the pastor, J. B. Weldon, at Spencer chapel, Jan. 16.

H. D. WILLIAMS.

STEAD.

Mary A. Boston was born June 4, 1830. She became a Christian in 1846 and married Bro. David Stead in 1851. Of this union five sons were born, three, with her husband, surviving to mourn, with a large circle of friends, her death, which occurred Jan. 27, 1905. Brother Stead will be lonely now, but soon the happy reunion will take place.

Litchfield, Ill. W. H. GRONER.

❀ ❀

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Family Circle

Theological Battle of the Poets.

A REJOINDER TO "RATHER BE A BAPTIST," IN BAPTIST ADVANCE; AND "ANSWER," BY T. R. BURNETT, IN BURNETT'S BUDGET.

I'd like to be a Baptist true,
And—tho' I'd oft backslide,
I'm sure I'd not forever fall,
With Jesus as my guide.

I'd like to be a Methodist,
And—into heaven glide;
My freewill choosing this for me,
With Jesus as my guide.

I'd be a Presbyterian
(John Calvin by my side),
Nor could a single babe be damned,
With Jesus as my guide.

I could Episcopalian be,
Perhaps with trust and pride;
What could prevent me "feel the power,"
With Jesus as my guide?

I'd just as soon be "Campbellite"
(This name they can't abide);
I could not speak unchristianly,
With Jesus as my guide.

I'd ever be a Catholic
(Please do not me deride);
I'd live that life religiously,
With Jesus as my guide.

I think I find in God's own Book,
All creeds—the good and tried,
Which land a soul in heaven at last,
If Jesus be the guide.

The water question is the bane,
How it shall be applied;
I pray you, churches, cease this war,
Take Jesus as your guide!

Now, each great church is orthodox,
In this world—old and wide—
Which fights for God, and not for self,
With Jesus as its guide.

For water does not save the soul,
Howe'er it be applied;
Man worketh out his own life's plan;
God saves, if Jesus guide.

—*Harmonizer.*

[The only trouble about the theology of this poem is that it assumes that Jesus would "guide" anybody into being a "Baptist," "Methodist," "Campbellite," etc,, or anything else except a follower of Himself. No doubt there are many of Christ's people wearing these names and accepting these traditions, but it is hardly allowable to say that Christ *guides* them into these opposing doctrines. "Is Christ divided?"—EDITOR.]

❖

LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XXII.

ANOTHER WINTER.

"The Poplar Square Heresy" continued to claim the attention of the religious press and the "orthodox clergy"—especially that of the ——— church in Providence. But Mr. Baxendale remained a fixture in the estimation of the public, while marvelous prosperity attended his work.

He continued to be "the most popular and yet the most unpopular preacher in Providence."

He treated his critics courteously and kindly, whenever he met them, but did not take formal notice of their criticisms—he was never known to reply to anything that was said or written against him, not even the inferred reports that involved his Christian character.

He permitted the Lyceum Bureau to make only a few engagements for popular lectures, and gave almost his undivided attention to the church. The audiences steadily increased until the capacity of the house was taxed at every service—frequently scores and hundreds were turned away. All of the preaching services were evangelistic. No matter what the subject, it held out a message to the unconverted, and each sermon was concluded with an invitation. Accessions to the church were constant—many of them from other churches in the city. Neither the church nor its pastors solicited the members of other communions. Nevertheless, some of the most influential people of the various denominations studied the "new doctrine" and embraced it.

Mr. Baxendale and the gospel he preached were kept before the public in a special way by Major Burns, who established "The Poplar Square Pulpit" and made himself responsible for its expenses. The little paper, published every Thursday, contained the sermon of the previous Sunday, announcements for the next week, and such other news as pertained to the local work. A copy was mailed, free of charge, to each member of the church, and thousands were distributed throughout the city. They were regularly and systematically placed in the hotels, barber shops and other public places. And, occasionally, when the sermon was especially conducive to thought upon doctrinal themes, boys were paid to put the paper under doors and distribute it upon the streets. The Major's name, in bold type as publisher, gave "The Poplar Square Pulpit" a prestige that would have been a boon to any local sheet.

"If the Major would only lend his name and give his money to a worthy cause, he could accomplish a wonderful amount of good," is a sample of the references made to him and his paper by Mr. Baxendale's opponents.

During the winter, both "Grandfather" Peterson and Ralph Cunningham passed away.

"Grandfather" Peterson's funeral was another great occasion. For years he had led a retired, quiet life and was considered extremely childish; yet, in his day, he had been a substantial business man of the city and a conspicuous member of the Poplar Square church. Although the service was held on Thursday, the church was filled. Many of the oldest business houses were closed for the hour, while the heads of numerous firms, that did not "close doors," stole away long enough to pay the tribute of respect they felt for the worthy citizen whose honored career had come to an end.

Standing before the large, intelligent audience, Mr. Baxendale delivered a short sermon on "An Eloquent Old Age." He referred to his own fifteen years' association with the deceased, and was, at times, so affected that tears trickled over his cheeks. At the close of the service, several who had never before heard the Poplar Square pastor said that if a heretic could preach like that, they did not think heresy could be such a bad thing, after all!

Ralph's was a secluded funeral at the palatial Cunningham residence. Only the family and relatives were present. Warren Williams offered to take the "unimportant funeral" off his hands, but Mr. Baxendale insisted that he should conduct it. Upon entering the bereaved home, a strange solemnity took possession of the preacher. He began reading, in the fifteenth chapter of First Corinthians, with a trembling voice. Those of the company who knew him well were surprised, for never before had they seen him the least embarrassed. And when, before the lesson was finished, he broke completely down and cried like a child—unable to go further with the service—their astonishment was complete. Fortunately, Warren Williams, who, while calling in the neighborhood, had dropped in, took charge and concluded the service.

Returning from the cemetery he said to his companion in the carriage: "Lloyd, what was the matter with you to-day? I never knew or heard of your going to pieces before."

Mr. Baxendale again gave vent to his feelings and, applying his handkerchief to his eyes, sobbed piteously until they were nearly at their destination. Then, regaining control of himself, he said: "I cannot give the explanation, Warren. And, hoping you will not think me rude or insane, I want to request that this matter be kept perfectly quiet, and also that you will never speak of it to me again."

Mr. Baxendale and Alma met often, but neither suspected the heart yearnings of the other. And, as is usually the case when love is misunderstood, each tried to affect a distant air in the other's presence. In his soberest moments, Mr. Baxendale rebuked himself for thinking of Alma so much.

"Why should a young lady of her wealth and prospects tie herself down to the prosy existence of a preacher's wife? Then, why should I be wondering if she could love me?" he would ask himself.

Alma, likewise, had her alternate seasons of sentiment and self-rebuke. Looking at her pastor from the pew and listening to his manly sermons, she sometimes permitted her thoughts to dip their wings in the deep well of her affections and then to soar in the delightful heavens of reciprocated love.

But when he shook hands with her hastily, gave her an indifferent word, or—as was frequently the case—passed her in the aisle without even recognizing her existence, she would return home, reproaching herself for having entertained such foolish visions.

"He does not love anyone—he is too busy. And if he were so inclined, I would be the last girl in the church he would think of. Why should I keep thinking of him in this way? I must stop it."

Thus she repeatedly chided herself. But Alma was no more successful in commanding her feelings than was her preacher lover.

Time and again, when alone with her, in her home, for a few minutes—he was always her father's guest—Mr. Baxendale endeavored to say something that would lead up to the one theme of his heart, when with or thinking of her, but the words always refused to be uttered. This eloquent man—always ready and at his ease in conversation and before vast audiences—was powerless, yea speechless, when the desire to tell the woman he loved what was in his heart commanded him to speak!

Sometimes, too, he would write a letter, telling her of his love—once he asked her in a matter-of-fact way to become his wife—but each missive met the fate of the one he had written in Burlington. Had the waste-basket told the maid who cared for Mr. Baxendale's rooms about the love with which it had been intrusted, Madam Rumor might have embarrassed both the preacher and his church. But, fortunately, it maintained a loyal silence.

(TO BE CONTINUED.)

Four Anecdotes

From "A Yankee on the Yangtze," Whose Author, Wm. Edgar Geil, crossed China from Shanghai to Burma under the Special Protection of the Imperial Government. A Review of this interesting Book will appear in the Christian-Evangelist.

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THE EMPEROR AND THE MANDARIN.

During the Taiping rebellion there lived at Nanking a man who, occupying an official position, had to do with the purchase of arms and ammunition for the forces defending the Manchu dynasty. He purchased wooden arms and a lot of ammunition absolutely worthless and pocketed most of the nimble funds allowed for the purchase. His treasonable rascality became known at the Court, and high officials were despatched from Peking to remove his head and carve him up. Being a man of great wealth, he sent the approaching representatives of the emperor valuable presents, and later on received the functionaries into his own residence, elegantly and lavishly entertained them, and made such an equitable division of his wealth that the would-be executioners were diverted from their purpose. But an emperor's edict cannot be openly trifled with, so a very shrewd scheme was laid and hatched. On a certain day the executioners with their attendants gathered together with a great fuss. The streets were lined with troops, and it was given out that the offender had been beheaded. To prove the fact, the defaulting warrior was carried out in a large wooden coffin, and with befitting ceremony removed to the country, there to await the decision of the geomancers as to a propitious site for burial. The man is still living in Nanking, enjoying the funds contributed by the emperor for the purpose of bona fide cannon.

By the Gate of the Yamen of the "Mother and Father" of the People of Luchow. From "A Yankee on the Yangtze."

THE POSSIBILITIES OF BAMBOO.

On the crowded streets of this bustling emporium of Szechuen, one sees many things made of bamboo. Indeed, in this province a man can sit in a bamboo house under a bamboo roof, on a bamboo chair at a bamboo table, with his feet resting on a bamboo footstool, with a bamboo hat on his head and bamboo sandals on his feet. He can at the same time hold in one hand a bamboo bowl, in the other bamboo chop-sticks, and eat bamboo sprouts. When through with his meal, which has been cooked over a bamboo fire, the table may be washed with a bamboo cloth, and he can fan himself with a bamboo fan and take a siesta on a bamboo bed, lying on a bamboo mat with his head resting on a bamboo pillow. On rising he could smoke his bamboo pipe, and, taking a bamboo pen, write a letter on bamboo paper, or carry his articles in bamboo baskets suspended from a bamboo pole, with a bamboo umbrella over his head. He might then walk over a bamboo suspension bridge and drink water out of a bamboo ladle. The bamboo ingenuity and persistency have produced (bamboo) joint results which exhibit the potentialities and possibilities of the Chinese people.

THE CHINAMAN'S WORLD OF UNREALITIES.

It has been said that the Chinese are unimaginative, materialistic and matter-of-fact, that they live in a narrow, circumscribed sphere. But the fact is that the Chinese live in a world of unrealities. They worship demons whom they have never seen. Innumerable religious institutions for the sole purpose of locating devils are established all over China. The religious devotee spends time and money in attempts to rid himself of the influence of the demon world. He is haunted by spirits who follow him in his office, in his carriage or his palanquin, into the privacy of his home, and even behind the curtains of his unfeathered bed. There are good spirits also, besides the spirits of his ancestors, whom he worships more often and perhaps more sincerely than high heaven. You cannot call a Chinese a spiritual man nor a demonized man, but he lives in constant dread of the spirits of the upper and nether world. The country which possesses the largest coal deposits in the world has never mined coal for fear of disturbing the Great Dragon who is supposed to govern the air and the earth. "Shall we drive shafts into his back," they ask, "when it is sure to arouse him from his slumber, and the serrated hills around us will be immediately transformed into fierce dragon beasts?"

CHINESE EXAMINATIONS.

One marvel in Nanking, in every respect the greatest—the Examination Hall. The tiers of cells into which the students pass for the real work of the great examination, are built of brick in single rows and roofed in with tiles, each stall measuring in front forty-four inches deep, thirty-seven inches wide and five feet eight inches high. In the rear wall of each is a small niche where the occupant places his candle. In one row of these diminutive study-rooms I found ninety-six of these, and in another row more than one hundred. There must, then, be accommodation here for at least fifteen thousand students, and I can readily believe the official who gave this large number as the estimate. It sometimes happens that even these are inadequate.

RHEUMATISM

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There are many very remarkable features connected with these celebrated Examinations or Literary Competitions. One of the most extraordinary is the difference in the ages of the students. I was told of one boy who took his middle, or M. A., degree at eleven years of age, but he had a very short life. Old men of seventy and even eighty years of age who have perchance tried many years and failed, still come up, hoping to gain the tablet and the flag, that their families may enjoy the exalted honor.

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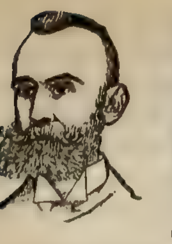
Russia and Japan as Educators.

Remarkable contrasts between the attention devoted to education in Japan and in Russia are shown by Mr. George Kennan in his letters now appearing in The Outlook. Under the caption, "Which is the Civilized Power?" Mr. Kennan, among other important facts bearing on the comparative morality and enlightenment of the two countries, gives the comparative educational statistics of the two powers. The official figures, he says, show that "Russia has at school only 4,484,595 pupils, or about 25 per cent of her children of school age, while Japan has under instruction 5,351,502 pupils, or 92 per cent of her children of school age. Russia, with a yearly national revenue of about $1,000,000,000 spends for primary education something less than $12,000,000, or 8 cents per capita of her whole population; while Japan, with only one-eighth of Russia's revenue, spends for the same purpose nearly $16,000,000, or 34 cents per capita of her whole population. Russia's military expenditure bears to her primary school expenditure the ratio of nearly 18 to 1, while Japan's disbursements for military pur-



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The Editor of the Christian-Evangelist knows of his personal knowledge a number of persons who were severely afflicted with rectal troubles whom Dr. Smith has cured. He is personally acquainted with the Doctor, and has no hesitation in commending any sufferer thus afflicted to him.

poses bear to her primary school expenditure the ratio of less than 4 to 1." Mr. Kennan also notes the great thirst for reading in the Japanese cities. In Tokyo, for instance, "there is a bookstore on almost every block, not only in the parts of the city inhabited by the higher social classes, but in the quarters and districts tenanted almost exclusively by poor shopkeepers, artisans, and day laborers." The English language is taught Japanese students in the higher primary schools. These facts explain why there is such a demand for high-class American works in Japan, and why the Funk & Wagnalls Company is continually making large shipments of the Standard Dictionary and its abridgments to that country, while these same works have practically no sale in the unhappy domain of the Czar.

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How the Senator Turned Out the Colonel.

Van Buren returned from New York on the legislative express, which carried few passengers who had not a pass. By chance an Albany merchant, Van Buren's old friend Colonel G. Humphrey Ring, took seat No. 17 in the senatorial parlor-car, and settled himself to enjoy the river view when the train should reach the Hudson. State Senator Brown had been watching the man who goes around to hammer the car wheels and see that they are sound, and heard him remark to the assistant depot-master that one of the wheels on this particular car was cracked and that another car would have to be substituted. Going on into the car, Senator Brown walked up and down the aisle examining the numbers on the seats. Stopping at seat No. 17, he turned to Colonel Ring and said:

"Pardon me, sir, but I am Senator Brown, and that is my accustomed seat. I should be glad to furnish you with another seat. Porter, show the gentleman another seat."

Colonel Ring fumed.

"Why should I give you my seat? What presumption! I might say, what impudence!"

Senator Brown calmly turned to the porter.

"Johnson, tell the gentleman who I am."

"That's Senatah Brown, sah. The senatah always comes up on this train."

"Find him another seat then. Here is a Wagner ticket for my chair, and I'll give it up to nobody."

"I regret exceedingly, sir," placidly continued Senator Brown, "the manner in which you choose to take my polite request. I made it not on my personal behalf, but in the interest of the people of the Empire state. I am accustomed to occupy seat No. 17, and, basking in the afternoon sunshine, to view the Palisades, the Catskills, and the noble Hudson. A few hours so spent fill me with a serene tranquillity, and enable me to approach my legislative duties in a proper spirit, which redounds solely to the benefit of the people of the state, whose servant and representative I am. I regret the necessity to take other measures. Conductor, this gentleman has a ticket for seat No. 17, car Pocahontas, and insists on it. Kindly have this car taken off and some other car substituted on which this gentleman's ticket to seat No. 17 will not be good. Provide him, however, with equally good accommodations."

Turning to the other passengers, almost all of whom knew him personally, Senator Brown went on: "It is with regret, gentlemen, that I see you put to this inconvenience, but the good of the people is the supreme law. You can say it in Latin, if you prefer. I am going upstairs to see my friend Chauncey and have the change made."

Senator Brown went out on the platform to watch the fun. Colonel Ring was storming, and passengers who knew Senator Brown were wondering what would happen next, when the assistant depot-master came in, and shouted: "All out. This car is not going."

"Why isn't it going?" screeched Colonel Ring. "Do you allow this gang of impudent politicians to run this road? I am a stockholder, and my firm and my father before me. I'll bring this to the attention of the directors and the president and the stockholders. This is an outrage!"

The innocent assistant depot-master, who knew Colonel Ring, was astonished. "Why, colonel, you don't want to ride in a car with a cracked wheel, it's dangerous. Our car-tester just found a crack. Another parlor car will be put on at once, and this one will be sent to Mott Haven for a new wheel."

"That's your way of letting yourself out of it. You don't appease me. I don't blame you. I suppose you do what you're told. But I'll see whether this road is run by this gang of pass-riding politicians or by the stockholders and the public."

The crowd filed out of the car and onto the platform, all but two assemblymen who knew what a practical joker Senator Brown was and kept their seats, thinking it was all a bluff. They were carried up to the Mott Haven yards by a switching-engine. Another parlor-car was put on. Senator Brown solemnly stalked in while all the other passengers stood until he took seat No. 17. The train started.

"Porter, bring a case of champagne," said the senator. "My dear Colonel Ring, I trust you will join us."

From "John Van Buren, Politician," published by Harper & Brothers.

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Self-Supporting Students.

Statistics just compiled at the University of Missouri show that fully fifty per cent of the students are dependent upon their own resources, and twenty-five per cent are now working daily to pay their own expenses.

Blanks containing this question: "Are you dependent upon your own resources?" were sent to all of the 1,876 students of the university. Of the 853 who have reported to date, 435 answer in the affirmative. 127 are only partly dependent upon their own resources but 308 are entirely self-dependent. 240 are actually working daily while attending the University in order to make money necessary to pay for their books and board. One is manager of athletics; two, book agents; one, driver of a bread wagon; one, a barber; three, book keepers; seven, canvassers; 22, clerks; six, paper carriers; four, commissaries; one, a carpenter; one, a dishwasher, and seven, electricians. 14 make both ends meet by arising at four o'clock to build the fire in furnaces. Four make gardens and clean yards. Two do work on the state farm. Four are musicians. 28 are doing housework; 12 are janitors; two, librarians; eight, laundry agents; one a leather worker, and one a boarding-house keeper. Two are milking cows at the state farm; 12 make mechanical drawings, and 16 are engaged in various kinds of newspaper work. Four do odd jobs; seven, printing; four, pressing clothes; three, photographic work; two, painting; seven, stenographic work; four, surveying; 23, teaching, and one, cabinet work. One clerks in the post-office; two do chores for their board; seven are waiters; one is cook for a club, and two do literary work for magazines.

With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE FIRST NIGHT ENDS.

It was about two in the morning when the Woodney family at last composed themselves for sleep. The dog was gone, the weather was delightful, and there was no reason, so far as they knew, why they couldn't sleep, if so disposed, until noon. However, the excitement arising from moving to a new town was not to be quieted by an effort of the will. At four o'clock Mr. and Mrs. Woodney were still awake.

"Benjamin," said his wife in a low voice, that they might not disturb Mace and her grandmother in the parlor, "didn't Mr. Tumbleton say he had arranged his children alphabetically?"

"Yes, my dear. The oldest is A, or Adam. The next born was designated B; then came C, D, and so forth. It seems a convenient method, though it must be confusing if you want to take them backwards."

There was a pause, then Mrs. Woodney murmured, "And didn't he say the baby is named Y?"

"Yes; Y is its name."

There was another pause; then Mrs. Woodney remarked, "There must be a great many children!"

"It is certainly a long distance," said Mr. Woodney, "from A to Y. Let us try to sleep, my dear, and not think of it, for my mind is rather—is rather appalled by the thought."

Half an hour later everybody was sleeping profoundly. At five o'clock a pale, undeveloped dawn was trying to peep through the bedspreads which had been hung athwart the windows. Five minutes past five, there was a knock at the front door. "Oh!" sighed Mr. Woodney, emerging from the bliss of absolute repose. The knocking continued.

Mace called from the parlor in a cross and drowsy tone, "I suppose that is Bob Enderthorpe coming to read law." Mr. Tumbleton felt his way to the front door and asked through the keyhole, "Is there something we can do for you?"

"Mr. Woodney," came a strange voice, "my name is Wren. Tumbleton told me you want to put up a porch, and I've come to see if I can't supply you with the lumber. In fact, I'm the only lumber-dealer in these parts. I'd like to furnish you estimates, and I've come early before my store opens. I keep the store, here. I'm the post-master, too. And the undertaker, sir."

"I'm pleased to meet you," said Mr. Woodney, "and regret that the door must prevent us from viewing each other face to face. We're not up, here. We were tormented last night till nearly two by the vexations incident to coming to a new town. I am obliged to ask you to wait until a later hour, though I'm very sorry if I inconvenience you."

"Oh, that's all right," said Mr. Wren. "I supposed everybody was up; it's after five o'clock. Well, good day to you then, for the present."

"Good-morning," said Mr. Woodney, "and I'm sorry you've had this trouble on my account."

He went back to bed, and settled himself luxuriously for another installment of his tranquil dreams. "Don't let's say a word," he whispered, "let us do nothing to break the charm. Ah, this is comfort!" He went to sleep. The Woodney clock was not one which strikes the half hours. However, just at half past five, a knocking on the front door marked the time.

"I will go this time," groaned Mrs. Woodney. "It's light enough, now, for me to see."

"No, allow me," returned her husband. "I know the way there so well, I could make it on a run." He went to the door. "Is there something we can do for you?"

"Grandmother," whispered Mace, "don't you think papa is the best man that ever lived?"

A strange voice from outside answered Mr. Woodney: "I'd like to sell you ice, sir. My name is Hoogan. I've come to get your trade. I've got the only icehouse in these parts, and I'll guarantee every lump, Mr. Woodney."

"I will be pleased to meet you later in the day, Mr. Hoogan. We were up late last night, and are trying to snatch a little slumber. I am sorry to have to ask you to come again—or I can come to see you."

"Just as you please," returned the other. "I want your trade, and I hope you want my ice. The season is late, but my house is still well stocked. Now I'll explain how I get my ice. I take my wagon and my men—them wagons and horses that moved you from the depot are mine—and I go about five mile from here—"

At this point Mrs. Woodney, who feared her husband would catch cold standing unclad, stole from bed and brought him his garments in her arms, her bare feet making no sound.

"Yes?" said Mr. Woodney, trying to show interest as he drew on his socks.

"And I get my ice in a broad open place where they ain't no trees to mix up their leaves with the water. There's a branch right here behind my place. You say, why not get ice from it, being so handy? Well, it *would* save the expense of the hauling and the hire of so many men. But the ice wouldn't be so pure. You ask, why? Now, it's this way, Mr. Woodney."

"It is certainly commendable in you," remarked Mr. Woodney as he fumbled at his fastenings, "to seek only the pure and the good. That is a splendid lesson, whether in ice or morals."

"It's this way, I say; that branch is half filled up with debreeze when winter comes. Morals, you say? Well, I'm careful of them, too. I don't allow any man to hang around my place after he's drunk."

"I should think not!" cried Mr. Woodney, stealthily drawing on one shoe.

"They ain't no saloon run more modest and quiet than mine on the corner," pursued Mr. Hoogan, "and I'll take it proud to have you give me a call whenever you feel a little dry, or if but for a friendly chat. A man is welcome at my saloon whether he buys a drop or not. I try to make everybody feel at home. But I'll not keep you there any longer, Mr. Woodney. Good day to you till I see you again."

"The saloon-keeper!" exclaimed Mrs. Woodney, after they heard Mr. Hoogan depart. "To think of your catching cold for a person like that!"

"Now, he has a very agreeable manner," said Mr. Woodney. "I can't think he is altogether bad. Who knows but that I may exert a good influence upon him, and possibly persuade him to close his saloon? Let us make another trial—I'll keep on my clothes. I feel so sleepy, I know it will be no effort to row my bark back to dreamland."

There was a knock at the front door. Mr. Woodney snatched up his coat, collar and tie and went to the door, finishing dressing as he did so. "Is there something we can do for you this morning?" he called. "The family is not up, yet, but we will be ready for callers as soon as possible."

"Is that Mr. Woodney?" asked a lady's voice.

"Madam, it is," said the other clapping his hat on his head to hide his tousled hair, and opening the door. "Do not let me keep you standing. Walk in and as soon as Mrs. Woodney—"

"I am Polly Day," said the lady hastily. "We are three single ladies—sisters—who live next door, and I've come to ask all of you to eat breakfast at our house. We know how inconvenient it is to find what you want on first moving to a strange place. It will be ready in an hour, or whenever you wish." The breakfast in fact was at that moment smoking hot on the table, and Miss Polly had supposed the Woodneys would surely be ready to sit down to it, for it was after six o'clock. But she saw at once that the breakfast already prepared was not smoking for the Woodneys.

"Miss Polly," said the other, who had the idea that the lady was about twenty, and therefore addressed her more familiarly than he would, had he known she was fifty, "I am blind, as you observe, yet I can see you quite clearly, for I have had angel-visits in my sleep. We will come and add our gratitude to the happiness you feel in such a kind act of hospitality."

"It will certainly be happiness to us," said Miss Polly with a bright smile which nobody saw.

"Yes," said Mr. Woodney; "do you know, I would quite envy you, if it were not that I am myself so happy to accept your offer. I will get my little flock aroused." Miss Polly departed, and there was an excited stir in the Woodney household. A knock came on the door.

"Nobody cares, now," exclaimed Mace, "if the whole town comes!" Mr Woodney found Mr. Tumbleton waiting. "I thought you might need me to unpack and fix things," said Mr. Tumbleton. "And I wanted to know what I must do with your dog."

"*My* dog?" cried Mr. Woodney.

"Yes, sir. Yore wife said she'd pay five dollars for him, so that was a trade, wasn't it? Now, we can keep the dog till you get friends with him, but we'll have to feed him, and if you don't want him here—"

"Oh, no, indeed!" cried Mr. Woodney. "Are you sure my wife said she'd pay for him?"

"You ask her, and see! Now, Mr. Woodney, I'll tell you. I'll board that dog for you reasonable till you're ready to take him. We can't feed him for nothing, for we're pore folks. But we don't ast no more than his victuals and necessary expenses."

"What expenses, for instance, Mr. Tumbleton?"

"Well, he's eat up alive with fleas, for one thing and he's got to be sheared and oiled—it's been put off too long now. Sometimes he acts like he was going mad, and my wife, she thinks maybe he is. But I tell her if she had all them fleas on *her*

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and that long thick hair for 'em to crouch an' hide in, she'd act curious, herself."

"I suppose I might dispose of him," mused Mr. Woodney. "St. Bernards are valuable, aren't they?"

"They ain't a man in this county that wouldn't jump to buy Pup from you," said Mr. Tumbleton. "Now I say they ain't a man. They might be a few. But any farmer that don't keep sheep would be tickled to death to pay five dollars for Pup."

"I wish you'd find one of these farmers."

"All right. And I'll board him for you in the meantime. Now don't you think twenty-five cents a month is mighty little to ask for his keep?"

"It is reasonable," sighed Mr. Woodney, "yes, as little as you could ask, no doubt. But we have very few cents to spend on dogs."

"Then you just pay the five dollars down," said Mr. Tumbleton in the voice of accommodation, "and you needn't pay the quarter till the end of each month."

Mrs. Woodney who, from the next room, had overheard this conversation, but who had been prevented from making her appearance by an incomplete toilette, now entered the scene. "Mr. Tumbleton," she said quietly, "I did not agree to take your dog at *any* price. You offered her for five dollars. I said we'd try her as a watch-dog, and maybe buy her. We do not like her as a watchdog, and we cannot buy her."

"Maybe I misunderstood you," said Mr. Tumbleton, perfectly composed. "I thought you said you'd buy him sight or unseen. Very well, then. Now what can I do here, this morning?"

(TO BE CONTINUED.)

* *

Polly's Patriotism.

Polly was a middle-aged parrot whose early days had been spent in the green forests of Yucatan in Central America. I had long tried to teach Polly to speak, and had taught her to say a few short sentences, writes a youthful subscriber to St. Nicholas. About eight weeks before Washington's birthday, I tried to teach Polly to say, "Hurrah for George Washington." But she would not repeat it after me. Then I thought it might be too long to say it all at once—that she probably could not remember it all, so I tried to teach her to say it word for word. But no; she wouldn't say a word of it.

Yet she listened attentively when I repeated it. Then I got disgusted and gave it up until a week or so before the day; then I tried to make her say it, but she would not listen to me now. So when the morning came I went out to Polly. She said "Hello." I answered, "Hello, Poll; can't you say "Hurrah for George Washington' for me?" Then she became furious and flew to the other side of her cage and would not look at me, so I finished feeding her. I went to my room and got my firecrackers, went outside and was shooting my fireworks away when mother called me to come in for luncheon. After luncheon I had to stay in the yard, so I went and got Polly and hung her up on the veranda, when along the street comes the street band playing "Star-Spangled Banner."

Then all of a sudden Polly becomes restless and cries as loud as she can, "Hurrah for George Washington!"

* *

A Quarrel.

There is a knowing little proverb
From the sunny land of Spain,
But in Northland, as in Southland,
Is its meaning clear and plain.
Lock it up within your heart,
Neither lose nor lend it:
"Two it takes to make a quarrel,
One can always end it."

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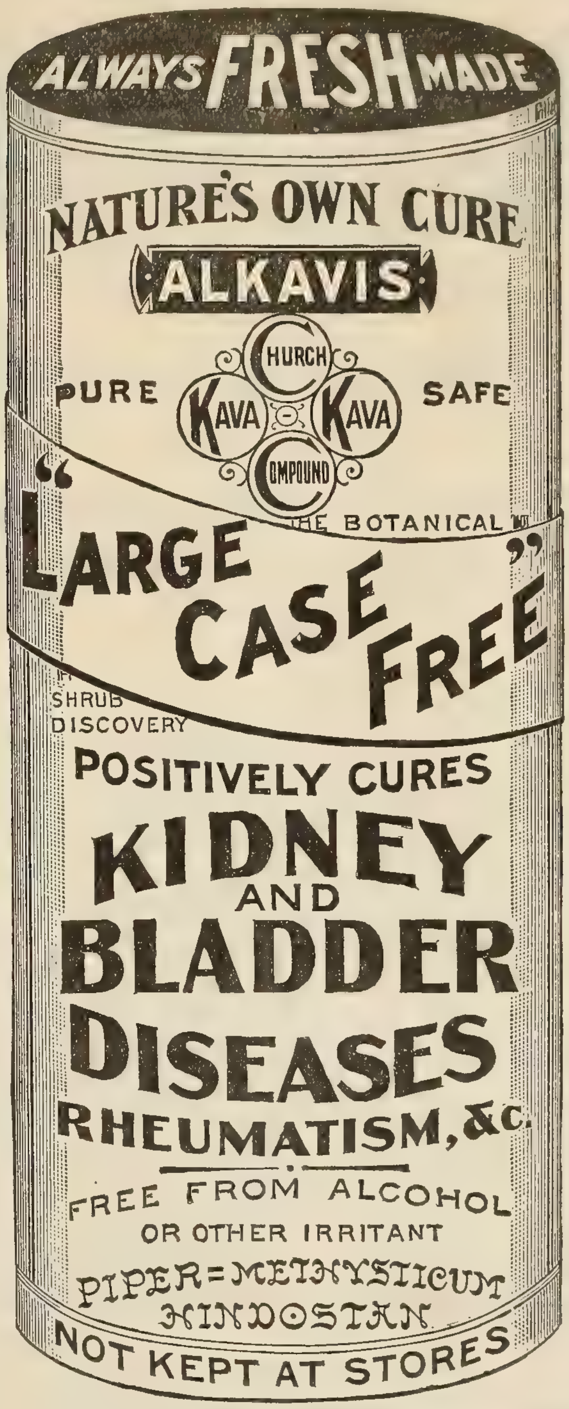

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A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 10. March 9, 1905. $1.50 A Year

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For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLII. March 9, 1905 No. 10

Current Events.

The Inauguration.

The inauguration season has come and gone. Mr. Roosevelt has succeeded himself, and Mr. Fairbanks has occupied the vacant vice presidency. There were the usual formalities and festivities, the usual throng of visitors from all parts of the country, many of them in quest of office, the usual parade of civic and military organizations reviewed by the President, the usual gorgeous decorations and the usual inaugural ball in the evening. The latter feature has always seemed to us one that might be dispensed with without any material detriment to the dignity of the inaugural ceremonies. It is distasteful to a large number of persons who are sincerely interested in keeping the government's public celebrations free from any ground of criticism, and it has no logical or necessary relation to the occasion in honor of which it is given. People of good society and good morals do not ordinarily patronize public balls which are open to anyone who has the price of an admission ticket, and that is the case with regard to the inaugural ball. Anyone can go who can pay five dollars for a ticket. This policy may be democratic, but it has no other merit. The unusual feature of this inauguration was that the weather was mild and springlike. Inauguration day is generally a fruitful source of pneumonia and other ills resulting from exposure, insomuch that it has been seriously suggested to change the date to a less habitually inclement season than early March, perhaps the day of Washington's first inauguration, April 30.

⁂

The Question of Mileage.

Judge Swayne, of Florida, who was impeached before the United States Senate on twelve charges, has been acquitted by that body. The separate votes on the several charges showed a maximum of 35 and a minimum of 13 in favor of conviction, but on each vote there was a majority for acquittal. It is about as hard to get a conviction in an impeachment case before the Senate as it is to amend the Constitution of the United States. One of the charges against Judge Swayne was that he had drawn the maximum allowance for traveling expenses, $10 a day, when his expenses were actually less than that. This was one of the items in the bill of impeachment passed by the House of Representatives. And that reminds us of the attempted congressional mileage grab. It is the custom for members of Congress to receive mileage at the rate of twenty cents a mile for the journey each way between their homes and the capital. Between the last special session of Congress and the regular session there was no interval. One closed at noon and the other opened at noon of the same day. The President utilized what he called a "constructive recess" for the purpose of making some recess appointments, but the Supreme Court has since held that in such a case there is no recess. Yet the House of Representatives voted an appropriation of $190,000 for mileage allowance to pay for the trips which the members of Congress would have made to their homes and back if there had been a real recess between the sessions, but which as a matter of fact not one of them did make. Fortunately, the Senate killed the appropriation. But it leaves the House in the unhappy situation of having voted to impeach a federal judge for drawing travel allowance in excess of his actual traveling expenses, and within a few weeks voting to allow its own members $190,000 to pay the expense of journeys which none of them even had a chance to make.

⁂

A Protestant Cathedral.

Protestantism does not readily lend itself to cathedrals, but when any particular branch of Protestantism happens to be established as a state church it sometimes finds use for a cathedral. Most of the Protestant cathedrals are inheritances from Catholicism, but the established Lutheran church of Germany has a new one in Berlin. For fourteen years it has been in process of erection, under the fostering care of Emperor William, though it was planned by his predecessor. It is an immence structure in the somewhat heavy style that is characteristic of Berlin, and with a dome of about the same proportions as St. Paul's in London. The building was dedicated on Monday of last week in the presence of an immense concourse, including representatives from other countries and other churches. The ceremony is described as a brilliant spectacle, almost as full of color and picturesqueness as a high solemnity in St. Peter's. The Emperor wishes this to be considered as not alone a building for one church or sect, but as a cathedral, rather as *the* cathedral, for all Protestantism. Incidentally it is suggested that the Emperor shall be recognized, informally, of course, as the protector of Protestantism throughout the world. Personally, we see no objection to allowing him to protect Protestantism as often and as much as opportunity permits, so long as he does not ask a monopoly of that function. But it is scarcely probable, even with the new cathedral, that he will be able to teach the Protestant world to look to Berlin as its home and center, as the Catholic world looks to Rome.

⁂

For a Sea-Level Canal.

The first definite plans for the Panama canal are embodied in a report which has just been submitted to the canal commission by the engineering committee of that body. The striking thing about this report is the recommendation that locks be entirely eliminated, except tidal locks, and that the whole canal be constructed at sea-level. The committee estimates that the total cost according to this plan will be $230,000,000 and, although a canal with locks and a maximum height of sixty feet above sea-level, could be built for $178,000,000, the committee believes that the former plan will be well worth the difference of $52,000,000, as it will be possible in that case not only to accommodate a much larger volume of traffic, but also to enlarge the canal at any time to provide for a large increase of traffic or for larger vessels than are now in use or even in contemplation. It is estimated that the canal can be finished in ten or twelve years.

⁂

Business and Charity.

We do not believe in doing business on uncharitable principles, but there are some respects in which charity and business ought to be kept apart. The New York City Board of Education is trying to get a law passed which will enable it to discharge all women teachers who marry. The question has come up in other cities with varying result. The affirmative of the proposition is usually backed up by two arguments: First, that married women ought to be engaged in home duties and have no time to teach school; second, that the places ought to be given to those who have no other means of support, as married women are supposed to have. The first of these statements is true as a general proposition, subject to numerous exceptions, but it is also true that a married woman cannot be compelled to perform her domestic duties by ruling her out of the schools. The second argument is based on the vicious theory that positions as teachers are to be distributed as gratuities to the deserving poor. The truth is that teaching is expert work and there is only one sensible rule to apply in filling the positions, viz.—get the persons who can do the work best. The teachers' pay-roll is no charity list. No qualifications ought to be required of teachers except such as have to do directly with efficiency, and upon that one point all attention ought to be centered.

◆

Papacy and Democracy.

It is reported from Rome that Pope Pius is losing the democratic ways which marked his demeanor in the early months of his pontificate. We don't blame him. The fact is, it is inherently absurd for a pope to have democratic manners. Why should he? How can he? To have democratic ways is to live among men as one of them and in a manner which suggests that all men are, at least in some respects, approximately equal. But to be a pope is to be the spiritual and ecclesiastical autocrat over millions, to be God's official representative, to speak with the authority of infallibility. These functions do not go well with democratic ways, and we have no liking for a high priest who gives rein to his private preferences to the extent of living and acting like an ordinary man. If we are going to have a *pontifex maximus*, let him act like a real *pontifex* and not belie his office by any superficial appearance of democracy. Of course it may seem to some a trifle absurd for any man, even a pope, to claim to be so holy that no other person, not even his most distinguished guests, can be permitted to sit at the same table with him, and that he cannot have an informal talk with his associates after dinner without going to the throne-room and sitting on his throne. But if there is any absurdity about it, it is not in these details, but in the theory which lies back of it all. And so long as the theory is maintained, let us have the etiquette to match.

◆

Striking at the Trusts.

One of the most hopeful signs of the past six months is the awakening condition of the American mind to the evils of the big trust system. Many an American had become persuaded that the amalgamation of certain businesses meant greater efficiency in operation, better wages to employes, and less cost to the public. All but the first has proved a delusion. The smoker, for instance, pays the same price for his cigars and gets much worse quality, and in most places he is forced to take it. We instance the tobacco trust, because it is one that affects a very large number of men. We all know, despite the protests of the packers and the report of Mr. Garfield, that if the Beef Trust is not making huge profits, its manipulators have lost all their cunning. For they have made huge fortunes and the price of meat is as high in America, where it is produced, as it is in England, where there is little production; and at the same time the raisers and feeders of beef find there is little or no profit in their occupation when one small set of men fix the price of purchase, which is out of all proportion to the price of the dressed beef which the packers charge when they have handled it. The legislature of the state of Kansas, which has attracted the earnest attention of the whole civilized world for its efforts to bring into subjection the octopus known as the Standard Oil, has passed resolutions strongly condemning Commissioner Garfield's report, which seems to us to have been made within a compass of time altogether too limited to reach accurate results. This resolution asks for another investigation and the whole country will second this motion. Everybody's Magazine which, by reason of Mr. Lawson's articles, has done so much to open the eyes of a confiding public to the trickeries of the stock market and its manipulators, has begun the publication of a series of articles on the Beef Trust that will show its methods and how it stifles competition. A federal grand jury is to enter upon an examination at Chicago beginning March 20. As to the Standard Oil Company, Kansas is fighting it by entering as a state into competition and reducing the privileges of the corporation. Other nearby states are in sympathy and the example of Kansas in running its own oil plants may be adopted by these.

◆

Is It the End?

Before these lines are read by our readers the end of a year's fighting in the East may have come, for the great battle of the war is now being fought. The leaders of both armies realize its significance, and in a sense it is expected to be decisive, and may lead to peace negotiations. Mukden is the center of the fight. Around it General Kuropatkin has massed his troops, and for nearly a week the effort of field marshal Oyama has been to envelop the great Russian army. General Kuropatkin has evidently been preparing for an advance, and some time ago General Rennenkampf made a brilliant charge with his cavalry but was forced back to the Russian lines by the resolute Japanese. Since then the little brown men have moved forward their long line of battle, day by day bringing its two ends closer together in the circling movement around the Russian forces. These have drawn their lines closer and closer together while the Japanese have advanced a considerable force between Mukden and Harbin, the natural line of retreat for General Kuropatkin should he feel under the necessity of abandoning Mukden. All indications are that a great battle is now in progress, the result of which will be decisive. The Japanese strategy was not at first perceived by the Russian generals, who strengthened the points where Oyama was merely feinting. Reports indicate that so dangerous became the Russian position that Kuropatkin tried to force his way through the Japanese left, and at the time of going to press indications are that both of the huge armies are in great danger, for whichever accomplishes its purpose there will be disaster for the other. If the Russians break through the Japanese lines, then Oyama with his army extended over sixty miles may have a serious reverse, while if Kuropatkin cannot bring about successfully this counterstroke he must either fight disastrously or surrender. Tokio feels hopeful, and St. Petersburg, while realizing the graveness of the situation, believes that its generals have a good fighting chance to turn Oyama's strategy into victory for themselves. Evidently the authorities at St. Petersburg had some intuition of the difficulty of the situation in the east, for on Friday last there appeared an imperial manifesto calling on the country to rally round the throne, and a rescript promising an opportunity for the people to place before His Majesty their views on all important measures affecting them, and recommended by the Council of the Empire.

◆

Charges of bribery are again made in the contest for the control of Colorado.

The demonstration of the simple life at Washington on Saturday was worth seeing.

The failure of the representatives of the two houses to agree may kill the canal legislation.

A Boston girl has refused to marry a Baron. To be a Boston girl is title enough, remarks the Advance.

Mr. Hay's announcement that the United States has no intention of annexing Hayti and Santo Domingo will take away one more topic of debate.

A Senate Committee is planning for an extensive inquiry into the subject of railroad rate legislation. This is merely deferring action interminably.

There is a plan on foot to organize the 10,000,000 farmers of the country into one body. That would be a trust that would "bust" some other trusts.

Mrs. Leland Stanford, one of the wealthiest and most generous of women, has died of poison, given to her, it is suspected. It was her husband who established the great university which bears the name of their son, to which institution most of the remaining fortune will go.

Union Evangelism.

One of the questions which used to arise very often, but concerning which we do not hear so much now, was, "Can we and ought we who call ourselves Disciples of Christ, or Christians, unite with other evangelical religious bodies in union revival services?" The time was when this was thought to be impracticable, if not impossible. Some of the methods used in these revival services were so foreign to the teaching and spirit of the New Testament that it raised a serious question in the minds of conscientious brethren as to whether they should give their endorsement to such meetings by their presence and co-operation.

Two things have occurred which greatly modify the situation as respects this question. The first is that there has been a great change for the better in the methods of conducting these revival services. Men of national reputation such as would be capable of leading the religious forces of a city in a united movement no longer indulge in such excesses as characterized these meetings in the years past. The second fact is that we ourselves, in common with the rest of the religious world, have made some progress in the direction of preaching the gospel, and even of stating our own position, in a more irenic spirit. The result of these two changes has been to bring about a much more fraternal relation between all religious bodies than existed even a quarter of a century ago, so that it is possible now to carry out what has always been our desire, the heartiest co-operation with all who love our common Lord, in the furtherance of his kingdom.

If we are to judge from indications, we are entering upon an era of great union meetings, in which the entire religious forces of the city or community will work together for the common purpose of converting sinners, and extending the kingdom of God. This is possible now to a degree which it never was before, because as the evangelistic spirit increases the sectarian spirit wanes. Besides, it has been found to be an exceedingly difficult matter to excite any deep or widespread interest, in our cities especially, without the co-operation of the churches in such cities. Such co-operation makes it possible to secure abler speakers, and provide ampler facilities for a successful evangelistic campaign. In addition to that, the moral effect on the community of all the churches heartily co-operating for the good of the community, regardless of denominational lines, is very great. That fact preaches more loudly than any other evangelist we can put into the field. It tells the people that the churches of that city are not seeking merely to strengthen their respective parties, but that they have an interest in the religious welfare of the community that far transcends their interest in the differences which separate them.

The experiences of the past few months have demonstrated the practicability of our co-operating successfully in such united evangelistic efforts. There are some conditions which are obviously necessary in order to such harmonious co-operation. In view of the fact that we are bound to have such united efforts in the future, if we are to reach and save our cities with the power of the gospel, we desire to mention briefly a few of these essential conditions:

1. There must, first of all, be a realization of the religious needs of the city or community, and of the fact that these needs cannot be met so fully nor satisfactorily by the individual efforts of the churches as by their harmonious co-operation. Once this fact is fully perceived, it carries with it certain necessary corollaries.

2. One of these is that since the co-operation of all the churches is necessary to accomplish the greatest good for the cause of Christ in any particular city or town, then it is our duty as churches to hold in abeyance any peculiarities in methods or doctrine that would render such co-operation impossible. This does not involve the sacrifice of any truth or principle of the gospel, for there is a *common* gospel as there is a "common salvation" which all can endorse, and which has in it the power to convict and save the lost. If any evangelist or church holds peculiar views about foreordination, or premillennialism, or some peculiar view of the meaning and nature of the ordinances, the presentation of which would disturb the co-operation and hinder the success of the meeting—or, if such church or evangelist should attach special virtue to some particular method which is objectionable to other churches, but which involves no principle, these, manifestly, should be held in abeyance for the sake of co-operation.

Let us apply this principle at one or two crucial points. Disciples of Christ believe that baptism now is what it was in Paul's day—a burial with Christ in water, and a rising therefrom to walk in newness of life. We believe the New Testament teaches this plainly. Our Pedobaptist neighbors do not agree with us on this point. Shall we, therefore, refuse to co-operate in bringing men to faith, to repentance, and to the confession of Christ? We all agree that it is the duty of those who believe on Christ and desire to live a Christian life to confess him and be baptized. We can urge each of these duties in any union meeting without giving offense. Ought we not, then, to work together on that basis and be content to leave the New Testament to speak for itself, as to the meaning of baptism, at least until the union meeting is over? It seems to us this would be our plain duty.

Take the question of what used to be called the "mourner's bench," or in later parlance, the "anxious form." Many of the religious bodies have used that method in their evangelistic meetings, but they do not hold that it is the only successful method. Indeed, many of them have ceased the use of it. As for the Disciples of Christ, it seems to them to contravene the New Testament method so plainly that they could not use it themselves, nor work heartily or conscientiously with those who would believe in that method. It is not the *bench* that is objected to, of course, nor the *mourning*, but it is the idea that underlies it—that God needs to be persuaded and urged to pardon a penitent sinner. So in this situation, our religious neighbors generally agree not to use that method in their union meetings. A more common plan now is to invite those who wish to become Christians, either to come forward and make such confession, or to arise in their seats to signify their desire to do so.

Given the spirit of Christ and a sincere desire to work together for the salvation of sinners, and there is no difficulty in finding the way to such harmonious co-operation. And, believe us, we are to see much more of it in the future, and on a larger scale, than we have seen in the past.

On Hindering Union.

Jesus Christ was either a dreamer or one day Christian union will be a realization. The most weighty evidence in favor of a reunited Christian church is the prayer of the Master himself, "That they may be perfected into one; that the world may know that thou didst send me and lovedst them even as thou lovedst me"; and this expresses the most important reason for a real unity of Christians. That the Master would pray for that which he did not believe possible we cannot suppose. Nor had he any intention of substituting miraculous power for human responsibility.

We are glad to find in the Watchman, under date of Feb. 2, a very thoughtful editorial article emphasizing what we believe to be the fundamental basis of Christian union. As the writer says, in many of the discussions upon the subject there is a failure to recognize the principle underlying it. "The subject is treated as though it were a matter of economy of forces and funds, as if it were simply a question of expediency or of good policy, or even of convenience." But the great argument for Christian union is the fair conclusion that Jesus did not expect that the world would be convinced of his divinity unless his followers should be united and that he did not expect that the world would believe in God's love for men unless they could see that his disciples loved each other.

We are glad, indeed, to note the fine spirit of the Watchman's editorial.

The writer refers to a remark in a recent number of that paper about a union between the Baptists and Disciples, upon which a prominent Baptist in the Middle-West, where the latter are more numerous than in New England, thus commented: "We who are in the midst of the fray understand the position of the enemy better than those who are on the flank." In reply the editor says: "We would like to read the remarks of Paul on such expressions used in reference to fellow Christians. It is clear that so long as the differences which exist, and no doubt always will exist among Christians, are regarded as a state of war, peace and union are far away. According to the words of Jesus quoted above, those who hold to this view are not simply standing in the way of union of two bodies of Christians, but are hindering in a very vital way the universal acknowledgment of Jesus Christ as Lord and the triumph of his kingdom. That can never come until his followers are one."

These words are just as applicable to some who make a great profession about being "Christian only" as to many who lay stress upon a denominationalism. If we have truly the spirit of Christ in our hearts, "forbearing one another in love," we need have little fear but that some day, in God's good time, the practical union of all who love the Lord will be a fact. "Love God," says Fenelon, "and you will throw off the love of self; love God and you will love all that he gives you to love for love of him."

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Notes and Comments.

As announced recently the editor of the CHRISTIAN-EVANGELIST is engaged on a new book, which he has had in mind for several years, on the Holy Spirit. It has grown in scope since he has begun actual work on it. It will embrace about ten chapters. Five of these are now in type, as follows: I. "The Tri-personality of God;" II. "Inspiration of the Scriptures;" III. "Function of the Holy Spirit in Conversion;" IV. "Relation of the Holy Spirit to the Christian;" V. "Blessings From the Holy Spirit." The other chapters nearly completed will be: "Jesus and the Holy Spirit;" "Significance of Pentecost;" "Symbols and Metaphors relating to the Holy Spirit;" "The Holy Spirit and Christian Union;" "The Holy Spirit as related to the general progress of Christian Doctrine and Life." The work will be ready in a few weeks. It is being prepared in response to a very general demand, and we trust it may, in a measure at least, meet this demand.

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Dr. Munhall's meeting in Jacksonville, Fla., has its critics. The editor of this paper was handed a tract on the street entitled, "Saving Faith." It contains this paragraph:

"Unsaved men and women often gather around aroused sinners in a meeting and ask them if they believe Jesus is the Christ, and they answer 'I certainly do.' Then they say, 'You are saved.' When, if they are saved, devils were more than saved, for they 'believed and trembled,' but these have never trembled under their pretended faith in Christ, which is indeed only an intellectual sanction of the historical fact that such a one as Christ once lived upon the earth. . . . The only faith that saves is the faith that receives Christ as an indwelling Lord." The last sentence is correct enough, but it is no doubt a misrepresentation of Mr. Munhall's teaching, that a mere intellectual faith saves. Faith must get into the heart and control the will before it saves.

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Dr. Parker wanted to preach in St. Paul's Cathedral. And the Archdeacon of London would have permitted it, but the Bishop would not. The Dean of Ripon has just declared that he would like to have Mr. R. J. Campbell, Dr. Parker's successor, to preach in his Cathedral. But think of the electric effect! This, however, indicates the breadth of Dr. Fremantle's sympathies. The Dean has long been interested in the question of Christian union.

Dr. Fremantle has just made a statement in regard to the matter. He says:

> The platform, in my opinion, must be constituted of Christian life and social effort, looking at the furtherance of the kingdom of God as the common work for all Christians. . . . All attempts to unite on ordinances or doctrinal formulas, are simply impossible, but union by faith, which is really the life of God in the soul, and by sympathy and aspiration after practical effort, will engender a true spirit of union.

Of course we do not agree with this pessimistic view of Christian union. The Dean's plan is rather federation than Christian union. That may be a way towards real union, but it is not the union for which the Master prayed. While we dissent from the Dean's "impossible" we believe there is a needed word of warning in his words on formulary union. No union of long separated bodies will amount to very much that is based merely on an agreement, say as to the method or design of baptism. A coalition on ordinances without the spirit of Christ behind it might do as a lable for the bag, but who would be satisfied with the contents?

◆

The Tuskegee negro conference just held brought out some interesting facts. The negro in forty years has saved more than $300,000,000 worth of property. In twelve southern states he owns 173,352 farms. By taxation, personal effort and philanthropic help an increasingly large number of public and private schools are in session several months each year. He has organized and supports 28,000 churches. There is no evidence that education increases crime. These facts indicate his possibilities.

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The proceedings are now published of the eighth general council of the Pan-Presbyterian alliance. From it we learn that throughout the world there are 83 separate and distinct Presbyterian churches, with 26,000 congregations and over 23,000 ministers. It is in reading the reports of the committee on foreign missions that we are especially impressed by the fact that in all parts of the world there are movements towards union among Presbyterians. Surely it is time. The church historian may yet have to recount how the union of the scattered forces of the Master was brought about by foreign missions.

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From reports which come to us by our pastors, some Disciple preachers are not above constant attempts at proselyting, a species of dogmatic activity totally out of date among other evangelical churches.

There may be, as the Western Christian Advocate says, some preachers among the Disciples who are more intent on immersing a Methodist than on saving a worldly man. But there cannot be many such, and all such proselyting is discouraged. But if a Methodist enquires the word of the Lord more perfectly, and comes to the conclusion that scriptural ordinances and scriptural names are to be preferred to those of man's devising, what just ground has the Western Christian Advocate against the preacher who gives a scriptural answer to the enquirer?

◆

As we are turning our eyes toward the Atlantic Coast as a field for our special plea, it is interesting to see what a church so far removed in many ways from ours is accomplishing in New England. Protestant Episcopalians have claimed that they are to dominate this sooner or later. Compared with 1903's record of growth, the figures for last year in New Hampshire show a decline; Maine is stationary, Vermont gained one per cent, Massachusetts, Connecticut and Rhode Island two per cent, and western Massachusetts six per cent. The Congregationalist thinks there will be a few non-Episcopal churches in New England in 1950—just a few! We think there will be a great many who will be content with scriptural bishops and scriptural names.

◆

That is a pertinent question which the Congregationalist asks: "No revival proceeds in every particular just as you, we or the other man want. Shall we pick at its defects, or sense its real strength and put our shoulder to the wheel?"

◆

The news we want tells of the *work* of the churches, not your commendation of this or that good brother.

For the first time, we believe, since the occupant of the Easy Chair began to put on paper his delightful musings, the usual batch of copy has failed this week to reach the compositors. Doctor Garrison left St. Louis early last week, and reached Jacksonvilla, Fla., just in time to be present at the close of the state convention. He sends back a paragraph about this, and as the page is numbered "5" we conclude that pages 1, 2, 3 and 4 were written on the cars. But where is that missing copy? The Easy Chair occupant is like a great many brilliant literary men who forget all about what they have written when their thoughts have once been put on paper. Here in St. Louis we are wondering whether the editor gave his envelope to some sleepy porter to mail or whether it will be found in one of the pockets of his winter coat, safely laid away, after he reached the land of sunshine and flowers.

◆

The good people of Philadelphia have resorted to public prayer on behalf of their municipal leaders. For many years this city and the state of Pennsylvania have been a byword for centers of corruption and misrule. One would have supposed that the death of Senator Quay, and the revelations of Mr. Lincoln Steffens and other writers would have bettered the conditions, but after the recent municipal election Philadelphia's political case seems as bad as ever. The czars of gangdom seem to have control of the situation, and the way to overcome them other than by the use of force is admittedly difficult. In this crisis the ministers of the city have held public prayer-meetings. The decent citizens are certainly "up against" a big fight, but we hope they will not be discouraged, and that they will organize, and continue to organize until they can clean out all that is corrupt, mean and despicable in their municipal life.

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Whenever there is an exhibition planned, at once there comes up the question of Sunday opening. The efforts to throw open the gates of the St. Louis World's Fair were constant, and had Congress itself not closed them, and for a large part of the period of the Fair itself been adjourned, the matter is in doubt as to whether, after all, the World's Fair might not have been thrown open during its last few months on Sundays. As soon as the Lewis Clark Exposition was well on the way towards completion it was announced that there would be Sunday opening. The first suggestions of a different policy were treated as quite impossible, but the efforts of the Christian people of the Pacific Northwest have been very encouraging. In the newer parts of our country every day is often much the same, and there is little Sunday sentiment. However, patient insistence on the value of the day of rest has at length won the attention of the directorate, and it is now announced that the program will include the following features of respect for the first day of the week. All amusement features on "the Trail" are to be closed throughout the day, all machinery in the exhibit buildings is to be stopped from Saturday night until Monday morning; the gates of the exposition itself are to be closed on Sunday until the hour of noon, and when they are opened in the afternoon, every care will be taken to preserve an atmosphere of quiet on the grounds, while religious music and religious addresses in the exposition auditorium will give further character to the day. This is so far a victory that many who would like to see complete Sunday closing will perhaps be content. After all, the question of amusements and the opportunities for self degeneration such as would be afforded by drinking-saloons are the serious factors in the case, and the closing of such places in a community that has been accustomed to looking upon Sunday as a day for amusement above all else, is a very decided gain in the direction of religious sentiment.

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Dr. McKenzie did not give the best advice. Addressing a Boston ministers' meeting he said: "Be Methodists and do not try to be anything else. Don't try to be Congregationalists." His theme was evangelism, the originator of which knew neither Methodist nor Congregationalist. To make disciples of all peoples was his simple command, and those who seek simply to do that, with his blessing, laying aside their demoninational polities, will most certainly succeed.

◆

Many people are skeptical about the results of the revival now moving over the lands. But now, as in the past, by the fruits we know converts. Take for instance one of the colliery districts in northern England. It is reported that the life of the inhabitants is being marvelously transformed. Footballers have forsaken the game, pigeon fliers have abandoned their sport, dog-owners have given up coursing matches, and the saloons are so depleted that one saloon keeper has declared that if the mission contines, he may be constrained to shut up. And this is just a sample.

◆

The Christian World calls attention to a curious psychological effect of the revival:

> Professor J. Morris Jones, of the university college of north Wales, says he has heard common ploughboys burst into a flow of the most chaste and classic Welsh. "It is really marvelous, and the more and the better Welsh you know the greater is your admiration, and the more do you marvel to hear them." The chairman of the "converted" political meeting, which was attended by Mr. Lloyd George and Mr. Broadhurst, confirms this. He says: "Some of the prayers offered up by young people, domestic servants and people of that class, impress you for their exalted ideas and the beautiful imagery which one would have thought quite beyond the conception of some of the supplicants. I heard a young girl pray in the presence of 2,000 people, and the way she dealt with the doctrine of the sovereignty of Christ, the apt interweaving of scriptural references, and the lines from our national hymnologists, interspersed with her own original phrases in the purest idiomatic classical Welsh, would have done credit to the most scholarly theologian of the Welsh pulpit."

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There are large gains reported to the churches. What are we doing with the new converts? Are they being cared for by the older members?

Editor's Easy Chair.

We reached Jacksonville Friday evening an hour late, and just in time to reach the Florida Christian Missionary Convention in the closing part of the last session. Bro. Howard T. Cree, of Augusta, Ga., was delivering an earnest address on Church Extension. It seemed good to hear his ringing voice once more. At the close of his address, at the invitation of Bro. Boone, we gave a short message of greeting, pointing out some of the signs of promise on our religious sky. The veteran, B. F. Manire, in a closing word, said he had attended most of the conventions of the state and he thought this was the best one yet held. About $1,600 have been raised in the state the past year, and three evangelists have been employed most of the time, who have labored with encouraging success. Our General Home Board is contributing $500 annually through the State Board, and $600 directly to Tampa, where Bro. J. P. Rowlison is doing so splendid a work. The convention this year had a number of visitors outside the state who gave addresses, including H. T. Cree, Augusta, Ga., Richard Wallace, Valdosta, Ga., F. R. Miller, of Savannah, Ga., and Herschell Roper, of Macon, Ga. F. M. Rains, C. C. Smith and Geo. L. Snively represented the interests with which their names are associated, and Sister Atwater, vice-president of the C. W. B. M., was present, giving her wise counsel to the convention and aiding in securing a hearty co-operation between the state and C. W. B. M. boards in the state. Among the preachers present from the state were B. F. Manire, J. P. Rowlison, F. J. Longdon, S. J. White, T. A. Cox, Homer Carpenter and E. H. Raynor. Bro. Raynor, aided by Bro. Nichols, has recently added 79 in a meeting at Kissimmee. J. P. Rowlison has been made corresponding secretary, and J. T. Boone, Rufus A. Russell and C. W. Zaring, of Jacksonville, an executive committee. An optimistic feeling prevails in Florida. The corresponding secretary will report the convention more fully. We go on to Cocoanut Grove to-night. Greetings to all our Easy Chair readers from the land of perpetual summer.

The Gospel of Blood* By E. L. Powell

I sometimes think that art and music and poetry have so glorified the cross with silvery mists and crowned it with roses that somehow we do not feel as we ought its intense reality. We think of that cross very much, as the poet reminds us, as we sometimes think of the dying soldier, as if the soldier died without a wound, as if the wretch who fell in battle passed off to heaven translated, leaving no wife to pine for him and with no God to judge him. It is a real Christ who died upon a real cross, bringing to us the real, vital love of an eternal God. I want a gospel of reality, and the gospel of blood is the gospel of reality.

Again, the gospel of blood is in strict accord with the law of human progress, the law of pain and self-sacrifice. The sweetest graces and noblest achievements of the race have sprung from a soil that has been enriched by human blood. The pathway of life, like the Appian Way, has been lined with crosses. For the sake of knowledge a Pliny explores the volcano, in which he loses his life. For the sake of art a Verni, while tossing in the fierce tempest, snatches the mad waste of waters, even though the wave is leaping forward to destroy him. We have built, like corals, grave on grave; we have bridged many a chasm with the bodies of living men; we have climbed many a summit with bleeding hands and feet; men have died upon the scaffold and pined in dungeons and submitted to the torture of rack and thumb-screw in order that the cause of civil and political liberty might be carried forward just a little. The white ship of progress comes sailing through the centuries over a sea of love. Well has it been said that if the Hebrew nation had not torn its heart with the griefs of life, the Psalms would never have been written. If Dante had not walked the solitary path of exile and climbed the lonely stairs we should have had no Divine Comedy.

Art and science and literature are sprinkled all over with blood and the path of progress is marked by the blackened stakes of martyrs. The law of human development is the law of pain and self-sacrifice. Jesus Christ takes this law and carries it to its very highest and divinest expression. Those enemies of the Master spoke greater than they knew when they declared, "He saved others, himself he can not save," and no man can, in however partial and limited a way, become a savior who refuses to take the cup of bitterness in his hands and drain it to its very dregs. Jesus did not keep back one single drop of blood, but having loved his own, he loved them unto the end, unto consummation of love, unto the very highest outreach of the divine love.

The message of the cross is a reasonable message.

May I say again that the gospel of blood is the only adequate gospel to meet the requirements of human nature as at present constituted. If sin were a fleck of dust, then rosewater would wash it away. If sin were an intellectual twist, then philosophy would be sufficient. If sin were simply ignorance, then culture would be adequate, but when we remember, as a part of our conscious experience, that sin has poisoned the affections, has weakened the will, has blunted the sensibilities, has coarsened the whole nature, has permeated with its malign influence all of our faculties and powers, has been as a cancerous growth sending out its baleful and destructive influences to the very remotest tips of our fingers, then both the imagination and the intellect say something better than rosewater, something stronger than the perfumes of Araby, is necessary to meet the situation, and when we see that Man of the thorn crown, coming in the majesty of his glory, with his garments dyed in blood, walking and running and leaping in the intensity of his passion for humanity, we feel then that this pierced hand has power in it to lift us out of our miserable predicament and to place us upon the highway of redemption.

You know the old story of the gulf that was opened in the city of Rome, and how the people repaired to the Oracle and asked for information as to how this gulf might be closed, and the Oracle made answer, "Not until that which is most precious in the sight of Rome has been cast into it shall the gulf be closed," and they threw in their corn and their wine and their oil, but the yawning chasm was still before them, and finally Corsies, the brave Roman, came forward and said: "That which is most precious to Rome is Rome's manhood," and threw himself into the chasm, and lo, it was closed! That, my friends, in part, at least, illustrates the imperative need of the sacrifice of the Son of God. Here was this great yawning gulf that sin had opened, and heaven sends forth the mandate, "Not until that which is most precious in the sight of heaven has been cast into it shall it be closed." There can be no reconciliation save as that reconciliation is effected by means of the broken, bruised and dying body of Jesus Christ.

Again, let me remind you that the gospel of blood is the only gospel which can awaken and develop the instinct of self-sacrifice in humanity. If Jesus had been simply the great teacher, he would to-day be honored. If he had been the great and kindly man who went up and down the hills and plains of Galilee and Judea and Samaria doing good, he would to-day have been remembered, but that splendid spirit of altruism that has entered into humanity would never have become the mighty power that it has become as the centuries have come and gone since he was lifted up upon the cross. When Homer would stir the hearts of his countrymen to nobility he holds up before them Achilles, and the heroes of the past have given their spirit to their contemporaries and to their successors even as the granite and iron in the hills of Sparta passed into the blood of the Spartan warriors. Isn't this the thought of the Master when he says, "And I, if I be lifted up from the earth, will draw all men unto me"?

We are not making the demands upon men that are justified by the cross of Calvary, and that is the reason that life is so anemic and impoverished. If we shall be men, and bring forth that which is strongest in them we must again lift up the cross to its proper eminence. Garibaldi said to his men, "Soldiers, I offer you hunger and thirst, heat and cold; no barracks, no pay, forced marches, death, it may be; whoever loves honor and fatherland, follow me." Do you doubt the response? It is this mighty appeal which the Cross of Jesus Christ makes to many a church that has gone into winter quarters at Capia, for headquarters in the land of ease and selfishness and miserable pleasure can give no satisfaction to any part of the nature other than that which is superficial and external.

Oh, the mighty eloquence of the appeal of the Cross of Jesus Christ! Bid a man fight under the silken flag of selfishness, however proudly it may wave in the breeze, he will turn away. Bid him fight under the blood-stained banner of self-sacrifice that represents a cause that is worth while, and there shall be thousands and tens of thousands who will answer the summons, even as the soldier answers to the clarion peal of battle.

But finally, the gospel of blood can only be weakened and minimized as men take it from its New Testament setting and place it in the realm of theological speculation, or give it the subordinate position of mere martyrdom for a high and holy cause. That blood is unique. That blood somehow and in some ways sustains a relation to God and the divine government that no blood, however pure, that has ever been shed can possibly sustain to high heaven. Let us leave it with its mystery, but still in its New Testament setting, remembering that this much is clear: while there are depths that we cannot sound, while there are heights we cannot scale, one thing is evident, namely, it speaks to us of the divine love of God, it speaks to us of the great, beating, throbbing heart of God, and it is this love rather than any sort of mere arrangement that is the basis of divine forgiveness.

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*[From a sermon delivered last week at Macauley's theatre, Louisville, Ky. A new volume of Dr. Powell's discourses is in preparation by the Christian Publishing Company. The above sermon will not appear in this volume, but all of its contents are on the same high level.]

Remission of Sins

BY W. O. MOORE

Recently I read an article with reference to the remission of sins. In it was the remark that differences of opinion as to whether remission of sins takes place before or after baptism should not be an obstacle to Christian union. This remark caused me to be somewhat astonished. I was astonished to think that one who I think ought to know better should so express himself as to leave the impression that it is possibly a matter of opinion as to when pardon takes place. If there is no revelation as to how and when pardon can be had then opinions may be indulged although they may be of little profit.

One may say to another: "I will give you fifty dollars thirty days hence, if you will labor for me on the farm one month." If this offer is accepted, has the employer an opinion as to when he will get the fifty dollars? Is he not in a better condition mentally than that? If he has implicit faith in his employer he understands by faith that he will get fifty dollars when he has rendered the service demanded.

One may injure another by a slanderous tongue. The one wronged may say: "My offender is misguided. He has done me much harm. I pity him. If he will confess his wrong and cease to wrong me, I will pardon him." Has this offender an opinion as to when he can be pardoned? Has he not something more tangible than that? If he is dealing with one who is known to do as he promises, he understands by faith that pardon will take place when conditions demanded in order to pardon are complied with.

Christ after his resurrection said to his apostles: "Thus it is written, that the Christ should suffer, and rise from the dead the third day; and that repentance and remission of sins be preached in his name unto all the nations, beginning from Jerusalem." "All authority has been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."

Shall we say that it is a matter of opinion as to when pardon takes place? Did Christ fail to state what the sinner must do in order to be saved? Did he say that faith in him and proper repentance would insure pardon and that those pardoned should ally themselves to him openly by being baptized? He did not so express himself. Those who do as he directed understand by faith that they are pardoned and accepted of God. On the day of Pentecost the apostle Peter said to those convicted of sin and made anxious for salvation, to repent, and be baptized every one of them in the name of Christ for the remission of sins. They did as directed. Did they have an opinion as to when they were pardoned? They were on greater heights than opinions. They understood by faith that they were pardoned when they obeyed. They were baptized in order to the remission of sins.

Those who put on Christ by faith and baptism are liable to sin. How can they be pardoned? The apostle John said to those in the church: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." Those who seek pardon must show a disposition to walk in the light. To walk in the light does not mean to walk in one's opinions. It means to walk in what Christ taught and commanded. Those who thus walk will be saved from sinning. To walk in the light means that the child of God is ready when he sins to do what is required of him in order to be cleansed. The apostle John said to those in Christ: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Do those in Christ have an opinion as to when they are pardoned? Do they not understand by faith that it follows confession of sins and the doing of what keeps them in the fellowship which is in Christ?

Christ is the author of eternal salvation unto all them that obey him. Is one saved in the sense of being pardoned before he is delivered from the power of darkness and is translated into the kingdom of God's dear Son?

A Change in Religious Thinking

BY C. B. CARLISLE

Uncle Sam handed me this letter, a few days ago:

"I am a grateful reader of your sermons in the Syracuse Herald. But what am I to do, finding, as I have, that the peculiar type of Christianity (Presbyterian) in which I was cradled, the peculiar vision of religious life in which I was trained, the very peculiar set of doctrines which somebody picked up for me, and mortised into me, what am I to do, now that I discover all of it is only a partial statement, a sectarian discoloration, if not distortion, bordering hard on dishonesty, towards the large myriad-sided truth, that Christ disclosed, and the truth I want?"

This writer means that what he here refers to, has been considered by him as an essential, and, perhaps, exclusive truth.

I think Paul tells this man what he ought to do. "Let the word of Christ dwell in you richly." Ten years ago, while in the midst of my work, as an active minister, that message, coming across the centuries, assumed the aspect of a direct, personal, telephonic communication from Paul, and from that day to this, ten years of pulpit work, the simple word of Christ has been, not only the inspiration of my preaching topics, but the topics themselves.

Although a minister, I had much the same worry as this friend. Then I reached the conclusion that any worry of that nature was a kind of spiritual near-sightedness. That one of the weaknesses of so many religious people—and a weakness which certain churchmen carefully fostered and coddled in behalf of the creed—was the feeling that any modification of view touching certain theological theories; some particular interpretation of an antiquated doctrinal claim, must surely mean a change of faith.

I was about half scared, until I saw that Christ never defined anything to be believed in, only saying, "Ye believe in God; believe also in Me." Until I saw that when Paul said, "I have kept the faith," he did not mean for a moment that there had been no change in his religious thinkings. That the stability of his faith was not affected by this change in his religious thinkings; that the ripening and enrichment of Paul's experience was itself a progressive revelation of the mind of Christ.

Maybe I was a little concerned lest some of the churchmen would look askance at me. I guess they did; but the look was all. Then I began to preach, as they do in the Christian fellowship, and I found people taking to it cordially. I have kept it up. I find it a great gain all round; that, while I have the grasp of vital essentials so real, I am enabled to think freely and speak frankly, without the fear that the true foundations are being removed. A great gain, that I am not asked to be Christian plus episcopacy, Christian plus a longer or shorter catechism, but upon this—"The words that I speak unto you they are spirit and they are life." Christ's life and my life. This life, yonder in Galilee, and his life in the upper and purer and more eternal Galilee; our life here and our life in the celestial Beulah land beyond the ashes of the sepulchre.

His name alone is our watchword; our badge of distinction; the principle of our piety; the bond of our union; the end of our actions; the authority for our conduct; and the source of our success.

Jordan, N. Y.

As Seen from the Dome

By F. D. Power

The unveiling of a statue of Miss Willard in our Valhalla—the old hall of the House of Representatives—is an occasion of great interest to the friends of temperance and the friends of woman as well. No woman has been so honored before in America. I believe the statue of Margaret in New Orleans was the first memorial of this character in the United States. England has her bronze and marble Victorias. Maria Theresa sits enthroned in bronze in the heart of Vienna. Paris has its Joan of Arc. We have been behind in the procession. Our Molly Pitchers, and Martha Washingtons, Harriet Beecher Stowes, and Mary E. Livermores, Abigail Adamses, and Julia Ward Howes are passed by, and small men of whom no one ever heard are raised to the niches which belong to these noble women, and we are constantly mortified by the questions, "Who is he?" and "Why should he have a statue?" Perhaps the placing of this effigy in our hall of fame will awaken us to a sense of our obligation to womanhood. The nondescript female figure that crowns the Dome, decorated with its enormous feather head-dress, which we call the "Goddess of Liberty," does not mean anything. It is time to get away from such mythological monstrosities and give our real flesh and blood queens and mothers and heroines the place they have won for themselves in the history of the Republic. Illinois has done itself eternal honor in turning away from such leaders as Lincoln and Grant, Douglas and Logan, Trumbull and Davis, and selecting a woman for this high distinction. The tribute thus paid to her by her state and the nation could not have been more worthily bestowed. Other states have about forty statues to their famous men, patriotic soldiers, jurists, explorers, statesmen, but this is the first figure of a woman to adorn the great circle. Even the effigy of the Father of his Country changed its position to bid her welcome—a courtesy which eminently became the ever gallant Washington.

I regret to say the statue is not a good one. It is not Miss Willard. The face is a failure. The marvelous spiritual and intellectual light that beamed from her features is not hinted at in the work of the artist. Even the physical contour and the spirited poise of the head so characteristic of this splendid woman are lost. I knew Miss Willard well, and welcomed her many times to my pulpit, and there was an indefinable magnetism about her which no marble could reproduce though the hand of Canova or Phidias, or the sculptor of the Venus de Milo had attempted it, but this image is sadly disappointing. The statue is of Carrara marble, a little more than life size and she stands beside a reading desk with one hand on the top and the other holding some sheets of paper—a thing Miss Willard never did when speaking. Inscribed on the pedestal are the words: "Ah! it is women who have given the costliest hostages to fortune. Out into the battle of life they have sent their best beloved, with fearful odds against them. Oh, by the dangers they have dared; by the hours of patient watching over beds where helpless children lay; by the incense of ten thousand prayers wafted from their gentle lips to heaven, I charge you give them power to protect along life's treacherous highway those whom they have so loved."—*Frances E. Willard.* Presented by the State of Illinois, February XVII, MCMV.

The ceremonies incident to the presentation of the statue were impressive and beautiful. There was a large gathering of the White Ribboners from all over the country under the leadership of the President, Mrs. L. M. N. Stevens. A procession of over two thousand children filed past the statue. Little Summerfield Baldwin, the grandnephew of Miss Willard, bore a bouquet of lilies of the valley which he placed on the pedestal; next came the cradle-roll children bearing streamers of white ribbon; then the little ones of the Loyal Temperance Legion, each placing a flower, as the others had done, at the foot of the statue; then nearly two thousand school children. Each child received an aluminum medal of the statue. The exercises in the House and Senate were memorable. The galleries were crowded and the addresses were of a high order. Each body gave an hour to the presentation. The speeches of Mr. Foss, of Illinois, and Mr. Littlefield, of Maine, in the House, were specially noteworthy. "For God and home and native land" was emphasized as never before in the national legislature halls. "The most universally known and loved woman in America" was eulogized by some of the brightest minds in the United States Congress, and the statue declared to be "a fit and merited recognition of all that is highest, noblest and best in womanhood." Beveridge and Dolliver talked their best in the Senate, but the statue, after all, tells its story with a simple eloquence to thousands, and pleads the mighty cause of millions with a power that must always live and that can never fail. Those are two dates that will ever mean much to American womanhood, 1839-1898, and the placing of "the uncrowned queen of purity and temperance" in the capitol of the nation has a far-reaching significance which promises more than any man can measure. Education, philanthropy, total abstinence, the protection of the home, the noblest virtues, the holiest aspirations, are exalted.

Congress is not devoting much attention to reform measures now, hurrying as it is to its death. Some of the most important matters pending are the Gallinger bill, to stop the issuing of federal liquor tax receipts in no-license territory; the National Inquiry Commission, or liquor inquiry commission bill; and the Hepburn-Dolliver bill to protect no-license towns and states against wholesalers outside the state who sell liquors to "speak easies" in the name of interstate commerce. It is not likely there will be any legislation looking to the restoration of the grog-selling canteen at the coming session of Congress, as the new plan has not been tried long enough to warrant its abandonment. Dr. Wiley, head of the chemical bureau of the Agricultural Department, who, by the way, was a Disciple back in Indiana, has thoroughly aroused some of the liquor people by his statement that 85 per cent of the whiskey sold in the United States is adulterated. One of the distilling concerns writes him as follows:

> "The rectifiers of this country pay into the United States treasury more than $130,000,000 annually. They do more than any other industry to support the government of the United States. It will be found that your policy is shortsighted, and inimical to the government interests, and we believe that you have outlived your usefulness."

The Doctor answers back, and intimates that if he told all he knows, he would make revelations connected with his investigations so startling that they would induce a user of whiskey to become a total abstainer. If the government has such information it should be given to the people. Ten times $130,000,000 ought not to influence its suppression, no matter what the whiskey "industry" may say. Wiley should unbosom himself.

Over the Potomac in the Old Dominion the temperance cause goes forward. The Anti-Saloon League is doing splendid service. The retail liquor licenses issued in the state in 1902 were 1,866, in 1904 1,106, a decrease of 760 saloons since the passage of the Mann bill. There are 70 counties in which there is not a single licensed saloon. Of the 1,106 saloons 747 are in the cities, and only 359 in towns and country districts; and of the 359, 173 are in territory contiguous to the cities. The Anti-Saloon League received last year $4,000 in the state, and in the two years have closed 767 saloons at an expense of $10.60 to the saloon. Old Virginia never tires. The field secretary of the league there, J. W. West, is one of our young Maryland preachers, a Disciple with a big D.

The Old Message for the New Century

By W. J. Cocke

State Evangelist of Georgia.

What is this "old message"? It is the gospel—good news—from heaven to earth. God's love-message calling back a divorced world to his home, his communion, his salvation. Its essence is a four fold fact. The death, not of a martyr, but a Saviour, for our sins, and not for ours only but those of the whole world. A burial that fear may pass and comfort be imparted. The resurrection of Jesus for our justification and his perfect identification as the crucified, the buried and risen Lord.

It is a message that appropriates by obedience, that fullness of blessing enwrapped in its incarnate centre, and offered and assured by the mercy, power, and triumph of him who was the measureless measure of that love whose offspring the "old message" but feebly expresses.

Moreover, it has glories which, in earnest, may be found here, but the perfections of which shall be realized in the shadowless land.

We stand to-day upon the summit of the sixty centuries past, and as we look through them the pathway of God is one broadening highway of light. The star enlarges into the moon and the moon into the ineffable glory of the "Sun of Righteousness." The victories of Jesus, on a million fields, and in quick succession, mark the triumphs of the same old message.

If it was "the power of God" once, may it not be again? The logic of its prowess swells into a thousand affirmatives! The "sword of the Spirit," in the hands of redeemed men and women, directed and impelled by the Spirit of God, in years agone, has put to flight the "armies of aliens," and rightly used, will do all that men will allow it to do in the regeneration of hearts, communities, and nations. True it must be, it is still "the power." As to its power, its progress, its prowess, its saving, in the first and intervening centuries there can be no question.

It met the self-righteousness and prejudice of the Jew with the righteousness of God and the light of his truth. It touched the exquisite culture of the Greek and made it shine with glory divine. It entered the very citadel of Roman power and in less than three centuries, won the mightiest empire in the world to the Christ, so that the eagle bowed to the cross and a mighty leader, pierced by an arrow and stricken by truth, cried as he fell, "Oh, Galilean, thou hast conquered!" It threaded the forests of Britain and, by a process all its own, changed barbarians into Christians and heathen orgies into exalted Christian service. No Hannibal or Cæsar, Napoleon or Washington, ever led to defeat so crushing or freedom so holy.

But it is not so much a question of what this message *has* accomplished, of the conquests of the gospel in the past, as, Is it adapted to the conditions and circumstances of this, the 20th, century? Is the message of the first century also the message of this century? I believe it is. We cannot outlive it or rise above it. Indeed, every attitude we may have attained, has been made possible because we were borne upward on the crest of the gospel wave. It has borne us upward and onward. Our intellectual, social, moral, our spiritual, and even our material advancement and elevation, are directly traceable to the influence of the gospel, and place us under an obligation we can never discharge should we ever so desire. I am sure we never shall.

My reasons for the perpetuity and adaptivity of the "old message" are these:

1. It came from God and God is in it. Because he gave it, it is best, and as he is in it, it can never fail.

2. It is the only, all sufficient gospel. "If we or an angel from heaven, preach any other gospel, let him be accursed."

3. The world needs salvation today as it always has needed it, and the gospel is God's power to save from sin. There is none other.

4. The gospel is resistive in that it opposes sin, and it is aggressive in that it conquers all opposition. The world needs this now.

5. The beautiful simplicity of the gospel commends it to an age of confusion and mystery like this. A child can know it. A sage cannot master it.

6. The very tenderness of it causes our souls to cry out for it.

7. The dominant note of the gospel is joy and men are hungering after "good cheer."

8. The gospel is the great peacemaker. The 20th century longs for that "peace of God."

9. The gospel infuses into man's heart the hope of higher, happier and better things. It revels in the present realization, yet it paints the radiant bow of promise on the canvas of the future.

10. The very adaptivity of the gospel declares its perpetuity, and its very perpetuity proclaims its age-lasting adaptivity.

11. The gospel saves. It saves from sin, from sorrow, from waste of manhood and womanhood. It saves body, soul and spirit. It saves for this world, it saves for the next.

Glorious gospel! Its pivot is a Person! Its principle is truth! Its power is love! Its province is life! Its period is perpetuity! Its purpose is salvation! Its pathway is blessing! Brethren, let's be true to it! Let's love it! Let's preach it! Let's live it! And then, bye and bye, we will go home to enjoy its eternal fulness.

Reform Conference

BY GEORGE H. BALL, D. D.

Reform is a good word. Every thing, person and organization may be improved. Nothing on earth is so good that it cannot be made better. There are degrees in perfection. A perfect plant grows more and more perfect. Growth is the salient element of its perfection. It is just so with man and all the works and creations of mankind. It is so with the Christian church. Its founder was perfect, but its constituents imperfect, needing reform, capable of improvement, needing to "grow in grace and the knowledge of our Lord and Savior Jesus Christ."

For 1,500 years the church of Christ steadily fell away from its divine model. Carnal elements stifled the Christ-life and submerged the Christ ideas. With Martin Luther reform began. Since the days of Luther reform has steadily advanced. Nearly every Protestant church owes its birth to a step in advance. For 500 years the church of Christ has been slowly, painfully and hesitatingly returning from Babylon to Jerusalem. Every step has been resisted by its own members. Reformers have become opponents of reform. This has caused strife and division. Luther opposed Zwingle and forced a rupture. Zwingle grew in grace and the knowledge of Christ faster than Luther, and incurred his displeasure. Luther made a creed, set up a standard while yet in the wilderness and refused to move a single step farther toward the "promised land." He saw Christ and the ideal church dimly; Zwingle saw it more clearly, approached it more nearly, and was persecuted by the great reformer who preceded him. So it has been ever since. Reformers have persecuted reformers; by tedious stages progress has been made; each band of reformers has planted a camp and refused to leave it; progress has necessitated schism, so sects have multiplied.

It is a comfort to know that in spite of delays all detachments of the pilgrim church have been facing toward Jerusalem. In their heart of hearts they yearn for Christ, for the truth and life of Christ as the only "way and the truth and the life," embodied in the church, the body of Christ. The contrast between returning and departing Christians is immense. Slowly the several bands have learned to appreciate this contrast, and deal kindly with each other. They have now come to really rejoice over what each one has gained, and what each one has laid aside of pagan error and Babylonish folly. Still more, nearly every band has, to a degree, broken camp and made progress toward the ideal church. Creeds have been changed or discarded; the Christ spirit and Christly ideas have burst the bands and pulled the stakes and lengthened the cords which had hindered growth. Real Christian fellowship now prevails to a large degree among the returning divisions of the church. This is delightful. The shame of sectarianism among the disciples of Christ is steadily abating. The hunger for actual union and hearty co-operation is nearly universal. The different bands are becoming more and more anxious to be able honestly to sing:

"We are not divided,
All one body we;
One in hope and doctrine,
One in charity."

It would surely be pleasant and useful for representatives of these returning bands of Christians to meet in conference, recount their progress, the errors left behind, the precious truths attained, the new light discovered, the broader and better views enjoyed, the creeds revised and the hopes of larger growth inspired. The air is alive with aspirations for union; the denominations are not only talking but acting; the spirit of union is on the gain. The spirit of Christ is surely at work. The hearts of saints are praying as Jesus prayed for the organic oneness of all the living members of his body, the church.

The annual summer assembly at Keuka park next August is to be largely made an "experience meeting" among returning pilgrims. Representative men from the leading denominations will present in the form of lectures what their respective denominations have lost of error and gained of truth, and what progress they hope to make in future, what errors to correct, what defects to cure, what improvements to gain, "till they all attain unto the unity of the faith, and of the knowledge of the son of God, unto a full grown man, [or church], unto the measure of the stature of the fullness of Christ." These lectures can not be otherwise than instructive and inspiring. The course will begin at 2:00 p. m. on August 4, and continue each week day at the same hour until August 13. The forenoons of each week day are to be devoted to Bible study conducted by experienced instructors; the evenings will be made profitable and entertaining by concerts and lectures of a high order. Three sermons will be preached each Lord's day during the assembly which will begin August 3 and close August 13. Ample provision will be made for the entertainment of those who shall attend at a cost not to exceed $1.00 a day. The large central college building is turned into a hotel or boarding house each summer from July 1 till about August 26, and the college settlement of over fifty houses offers liberal provision for summer boarders. It is expected that the results of the "experience meeting" will be stimulating and impart to the current spirit of union a decided impetus.

A Symposium on Evangelism.

By R. H. Lampkin.

1. I would say, yes. Because our efforts prove more a resultant of numbers than of additions to the body of Christ. The prodigious amount of preparation, organization and advertisement, the necessary leader of song and the use of choruses, and other and many things, do not leave us in a spirit of need and dependence which alone makes prayer what it should and must be. In this I am not saying these things are not factors in successful meetings, but I do think we can and do oftentimes humanize and organize our meetings to such an extent that the flesh wars against the Spirit, and the provisional quenches the Spirit.

2. I would say we have come nearer restoring the teaching of the New Testament concerning the Holy Spirit than any other religious people, and most assuredly have we done this in the case of the Acts of Apostles. But in this the first and second questions are one, for our knowledge of the Spirit's teachings has tended toward the idea of "word only" rather than "also power." I feel we shall have to get away from our larger dependence upon a literalistic presentation of the words of the Spirit and go back to the idea that they are the power for evangelism because they are the Spirit's words, *i. e.*, we speak them because they are his words, and not they are his words because we speak them. Further than this, that we restore the simplicity of the Spirit's language in evangelism, there is not anything to restore of the teaching concerning the Spirit. Our teaching concerning the Holy Spirit must be scant, because there is little taught us to teach concerning him. Our teaching is about how to save men by using what the Spirit has said upon the subject, and nothing about himself.

3. The last question I have partly answered in the above, for as I have looked at the subject of evangelism all these questions become one. We stand at the door of the greatest opportunity for a widespread interest in evangelism that was ever opened to man. Whether we shall enter it or not depends upon no other suggestion than the realization of the fact that the door of privilege and opportunity is open. If we could give ourselves over to an utter abandonment of self into the Spirit's power and service, the results no man can compute. We are bound too much by selfishness and covetousness, and even in our undertakings for growth and progress religiously, the limitations are too small for God's Spirit. "Each one win one," a "doubling in membership," and the set time of 1909, is too small a thing for God to move in. These are noble ambitions, but they are too finite for the Infinite, yet have in them the germ of what is to be the real evangelism. Each one is to be a particle in the measures of meal in which the leaven is to work, touching each his neighbor. It is *our* idea which is too possessive for the Spirit's use, and we have gotten the whole combination into *our* possession, and, *we* are running it, and it is going to be a tremendous failure unless we let God back into his own business. But fail we shall not, for a reformation and a revolution must come to the religious peoples of our country, and we shall be ready. The New Testament furnishes the best equipment for a successful and permanent evangelism, and having, as we do, an unbound and unhampered doctrine of the Spirit, we are furnished for an intelligent evangelism along the line of least resistance, and nothing but unfaithfulness stands in the way.

Wolcott, Ind.

* * *

By A. W. Taylor.

1. I do not believe there is. We may pray less in public and with less vocal unction, but prayer is the attitude of one's life more even than of vocal expression. I believe we live more prayerfully than ever, use the closet more understandingly, and appreciate the meaning and use of prayer better. Best of all, we work as if we thought ourselves the Lord's divinest instrument for the answering of prayer.

2. Some have, but I doubt if we are at one on the interpretation of those teachings. There is much literalism yet in us. We want a mechanical operation of the Spirit, and so shut him up in the Book. Do we appreciate the omnipresence of the Spirit and do we not deny his work in many things just because they are ordinary? All truth and all right impulse is of the Spirit.

3. More love of souls and less of numbers. More love of the Scriptures and less of "Our Plea." More "Repent for the kingdom of God is at hand" and less water. Let us take Peter's Pentecostal example, exalt the sacrificial Christ and tell people to be baptized when they want to know what to do. After all, there is not very much room to complain of our evangelism. It is the greatest of the time. If it has any great need, it is that of more fervency and a contagion of it among the pastors.

Letters from a Retired Minister

LOS ANGELES, Jan. 12, 19—.

MY DEAR NEPHEW:—Santa Claus was certainly kind to you. I don't wonder that you "just sat down and had a good cry." Preachers are pretty much like other folks, only a little more so. Such an expression of love from one's congregation as that of which you write goes a long ways toward smoothing some of the rough roads that must be traveled sooner or later. I have heard of preachers being killed by kindness but I never attended the funeral of one. A good text for such an occasion would be Num. 23:10: "Let me die the death of the righteous and let my last end be like his." I have known a few, however, who suffered because they didn't get enough of it.

The item "three Bibles" in your list gets me into a reminiscent way again. One Christmas, the third of our married life, Mary and I received eleven Bibles and a silk hat. At first we were a bit dismayed, for it so happened that Bibles were just about the most plentiful things in our home, and the silk hat didn't exactly "fill a long-felt want." Mary, dear heart, though she hadn't said it to me, was hoping that if we were remembered at all it might be in the shape of some badly needed books for my shelves. And I, though I hadn't told Mary so, was hoping it might be in the way of an addition or two to her slender stock of china.

But after all the Bibles stood us well in hand. Only the dear Lord himself knows how much good they accomplished. I saw a lowly saint die with hands clasping one of them, and I heard a frail consumptive girl read from another the twenty-third psalm.

The silk hat, however, presented a real problem. I had never worn one and I scarcely knew how to begin. I dreaded, yes, that's the word, I *dreaded* to put it on and sally out of the house, but I also feared if I never wore it I would offend the giver. Finally one day I got under it and with much trepidation and with groanings that could not be uttered, went out. I remember that I actually prayed for courage as I went through the gate and turned up the street. Everybody I met seemed to focus their eyes on that shining headgear. I felt that I was running as veritable a gauntlet as ever Boone or Kenton dared run and not half so successfully either.

But that day I crossed the Rubicon so far as the wearing of a high hat was concerned, for as you know in recent years I have seldom worn any other style. Just here is a good place to say a word or two about your clothes. For the pulpit and the platform conventional garments are all right, but I believe the best street or traveling dress for a minister is that which will not differentiate him in appearance from the average business man. Indeed, Will, there are times when a longtailed coat and white tie constitute a positive handicap. A marked clerical dress will usually have one of two effects on strangers. It will shut them up like clams, or else set their tongues to wagging furiously. In either case the real person is hid. And if there is one thing in particular that you must get close to in order to do good it is the *real* man. When a man or woman goes into the shell you might as well get busy elsewhere, for a while at least. (I take it you know all about turtles.) But whenever you catch them outside the shell and make them feel so easy that they don't want to go back in, then you are pretty certain to win.

Thirty years ago last June I rode half a day on a train through Illinois in the same seat with a traveling man. We soon struck up a pleasant conversation. I was dressed much as any ordinary business man and for such he took me. He talked freely and without restraint. More than once he used unnecessary expletives. Once he swore roundly. Several times he made brutally frank remarks about things that were sacred to me. But withal he had innate qualities of manliness that I admired very much. When the brakeman called his town he arose reluctantly. Then and not until then did we exchange cards. I can almost see now the bewilderment on his face as it dawned upon him that he had been talking for five hours to a minister just as he would have done to a fellow salesman. He had only time to say, "Well, I'll be switched!" (I think he started to say he'd be something else) shook my hand and was gone.

Two months later I saw him in my New York congregation one Sunday morning. He remained after the benediction had been pronounced and we shook hands heartily. Alluding to our experience on the train he frankly told me that if he had suspected my calling he would have "braced up" instantly. As it was he wished to thank me for my courtesy and hoped I would forget some things he had said. After that he came to our services every time he was in the city and twice visited me in my home. He became, and is today, a loyal Christian business man, so well known that were I to mention his name you would recognize it at once. I give you this, Will, out of my personal experience for what it is worth and I think it's worth a good deal.

I note what you said in your last letter about some innovations you prepared to introduce into your choir. Haven't you a music committee? If not, appoint one or elect one and then —well in this instance you might profit by emulating one act of Pilate, viz., wash your hands of the matter. I have known some big preachers in my time but I never knew one big enough to "butt in" to his choir and do it with satisfactory results all around.

But this is a long, rambling letter, too long, I fear. I must bring it to an end right here. I pray that this new year may bring you much joy and rich fruitage in your work.

Affectionately your uncle,
WILLIAM PRENTICE.

* *

True prayer never stops with petition for one's self. It reaches out for others. The very word intercession implies a reaching out for some one else. It is standing as a go-between, a mutual friend, between God and some one who is either out of touch with him or is needing special help. Intercession is the climax of prayer. It is the outward drive of prayer. It is the effective end of prayer *outward*. Communion and petition are upward and downward. Intercession rests upon these two as its foundation. Communion and petition store the life with the power of God; intercession lets it out on behalf of others.—*S. D. Gordon.*

* *

EASY CHANGE

When Coffee Is Doing Harm.

A lady writes from the land of cotton of the results of a four years' use of the food beverage—hot Postum Coffee:

"Ever since I can remember we had used coffee three times a day. It had a more or less injurious effect upon us all, and I myself suffered almost death from indigestion and nervousness caused by it. I know it was that, because when I would leave it off for a few days I would feel better. But it was hard to give it up, even though I realized how harmful it was to me.

"At last I found a perfectly easy way to make the change. Four years ago I abandoned the coffee habit and began to drink Postum, and I also influenced the rest of the family to do the same. Even the children are allowed to drink it freely as they do water. And it has done us all great good. I no longer suffer from indigestion, and my nerves are in admirable tone since I began to use Postum Coffee. We never use the old coffee any more. We appreciate Postum as a delightful and healthful beverage, which not only invigorates but supplies the best of nourishment as well." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each pkg.

Our Budget

—Send in your foreign offering at once.

—Foreign missions make you think about the heathen at home. May is coming and we must get ready to do our duty to the needy fields in our own great land.

—Remember the Congress. Columbia expects you. The date of the Lectureship is March 20, when A. B. Jones will speak. The business session will be on Tuesday morning, and the Congress follows.

—G. B. Baird is giving half time to Eaton, Ohio.

—G. B. Clark is doing good work at Burr Oak, Kan.

—J. C. Reynolds expects to locate at Bearden, Tenn.

—It's raining in St. Louis, but there's sunshine in Florida.

—A. T. Felix has located with the church at Fayette, Miss.

—Isom Roberts has taken charge of the church at Blackwell, O. T.

—Harry G. Hill, the education secretary, is supplying at Franklin, Ind.

—Harry Minnick has been holding a meeting for J. M. VanHorn, at Worcester, Mass.

—L. A. Brown has been holding a fine revival meeting at the Third church, Indianapolis.

—C. H. Trout, Rossville, Ill., has been called to the West Walnut street church, Portland.

—The churches at Cincinnati expect to hold a simultaneous meeting about the middle of October.

—About April 1 is set for the dedication of the Highland street church of Christ, Worcester, Mass.

—Hermon P. Williams will represent the University Place church, Des Moines, on the foreign field.

—A friend in Indiana has given $500 to the Foreign Christian Missionary Society on the annuity plan.

—The members at Berthoud, Col., have put in electric lights and otherwise improved their building.

—Omer Hufford, who has been in charge at Charlottesville, Ind., for five years, has tendered his resignation.

—The church at Warren, O., appointed a committee of one hundred to carry out the campaign for the March offering. A good suggestion.

—By telegram we learn from Earl Wilfley, at Crawfordsville, Ind., that there was a splendid rally there, and Montgomery Co. will be a living link.

—We learn that the board of curators of Kentucky university has decided to open a law college in connection with the regular work next fall.

—The Fourth street church at Covington, Ky., where J. W. Hagin ministers, is putting on spring attire and the work seems to be advancing in every way.

—Plans are on foot for a summer assembly to be held somewhere along the line of the Moffat Road, Col., the date favored being the first two weeks in August.

—The telegraph wires tell us of a great victory at Rock Island, Ill., where 200 have been added to the church in the meeting held by Brethren Wm. J. Lockhart and Garmong.

—Our congratulations to President McGarvey, who has just passed his 76th birthday. Brother McGarvey continues in vigorous health, his hearing seemingly being the only sign of failing power.

—A. R. Pole, of Plainfield, has been called for another year.

—Eldorado Springs, Mo., has called W. J. Hearne, to begin April 1.

—The church at Downs, Kan., expected to double its apportionment.

—R. H. Fife is engaged in a meeting at the Broadway church, Louisville, Ky.

—Victor W. Dorris is in a meeting at the Central church, Des Moines, Iowa.

—W. H. Newlin will remove his family to Jamestown, Ind., at an early date.

—If you have not paid your subscription for 1905, make us happy by return mail.

—Wm. Oeschger is working to help the little band of disciples at Wheatland, Ind.

—Wm. Baier has entered upon his third year at Marcus, Ia., with fine prospects.

—O. W. Hern, of Hiram, will represent Ohio in the interstate elocutionary contest.

—The new church at Scottsburg, Ind., will, it is expected, be completed before very long.

—The ministerial association of the sixth district, Ohio, met at Mansfield on March 6.

—V. R. Smith, a successful Memphis business man, preaches for the churches at Mason and Gleason, Tenn.

—Herbert J. Corwine has resigned his work at Auxvasse, and takes up the work at California, Mo., at once.

—L. C. Howe reports a splendid outlook in his new field at New Castle, Ind. He has been very cordially received.

—Prole, Ia., has secured Brother Compton for half time. Promise City requires his attention for the rest of the time.

—J. A. Clemens, of Illinois, is holding a good meeting at Smith Center, Kan., where R. C. Harding is the pastor.

—H. W. Elliott, state evangelist of Kentucky, was the preacher on the occasion of the reopening of the house at Latonia.

—The northwest Ohio ministerial association met at Toledo, March 5, with G. W. Speer and Clyde Darsie as speakers.

—M. E. Harlan has organized a contest for answers to questions under the general title, "Problems of Power for Plain People."

—The late Dr. A. A. Johnson and wife, of Dallas, Tex., left one-half of their estate to the Foreign Christian Missionary Society.

—J. V. Updike is having success in his meetings in Washington state. At last report there were 25 additions at North Yakima.

—It is expected that a church will be organized at the S. L. W. Ranch, some twelve miles from Greeley, Col. R. A. Givens and F. D. Macy have been holding a meeting there.

—W. J. Hudspeth preached the last sermon in the old building at Owensboro and Z. T. Sweeney dedicated the new one the same afternoon. On a call for $5,000 the response was $7,000.

—The interior of what was a school building, but is now used by our church at Paonia, Col., has been transformed and Walter Carter has been called as minister, his work dating from Feb. 1.

—J. L. Ellis having found it necessary by reason of the state of his health to give up the work at Craig, Col., the church has invited Wm. L. Cline to hold a meeting and consider the question of becoming the minister.

—H. K. Pendleton at Atlanta, Richard W. Wallace at Valdosta and Howard T. Cree at Augusta are additions to the preaching force of Georgia this past year and will doubtless be of great assistance to our cause in that state.

—W. T. Hilton has been requested by his Christian Endeavor workers at Atchison, Kan., to organize a missionary training class. This will be done at once. A series of evangelistic meetings is also scheduled to begin March 19.

—If for any reason the March offering for foreign missions was not taken in your church last Lord's day, do not fail to attend to the matter next Lord's day. The offering is more important than the time.

—Guy B. Williamson and wife, our Illinois singing evangelists, are going to assist in a meeting in Indian Territory in May and would like to engage with a church for another meeting there or in Oklahoma Territory in June.

—R. Bruce Brown, of Yale, Mich., was present at the farewell service of A. J. Zeller at West Bay City, and reports the extreme regret of the church there at parting with Brother Zeller after four years of very faithful service.

—We are sending out our annual notices for all delinquent subscribers to pay up. This one little item costs us $1,000 a year. Will you not please send us your subscription for the CHRISTIAN-EVANGELIST at once and save us the notice?

—We understand that at the end of the present scholastic term, Professor McGarvey, now president of Madison female institute at Richmond, Ky., will resign to join the faculty of the Campbell-Hagerman college, Lexington.

—There is joy in our office when you send in your renewal. Kindly multiply this joy by sending a new subscription in addition to your own. We will appreciate your help, and the homes of the brethren need the CHRISTIAN-EVANGELIST.

—C. C. Hill will probably remain at Roswell, New Mexico. The church does not want him to go. During the past year 117 have been added to the membership there.

—Bro. I. N. Aldrich, of Downs, Kan., has been taking a run around the sixth district of that state, and reports that he found Agra and Kensington without a preacher. These are two fine towns on the Rock Island, about five miles apart, and they will pay $600 to a preacher.

—We have no church building at Glenwood Springs, but a devoted little band of Christians have faith and determination that the near future will give them a house. Glenwood Springs is one of the most beautiful places in Colorado, and will doubtless receive the attention of the state board.

—We are receiving warnings from different parts of the country against men who, it is claimed, are impostors and unworthy the support of the brethren. Among the names mentioned are Chas. E. Moss, and J. A. Cooper, and others. Further particulars we hope to publish elsewhere.

—We are glad to hear that the church at Mexico, Mo., has increased the salary of its pastor $300. Brother Kokendoffer is an untiring worker and one of the ablest of Missouri ministers. Much of the success of our church at Mexico, where a new building is now in course of erection, is due to the pastor.

—J. N. Lester and family have moved to Elmwood, California. While pastor at Waukegan, Ill., Bro. Lester's health failed him several years ago and for the past two years he has found the coast climate so beneficial that he has decided to locate on an alfalfa ranch, where friends will receive a warm welcome.

—C. C. Davis, pastor at Iowa Falls, writes of the great loss which the congregation there feels in the removal of L. W. Swem and family to West Liberty. He has been as a father to the church in the five years of its existence, and as a token of love and appreciation the members of the church gathered at the pastor's home recently to give Brother Swem and family a Godspeed, and some tokens of their esteem.

—L. H. Stine, of Lawrenceville, Ill., is to deliver his well known lecture, "Four Lights of History," before the men's club of the First Congregational church at Springfield, Ohio, on March 10, it being the first of a series of three lectures. Dr. Gladden and Dr. Henry Churchill King, who is to be the speaker at our congress, are the other two lecturers.

—H. C. Garrison has tendered his resignation as minister of the Pleasant Grove church, Garrett county, Ky., of which he has had charge for three years. Brother Garrison finds his work at Danville all he can attend to. In recognition of his faithful service here, a handsome increase in salary has just been voted him. We hope to publish in the course of a few weeks some articles by Brother Garrison.

—Joseph Gaylor is very much encouraged over the outlook in southwest Missouri. Many of the knotty problems that once confronted us, he says, "are practically solved, and though there are new ones, the work of the past has opened a thousand doors in that great field that were formerly closed. Good strong men are needed." He anticipates that the institute to be held at Monett early in May will be not only well attended, but productive of much good.

—In another column will be found a note from Brother Kincaid on the great fire at Hot Springs, Ark. As our readers know, the brethren there are without much financial resources, and this fire has crippled quite a number of them. Things were going along nicely until it came, in the direction of collecting the money necessary for the purchase of a lot. We are sure that this special condition will appeal to some of our generous brethren.

—"Our people have a broader and deeper insight as to the meaning of missions, and the missionary spirit. We look for positive results on March 5." This is the tone of a communication from Percy Cross, pastor at Pine Bluff, Ark., in writing of the missionary rally held there. It is to effect such results that these rallies are held all over the country, and we believe, from communications we have had, that the spirit of missions is growing in the churches.

—The foundation of the new church building at Florence, Col., has been laid, and it is hoped that by the coming autumn the church will be worshiping in the finished structure. It is to be of brick, and when a house costing not less than $2,000 has been built Brother Lobach will make the church a deed to the lots without cost. At present the members are meeting in a frame building, and Brother Russell is preaching to the largest congregations he has had for some time.

—The March offering should be sent as promptly as possible to F. M, Rains, Cor. Sec., Cincinnati, O. There should be no unnecessary delay. The money is needed to help meet some heavy notes in bank. The society has been compelled to borrow about $40,000 until after the March offering in order to pay the missionaries promptly and to keep the work in progress on certain buildings in foreign lands. The credit of our people is good at bank, but we must keep it so by prompt payment.

—We are glad to know that Bro. S. R. Maxwell is desirous of again entering upon the active work of the ministry, which he left some time ago for business purposes. Brother Maxwell came to us from the Methodists, among whom he was a shining light. He was pastor of our Third church at Richmond, Va., of the First church, Macon, Ga., and of the First church, Valdosta, Ga. Brother Maxwell has the endorsement of some of our foremost men. He is a brilliant preacher, a good money raiser, and active in every way.

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Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of The Christian-Evangelist May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble

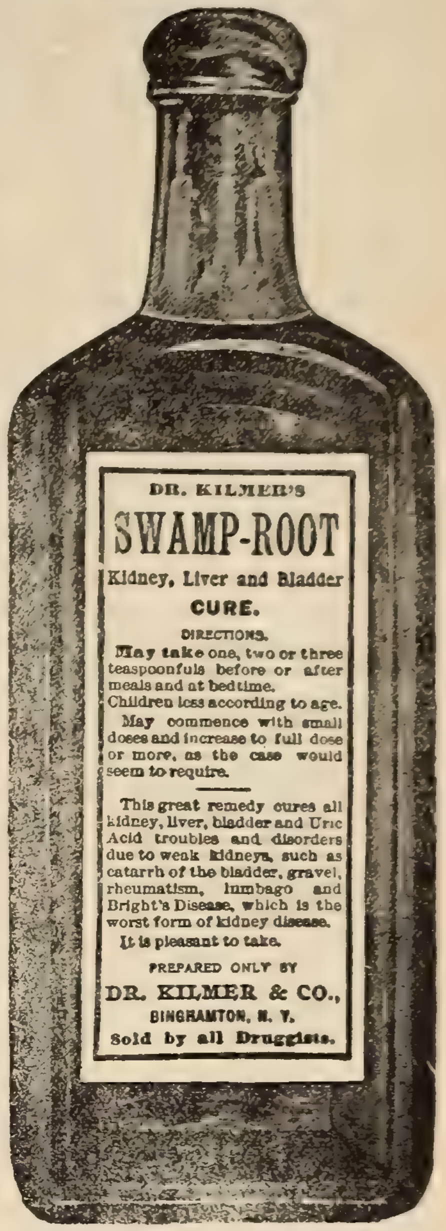
I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally, had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,
MRS. A. L. WALKER, 331 East Linden St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.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SWAMP-ROOT
Kidney, Liver and Bladder
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Children less according to age.
May commence with small doses and increase to full dose or more, as the case would seem to require.
This great remedy cures all kidney, liver, bladder and Uric Acid troubles and disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism, lumbago and Bright's Disease, which is the worst form of kidney disease.
It is pleasant to take.
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Sold by all Druggists.

(Swamp-Root is pleasant to take.)

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If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTICE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

—"One of the few good church papers that come to this office," says the Missouri Statesman, "is the CHRISTIAN-EVANGELIST of St. Louis." This is evidence that the Missouri Statesman knows a good thing when it sees it. We prefer, however, to think of the CHRISTIAN-EVANGELIST as a *religious* paper rather than as a *church* paper, since it is more concerned with Christianity than with *Churchianity*. We thank our Columbia neighbor, however, for its compliment, and especially do we commend its closing remark to the brethren in Missouri: "The CHRISTIAN-EVANGELIST ought to go into the home of every member of the Christian church in Missouri."

—We very much regret to hear that another of our preachers has met his death in a railway accident. Bro. J. R. Johnson, of Harlan, was killed in the wreck that resulted from the Rock Island Flyer out of Des Moines striking a broken rail near Wiota, ten miles east of Atlantic. His head was crushed and he must have met with instantaneous death. Born near Osceola about 44 years ago, like many other of our preachers, he entered Drake university with a family already under his care. He leaves a wife and five children. His brother is W. S. Johnson, who was at Urbana in a meeting when the sad message reached him. In some respects this occurrence was similar to that of Knowles Shaw. Both brethren were of the same age, both were engaged on the same errand (Brother Johnson was returning from holding an appointment at Shannon City, Ia.), and while Brother Shaw was the only man killed in the accident, Brother Johnson was one of two. His family will have the sympathy of a very large number of interested people.

—W. H. Rust has resigned his work at Berwick, Ill., and accepted a call to Schaller, Ia., where he began work the first Lord's day of this month. During his recent pastorate a parsonage worth $1,200 was built and the church painted, most of the work being done by Brother Rust himself. There is a field here now for someone to be useful. Brother Rust leaves because of a desire to return to Iowa.

—The account of the new church building at Owensboro, Ky., was unfortunately omitted from our columns owing to the large amount of news we had and despite the fact that we did put on four extra pages to accommodate it. We learn that about $7,000 were raised, being $2,000 more than the indebtedness. We congratulate Brother Crossfield and his fine staff of co-workers on their achievement and pray that a great blessing may now come to the church.

—It has been decided to have a reunion of all old students of Kentucky university during commencement week in June. The feature of the occasion will be a dinner held on the lawn at Gratz park, and addresses are scheduled from four prominent men, the only one at present decided upon being E. L. Powell. It is desired to get the names of all old students and presumably anybody who has been connected with the university, and President Jenkins will take charge of all such communications.

—Next Thursday, March 16, a special service will be held at the Richmond street Christian church, Cincinnati, O., to burn the mortgage that has existed. Howard Cramblet, the present pastor, will be assisted by Justin Green and Vernon Stauffer, former pastors, and others. We congratulate the congregation heartily. It was in this church that the Christian Woman's Board of Missions was officially launched, though it originated in a woman's meeting in the basement of the Central Christian church of the same city.

—Some of our good brethren think it is a most dangerous thing for an evangelist of our persuasion to hold union meetings with any of the denominations. We find the following from a contributor in one of our church papers: "It is absolutely sinful, and the preacher who does this successfully, jeopardizes his soul, the souls of his converts, and hinders the advancement of the kingdom of heaven. Such a procedure is a fearful departure from the truth of the gospel, and I hereby declare my solemn protest." We would very much like to hear what Bro. W. J. Wright has to say out of his experience.

—A. W. Lindsey, referring to Brother Bondurant, whose picture and a sketch of whose life appeared in our last issue, writes us as follows: "Years ago, Eld. T. M. Allen baptized a score of young men who remained in this community. When they grew old, all of them occupied the 'amen corner.' In late years they have been passing over the river one by one till they are all gone now. Brother Bondurant was 'the last leaf upon the tree in the spring.' Brother Allen must have been a master workman in fine material. His work lived after him. He wrought in marble, gold, silver, precious stones. His works have been tested and are now following him. Brother Bondurant is well acquainted in heaven, for his brethren all preceded him." Brother Bondurant was, we believe, the largest giver to missionary efforts that our church has ever produced.

—Our National Benevolent Association has appointed Bro. J. P. Davis, of Crawfordsville, Ind., to present its claims and look after its interest among the churches of that state. We need say nothing in commendation of the work of the Benevolent Association. It is one that appeals to all sympathetic hearts, and ought to receive generous support. We bespeak for Brother Davis a hearty welcome. He has held important positions in the west, and can be useful in the pulpit as well as represent his special work for the aged and the young who need the help of the brethren generally.

—Disciples' congress meets in Columbia March 20 to 23. The Columbia church extends a cordial invitation to all. A large attendance is expected, and should be had in view of the importance of such national gatherings. A good program has been prepared. The attractions of Columbia are great. It is the well-known seat of the State university, and in addition to this it is a city of schools and colleges. We earnestly request that those who expect to attend kindly send us their names at once. It will assist us greatly in our plans for entertainment. C. H. Winders, pastor.

Columbia, Mo.

—On August 28, 1865, Bro. C. G. Bartholomew, writing from Rockville, Ind., says regarding the "Buffalo, N. Y., Mission": "The prosperity attending Brother Headington's labors at this mission point shows the importance of the field, and the value of the labor already bestowed." The Richmond avenue church of Christ, R. H. Miller pastor, at its annual meeting made the following exhibit for 195 contributing members: Total amount raised, $6,968.01. The missionary offerings were $2,381.12. Average contributed per member, $38.81 for all purposes. For missionary purposes, $12.21. Percentage of missionary funds to total amount raised, 34. For 1899 it was 21 per cent.

—Earle M. Todd has decided to return to this country, and any church that gets him as its pastor will be fortunate in securing one of the most consecrated preachers that we know. Brother Todd gave himself to a work for which both his father and mother laid down their lives. It was M. D. Todd who established our cause in the historic city of Chester and fought the British and religious conservatism in one of the strongholds of Churchianity. Earle Todd, after a college training in America, went back to England to take up the work his father had so ably begun. Called finally to the larger field in London, he has been one of our leaders in the English work. For its sake we regret his return. But Brother Todd feels that in view of all the circumstances it is wisest for him now to return to America. He is in the prime of life, a good speaker, well informed and devoted to Christian work.

—Does the new editoral crowd the old into forgetfulness? I wish to congratulate you on the editorial in the Christian-Evangelist of Feb. 16, on "A Dominant Note in the New Evangelism," which I have been reading today. I agree most heartily with the declaration that "there seems to be little consciousness of sin, or little appreciation of its heinous character and awful consequences," and its appeal for continuous presentation of the need of repentance. Personally, and in my ministry, I feel that, along with the absolute need of faith, the point to be perpetually emphasized is the need of sincerest penitence. I remarked, in a ministers' meeting, "My greatest anxiety is my seeming failure to convict men of sin." A Baptist preacher smilingly remarked, "I do not worry. That is the work of the Holy Spirit." So was it of Timothy (2 Tim. 4:2) where the same word is used by Paul. J. H. Wright.

Paris, Mo.

—In the absence of his chief the office "wielder of the shears" dares to give publication to a clipping from the Globe-Democrat. The editor is a good thousand miles away and he will have forgotten all about our offense by the time he leaves the orange groves and big fish. A telegram announces the safe arrival of himself and Mrs. Garrison at Cocoanut Grove. The following is from our contemporary:

"It was an auspicious augury of the ultimate union of Baptist and Christian forces (which some of the Christian ministers predict within ten years) to see Rev. Dr. John T. M. Johnston of the Delmar avenue Baptist church, coming out of a book store a few days ago with a great bundle of books, all by one author, which he had just purchased. They were the complete works of Rev. Dr. J. H. Garrison of the Christian church, written during his long life as a minister and editor. Upon being questioned as to his unusual fondness for the literature of the Disciples, Dr. Johnston replied that it was an individual preference. He liked Dr. Garrison's 'way of putting things' and he wanted to read everything he had ever written. If he accomplishes his elaborate purpose before April 3, he will be well prepared for the Baptist-Christian ministerial conference which is to be held that day."

—Bro. David H. Shields, pastor of the Christian church at Salina, Kan., for several years has been nominated for mayor of that

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Mrs. Winslow's Soothing Syrup
has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.
An Old and Well-tried Remedy

city in the interest of good government. In writing about this to the editor of this paper, he says:

"One must be acquainted with local conditions before he could fully justify me in giving my consent to be a nominee, for on general principles I think that a preacher has no business running for office. He must be a leader and a prophet. But I have fought nearly eight years for cleaner things. We had organized a good government league of over eleven hundred members. We had nominated a man for mayor and he got scared and quit before his papers were filed. We had no other man to take the place. It was a case of lay down and let the forces of evil ride over us triumphantly, or take the field myself. My nomination is backed up by the best business men of Salina, by all the churches, and by my own board."

We have written Brother Shields that if he had sought for this nomination we would have regretted it; but since it seems the nomination has been forced upon him by circumstances, we hope he will have the chance to demonstrate that a good preacher and pastor may sometimes make a good mayor. Everywhere the people are seeking for honest and capable men for office. May the forces of righteousness prevail!

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Not the Only One.

In Brother Harlow's excellent article in the Christian-Evangelist this week he says, "I have the honor, so far as I know, of being the only evangelist among us who has been called and has held a union meeting with all the prominent churches uniting."

There have been several such meetings held. W. H. Bales held a meeting at Breckenridge, Missouri, and Brother Putnam, at Howard, Nebraska.

This scribe has been asked to hold such meetings, but was prevented by previous engagements.

I most heartly commend Brother Harlow's article. It is easy enough to theorize about how to do evangelistic work; but it would be better to show us. Simpson Ely.

Joplin, Mo.

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Indian Territory News.

The writer is just home from Wagoner, where the north district convention has been in session. Notwithstanding the bad weather and the fact that this was the beginning of our district work in the Indian Territory, this convention was a decided success. The following preachers of the northern district were present: D. H. Bays, Frank Van Vorhis, Randolph Cook, George Duffy, C. N. Martin, H. C. Collier, D. M. Harris, J. H. Crutcher, John T. Smith, J. T. Hawkins, S. R. Hawkins. J. H. Stark, of Iowa, and Otto West, of Missouri, were also in attendance.

S. R. Hawkins was chosen temporary chairman and Frank Van Vorhis temporary secretary. A constitution was adopted and permanent officers chosen as follows: Geo. Duffy, chairman; F. Van Vorhis, secretary and treasurer; J. H. Crutcher, vice-president.

"The Need of Co-operation" was ably discussed by J. H. Crutcher. Geo. Duffy delivered an address upon "The Spirit of Christ in Relation to Missions." Christian Endeavor was represented by F. Van Vorhis, the Sunday-school by C. N. Martin, and the C. W. B. M. by Mrs. Morton, of Okmulgee.

Several of the preachers present promised to donate their services for one mission meeting, others pledged themselves or their church to the support of the work, and thus a good start in the work was made. We have had a long, hard winter which has interfered with some of our plans, but the work moves on grandly. We are planning an aggressive campaign for the spring and summer. D. W. Campbell recently held a meeting at Stillwell, and effected an organization. He will return to Stillwell soon to further develop that mission. F. H. Groom has recently been on the sick list, but is convalescent. R. E. McCorkle is in a meeting at Mounds. D. H. Bays will probably locate with the church at Holdenville. John T. Smith has taken up the work at Checotah. Brother Brain, recently of Chicago, preaches two Lord's days per month at Wilburton. I began a meeting at Broken Arrow, Feb. 23. S. R. Hawkins, Cor. Sec.

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To Our Subscribers.

First, Allow us to thank you for your confidence, your interest and your work in securing new subscribers for the Christian-Evangelist.

Second, We desire to say that we depend on you. If you appreciate the Christian-Evangelist and you can commend it to brethren not now receiving it, will you not kindly do so with all your heart?

Third, Some time ago we asked you for 10,000 new subscribers. To date we have just 5,474. Will you not add at least one to this list of new readers? We know you can, and thus bless another home with the good influences of a clean, first-class, sweet-spirited, instructive religious journal. Help us reach the 10,000 additional readers. You will be doing the Lord's work.

Fourth, When you send us money for your paper watch your tab. If your tab is Jan. '05 and you send us a year's subscription it should become Jan. '06 within four weeks. If it is not changed in that time a mistake may have occurred and you had better drop us a card after four weeks.

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Dedication at Peru, Ind.

The new building at Peru was dedicated under the direction of L. L. Carpenter, assisted by J. L. Thompson, the pastor. Brother Thompson has been in this field just a little over a year, and at once set to work to better the conditions. The cost of the remodeling was about $6,000. The church is beautifully carpeted, seated with opera chairs, lighted by both electricity and gas, and heated by a private steam plant. Everything went off well at the dedication, the only matter of regret being the absence of Chas. M. Fillmore, of Cincinnati, who was the church's first minister. He, however, sent a dedicatory hymn. The pastor is now in a great meeting with home forces, and 14 were added the first week.

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Reports From the Foreign Offering.

Living Links.

[By Telegraph.]

Paris Depot, Ky., March 5.—This church became a living link in Foreign Society to-day. —Carey Morgan.

Maryville, Mo., March 6.—Our church reached the living link mark yesterday.—H. A. Denton.

Joplin, Mo., March 5.—First church becomes living link to-day. Special praise service tonight. Great rejoicing.—W. F. Turner.

North Tonawanda, N. Y.—$450 for foreign missions. We become a living link.—W. C. Hull.

New York City.—Our church (169th St.) becomes a living link to-day.—S. T. Willis.

Cincinnati, O.—Offering to-day in the Central church nearly $700.—A. M. Harvuot.

Joplin, Mo., becomes a living link.—W. F. Turner.

Winchester, Ky.—$600, expect to raise $650.—Cecil J. Armstrong.

Eureka, Ill.—A. W. Taylor.

Delinquent Subscribers.

We have been kind to you, will you not please show your appreciation of our kindness? Will you not please send your subscription for the CHRISTIAN-EVANGELIST at once, if you have not done so? If we do not hear from you we will be compelled to write you. Send all money to the Christian Publishing Company, 2712 Pine St., St. Louis, Mo.

Terre Haute, Ind.—Terre Haute becomes a living link.—L. E. Sellers.

Independence, Mo.—Independence raised enough to keep both foreign and home missionaries.—L. J. Marshall.

Hopkinsville, Ky.—$400.—H. D. Smith.

Norwood, O.—$255. Expects to pay six months' salary of a missionary.—Jos. D. Ormistead.

Cleveland, O., March 7.—Splendid offering. Gain of nearly 100 contributed.—Edgar D. Jones.

Alma, Neb.—Apportionment reached and more to hear from.—Oscar Sweeney.

Tuxedo, Mo.—$75. $20 more than apportionment.—J. A. Bennett.

Paris, Mo.—$80.—J. H. Wright.

Fourth church, St. Louis.—$180. $30 above apportionment.—E. T. McFarland.

Rushville, Ind.—Little Flatrock church gave the largest offering in the history of the church. —Frank B. Thomas.

Findlay, O.—$210. $60 above apportionment.—C. H. Bass, pastor.

Danville, Ill.—$100.—J. H. Smart, pastor.

Wolcott, Ind.—$40.50 as cash offering; no pledges. Apportionment was $15. Last year's collection for foreign missions was only $6.50. —R. H. Lampkin, pastor.

Lafontaine, Ind.—Foreign missionary collection at least 30 per cent beyond apportionment. —V. W. Blair, pastor.

Boulder, Col.—Raised more than apportionment for foreign missions.—S. M. Bernard, pastor.

Lathrop, Mo.—Foreign missionary offering will be a little more than $30.—J. G. Creason.

Lake Charles, La.—$115 for foreign missions; $40 more than apportionment.—H. B. Kane, pastor.

Soniat avenue church, New Orleans, La.—Raised $93.60 for foreign missions; average over $2.00 per member.—R. M. Denholme,

Covington, Ky.—The offering of the First church to-day nearly three times what we gave last year and more to hear from.—Geo. A. Miller.

Butler, Ky.—Gave $56, apportionment $35.

Colemansville, Ky.—More than doubled their apportionment.

Erie, Pa.—Reached our apportionment and gone much beyond. More to follow.—W. A. Wright.

Cripple Creek, Col.—Cripple Creek went beyond apportionment.—Wm. Saxton.

Angola, Ind.—Offering to-day $600 for foreign missions.—L. W. Fairfield.

Ludlow, Ky.—Apportionment $30, raised $40.—J. W. Moody.

Erlanger, Ky.—Offering for foreign missions $43, apportionment $25.—L. W. Haskins.

Uniontown, Pa.—Feb. 27. Offering so far $315, about $50 more than ever at this stage. If Peter says, "We are now saved by baptism," it is also true that this church has been saved by missions.—Herbert Yeuell.

Plattsmouth, Neb.—Raised our apportionment.—D. A. Youtzy.

Clinton, Ind.—Exceeded our apportionment.—T. A. Hall.

NEWS FROM MANY FIELDS

Maryland, Delaware and District of Columbia.

Our letter in the issue of Jan. 26 reported J. Murray Taylor, of Washington, D. C, in a meeting with W. S. Hoye, of Beaver Creek, Md. The results of the meeting were 22 added.

The most important addition, for the Beaver Creek minister, was one received from the church at Rockville, Md. On Jan. 25, assisted by the Rockville pastor, W. B. Taylor, the writer had the privilege of uniting in marriage at Rockville, our esteemed brother, W. S. Hoye, and Miss Anna Owens, an estimable member and the faithful clerk of the church there. The following night they were accorded a cordial reception at the Beaver Creek parsonage, where Brother and Sister Hoye are at home to their friends. Brother Hoye is in his 21st year.

H. F. Lutz closed his meeting at Harrisburg, Pa., Feb. 5. He reports 21 additions, with more expected. I assisted in the singing for 14 nights.

We had one baptized at Waynesboro, Pa., at prayer-meeting last week and received into the fellowship on Lord's day following.

M. E. Harlan, of Brooklyn, N. Y., assisted H. C. Kendrick in a meeting at Hagerstown, Md. We expect to hear of a good meeting.

Ernest C. Bragg has recently gone from Lynchburg, Va., Christian college to Friendsville in West Maryland. He reports three confessions there. Our Young People's Society took an offering for education, Dec. 29.

Our Bible-school will give the Easter exercise and take an offering for Christian benevolence, and we will observe the offering for foreign missions in March, and home missions in May. We are worshiping in a rented church, and struggling to get a lot, but we think the shortest way to a church home is by helping the ignorant, the orphan, the aged and the heathen, and we believe God will help us. And he is so doing through his children. We need $2,700 to get a lot for our church. We want to raise $3,000 to have a nest egg for a building. We are well along with pledges on the first block of $1,000. I want 100 persons to take the second block in sums of $10 a square, or two squares, or half a square, or send any amount. Brethren, pray for us, and help the only congregation of Disciples in Franklin county, Pa. J. A. Hopkins.

Waynesboro, Pa.

Georgia.

The Christian church in the state of Georgia for the past year cannot boast of so large results as those achieved in states wherein the cause is stronger, but taking into consideration the obstacles incident to a pioneer work the results are most encouraging. The year book, which has just appeared, compiled by the energetic state evangelist, W. J. Cocke, reveals a year of splendid service. Georgia has but 135 Christian churches with an aggregate membership of 13,000, and this in a population of two and a quarter millions. "Sixty thousand homes are said to be without Bibles; seventy-eighty counties have no church after the apostolic pattern; 165 towns ranging in population from 500 to 15,000 are without the great plea of the Disciples."

The state board reports nine men employed for all or part of their time. For the last six months W. J. Shaw devoted his entire time to Bible-school and Endeavor work with good results. The whole number of sermons preached by evangelists was 1,024; the whole number added to churches, 498; the whole number of special addresses, 174; two new churches were organized, two new Bible schools and four new Endeavor societies. The treasurer of the board received from all sources $3,106. In addition to the work manned by the board two other new churches have been instituted in the state.

The Georgia educational society, of which J. H. Wood is secretary, which has for its object the assistance of students for the ministry, reports $317.70 raised and paid in part to six young men now attending the Bible college at Lexington, Ky.

The C. W. B. M. reports a great increase in membership during the year. One new auxiliary organized and all old ones actively at work. In the state are 19 auxiliaries, 415 members and 105 subscribers to the Tidings. Total raised for all purposes, $1,283.12.

The woman's society for Georgia missions, which does a work similar to the state board, reports $1,308.86 raised, organized one church of 15 members, reorganized and revived one other, held five evangelistic meetings at old points and one at a new point, had 25 additions, sustained the mission school at Baldwin and supported two women missionaries in the mountains.

The state convention recently held at Savannah was one of the best in the history of the work. Better reports, larger gifts, more thorough organization and deeper spiritual life in the churches together with a spirit of progressiveness, gladdened the hearts of the delegates. All our national boards were represented on the program and the people were brought into more sympathetic touch with our larger efforts. Work in Georgia must needs be slow, because all the south is conservative, but with cultured men in the pulpit the work will surely go forward. Any investment now will bear great results in the years to come. C.

Missouri.

H. James Crockett, needing the help of an assistant pastor, had one to take up his abode at his house. He is now having his first experience in administering paregoric, soothing syrup, and walking the floor. Mother and babe are doing well.

The last word from C. M. Chilton, of St. Joseph, is that his dear wife is no better, but seems to be gradually nearing the end of the journey. Let us all carry them before the Lord in our prayers.

E. H. Williamson, of Kansas City, one of our very best young pastors, can be secured for a few meetings and some church would secure a great blessing by calling him to its pastorate.

J. N. Crutcher writes that his work at Chillicothe opens up finely. It surely is a great field and we look for great developments.

J. M. Rudy, pastor of the First church, Sedalia, was one of the evangelists in the recent union meeting in Kansas City. His teaching, preaching and life were such while in this work that the pastors of the various churches in his "district," two Presbyterians, Baptist and Methodist, joined in a letter to him of the largest praise. It was a rich compliment, well deserved.

J. R. Blunt is caring for and locating a number of Bible students from the burned out Kimberlin Heights school. The boys are having splendid success.

Maryville, H. A. Denton pastor, and Union avenue, St. Louis, J. M. Philputt pastor, are the only churches, so far, to send $100 this year for state missions.

The King Hill church, at St. Joseph, has called N. Rollo Davis for his full time this year. This means business.

J. R. Perkins has just closed a meeting with his home church, Huntsville, with 22 added. Now they are talking of a new parsonage.

W. H. Hook, who recently took a trip "beyond the Rockies," is back, with his address at Mexico. He has had a severe illness, but is now fully recovered.

It seems that there ought to be one hundred men—business men—in Missouri who would give $100 each for our permanent fund. Some of you try it.

J. Jones is working hard to build a new church at Green Ridge. The house there was destroyed by fire several years ago. He will succeed. He always does.

Never was the field more ripe for the harvesters than now; every thrust of the sickle brings in the ripened grain. Everywhere, at all times, it is being demonstrated that the gospel is the power of God unto salvation.

T. A. Abbott, State Secretary.

Baltimore News.

Recently the Baltimore ministers' conference invited the ministers of the Disciples' conference to meet with them to hear a paper on "Baptists and Disciples" by Dr. C. F. Winbigler, of Washington, D. C. The paper was kindly presented and just as kindly discussed by the ministers of both communions. These two great bodies of Christians need to cultivate a closer fellowship. We hold too much in common to fight each other on any point and the time has come when we who care for the prayer of Jesus must lay aside all prejudice and narrowness and seek with our whole hearts the fulfillment of that prayer. If some Baptists and some Disciples delight in making hard charges against each other and seeking a general warfare, let them alone. The differences between Baptists and Disciples are trifles in comparison with this great lost world that is daily passing into death. A preacher has very little to do when he takes these differences as the subject for a sermon to his flock on Lord's day and spends that time in magnifying these differences.

Our business is to cultivate a better fellowship both publicly and privately with our Baptist brethren as far as it can be done, and to love them even if we should in some corner meet some who do not love us. The present duty is clear and no man has a right to lower the standard.

The monthly report for our churches in the city is as follows: Fulton avenue, one by letter; Harlem avenue, three by baptism; Christian temple, one by letter, three by statement and five by confession, making 13 for the month. There were no additions at the other three churches. Peter Ainslie.

A CHEAP HEART CURE.

A Norwich Lady Tells You What to Use at Home, If You Would Cure Yourself at Once.

Alice A. Wetmore, Block 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will without charge direct them to the perfect cure she used.

We advise every one interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

Toledo, Ohio.

Few places in all America are more attractive than Toledo; few more progressive. Last year it stood third of the cities of America in increase of population. It is the second city as a railroad center of the west, having 27 railroads and street cars running out of it. We have in course of construction the best Y. M. C. A. building in all the world. Not the city alone but the surrounding country is ideal level, fertile, and well cultivated, making this section one of the most desirable on God's good earth.

We have with all this in the city four churches and a mission Sunday-school; it has been only a few years since we had but one. The East side church, where Brother Van-Voris holds forth, has recently had a meeting which has resulted in 30 additions, and they are still coming. South church (Brother Norvel, pastor) is planning for a meeting. Brother Norvel is a faithful servant of the Lord, and doing fine work. He has a growing church. Norwood avenue church has recently called Brother Mahoney to the pastorate; he is building up quite a congregation, and I predict for him success.

I commenced my work as pastor of the Central of Toledo on Oct. 1. In this time God has blessed us. We have added to our list nearly every Sunday—as many as five at a single service. The Central has determined to make its influence felt in this section. I will commence a meeting at once, assisted by Brother Bargy, singing evangelist.

J. O. Shelburne.

* *

Michigan Notes.

Prof. G P. Coler, of Ann Arbor, conducted a preachers' institute at Kalamazoo, at which there were about a dozen preachers present from the southwestern part of the state. Some were detained on account of sickness, some holding meetings and some were snowbound. But the meeting was a success and all felt richly paid for being present. Professor Coler has had a large experience in institute work, he is thoroughly equipped in Bible knowledge, he understands the problems of the preacher, and by his tact and wisdom is able to call forth many helpful things. Such topics as "The Preacher's Call and Calling," "The Preacher's Library," "Sermon Preparation," "Sermon Delivery," "Sermon Illustrations," "The Preacher's Inner Circle," etc., were discussed.

The institute was followed by a foreign missionary rally, conducted by A. McLean, Cecil Armstrong and Brother Rambo. Every preacher was made to feel as never before that missions is the supreme business of the church. The Kalamazoo church continues to prosper and be active in every good work. Brother Halley is greatly loved by his people and the outlook for the church of Christ in that flourishing city is bright.

Michigan churches have been and are now engaged in the greatest evangelistic campaign in their history. Already more than 500 souls have been brought into our churches, and the end is not yet. This work is largely under the direction of the corresponding secretary and is carried on with no expense to our state society. Many of our weak churches are being strengthened and encouraged.

J. G. Wilson, who recently took fellowship with the church of Christ from the Baptists, has accepted a call to Waldron, where he is now engaged in a meeting.

G. A. Gish recently held a meeting at Wright with 17 additions, among whom was C. A. Osborn, a minister in the church of God. After Brother Gish closed the meeting Brother Osborn continued a few days longer with eight more added to the church.

J. W. Curch went to Deerfield and found a half dozen discouraged Disciples. He preached the grand old story of a resurrected Lord and 41 souls were added to the church.

J. A. Canby assisted V. H. Miller in a meeting at Petersburg and added 25 to the church, mostly by baptism.

T. P. Ullom just closed a meeting at Traverse City, with 90 added to the church, nearly all by baptism. Traverse City is rapidly becoming one of our strong churches.

J. A. Findlay, of Sullivan, Ohio, has accepted the work at St. Johns, supported by the A. C. M. S. and the M. C. M. S. This insures the success of the St. John's work.

W. F. Schrontz, of Orange, Ind., has accepted a call to Kalkaska, Mich. Brother Schrontz will be a strength to the preaching force of Michigan.

W. S. McIlvaine has removed his family from Washington to Kalamazoo, Mich., where he will make his headquarters and preach for neighboring churches.

Chas. Gardner is holding a meeting at Lacota. V. H. Miller is aiding C. O. Purdy in a meeting at Coats Grove. J. H. Hammond is holding a meeting at W. Sebewa and F. T. Porter is assisting T. W. Bellingham in a meeting at Bangor.

Let no church in Michigan fail to take the offering for foreign missions. World-wide missions now has the right of way. Make this the greatest year in our history.

Paw Paw, Mich. C. M. Keene.

* *

New Church at Owensboro, Ky.

R. H. Crossfield and his devoted followers know the value of printer's ink. We commend, too, the editor of the Inquirer, the local paper at Owensboro, Ky., for its kindly treatment of the members of the Christian church in that town, who dedicated their handsome new building, Z. T. Sweeney preaching the sermon, on Lord's day. The Inquirer gave over two pages of its space to an advance notice of the event, printing no fewer than 46 photographs of the workers, besides those of Brother Crossfield, Brother Sweeney and the church. This shows both good journalism on the editor's part and the right appreciation of the value of the press in helping Christian effort on the part of the pastor and his board.

We cull the following facts from the Inquirer. It was in 1860 that the first Christian church was organized in Owensboro, Mrs. Nancy Wilhoyte being the only one of the charter members now on the church roll.

Soon after the organization the civil war came with its blighting touch and the church made almost no progress, being the greater part of the time without a pastor, its members scattered and divided. During its first years the congregation had no house of its own and met from time to time in a theater building. In 1870 the first house of worship was built. It was small and was soon outgrown and was remodeled to such an extent that it became almost a new building. The membership grew with varying degrees of rapidity. In 1895 it had reached not quite 300 actual members. At the present time there are 538 actual members on the rolls, and the church is instinct with spiritual and material life.

A. N. Gilbert was the first pastor. Others who have served the church are Joseph E. Taylor, W. W. Carter, C. K. Marshall, Alfred Flower, J. B. Mayfield, Benjamin C. Flower, G. W. Terrell, H. G. Fleming, C. F. Mortimer, John M. Goodwin, J. W. Hardy, R. V. Omer and R. H. Crossfield. The present minister is now in the tenth year of his service, which is the longest pastorate that the church has ever known, as well as the most effective. Under his guidance the

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all he beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for hat reason tabooed by many physicians, yet I know of nothing s
safe and reliable for constipation, liver aly
kidney troubles, and especially in all formald
skin disease, as this remedy." edi-

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scribed towards LL C. Hutchinson, pastor.

South Dakota.

Indications are that this will be the best year ever in receipts for state work. But we ought to have half a dozen good clean men to fill the vacancies. These fields can pay salaries of $500 to $700 to start with, and more as the work develops. The people of the northwest are ambitious and liberal, and they appreciate the men who serve them efficiently. There are preachers in the middle-state cities who are railroading it out to some outside appointment Saturdays and back on Mondays who would more fully serve the cause and the Master were they to come and live with and serve the people of the great northwest. Will not some who read this come over and help us do this great work?

Besides the churches that can pay salaries as mentioned above there are many other places that could support a preacher in part by Sunday preaching, while other means of support can generally be had and wages as a rule are good. There is perhaps no place where labor is more respected by all classes, and we need a host of preachers who could in part provide for their support by clerking, teaching in day school or other occupations. We have in this state several splendid examples of the manner in which churches may be built up by men who follow secular callings during the week.

We have a healthful climate and the people are vigorous and intelligent. There is also opportunity for material advancement that does not belong to the older states.

It is hoped that some good preacher may "feel pressed in spirit" to answer this call. No drones or tramp preachers need apply. Good, clean men will receive a hearty welcome and will be given every encouragement by the state missionary board. In answering do not send letters of recommendation, but send references, which must include your own state corresponding secretary and one or two other good references, including the church last served. Address all communications to the writer as at the close of this letter.

Miss Nina Palmer, of South Elrod church, is in Drake university preparing herself for larger usefulness. G. W. Neal, who has been spending a month in Kentucky, is back at his work at Oacoma and Presho.

I am sorry to learn of the loss by fire of all the household effects of M. B. Ainsworth of Aberdeen. The serious feature of this loss was that all his manuscripts were destroyed. However I am glad to hear that he has reconsidered his resignation and will continue with the church at Aberdeen.

Three added recently at Armour under the ministry of the writer who, in addition to his work as corresponding secretary and state evangelist, is trying to do the work of a pastor
r this church. We have recently finished
ying off the $300 debt on church property
have put in a new lighting plant. Any
The c wishing a better light, and desiring a
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The state board reports nir sponding secretary
for all or part of their time. es in the past two
months W. J. Shaw devoted raise $200 to pay
Bible-school and Endeavor v

Man Preparing for Other Worlds

By
WM. T. MOORE,
M. A., LL. D.

Or the Spiritual Man's Conflict and Final Victory : :

A Story of Man in the Light of the Bible, Science and Experience : : : :

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VERDICTS OF THOSE WHO HAVE READ THIS GREAT BOOK

His best book . . . It is the book of the gospel—the gospel for the man in the street.—Dr. Jas. Hastings, Editor of Dictionary of the Bible.

All who read the book will be benefited thereby. It breathes a sweet, pure spirit and will certainly do much good.—D. R. Dungan.

It is a book for the age, by one who is alive to the needs of the age and the great problems that confront the leaders of the church.—J. J. Morgan.

It is the ripest thought and matured conviction of a veteran whose ministry as a preacher and writer among the churches of Christ has been conspicuous. It bears the unmistakable marks of wide reading, earnest thinking and catholic sympathies.—Christian Standard.

It has been quite a help to me. It abounds in good suggestions and new applications.—Wm. Ross Lloyd.

It is a book of wide compass, depicting the spiritual history of man from his origin to his final destiny.—J. W. McGarvey.

It is the greatest book ever published by our brotherhood. At every reading it has had fresh charm for me. . . Send for it now! Now!! Not by and by, and you will thank me for ten years to come.—Jas. Small.

Dr. Moore is the most picturesque figure of this present religious reformation, one of its profoundest theologians and most charming writers. Of all his numerous and valuable contributions to church literature this is his masterpiece.—Geo. L. Snively.

Published by
CHRISTIAN PUBLISHING CO., St. Louis, Mo.

The church at Platte has engaged C. W. Worden to serve as pastor during the coming year. There are quite a number of Disciples at Geddes, where the state mission board hopes soon to establish a church. G. W. Elliott has started a church paper at Brookings. Our state mission work is greatly in need of such a publication. J. K. Shellenberger, of Minnesota, is in a meeting with A. H. Seymour at Arlington. R. D. McCance hopes to have a meeting at Parker in the near future. R. M. Ainsworth, late of New York, who formerly lived in this state and did a splendid work at Platte, is with us again and has taken the work at Alexandria. We gladly welcome his return.

The church at Sioux Falls, which has lost so heavily by removals during the past two years and has been greatly discouraged, is renewing the struggle and will in the near future make a payment of $300 on the church debt. The writer spent Sunday, Jan. 22, with this church. There are some loyal people here.

It should be remembered that it is impossible for the secretary-evangelist to answer all the calls that come for meetings and other field work. Indeed two men full time would not be too many to do this work, even if we had means to sustain them. Hence calls for meetings should be in two or three months before the time set for them, for it is not often that the evangelist can pick up and go on short notice.

Do not fail to send in your offerings for state missions. We can make this a great year for state work if we earnestly try and send offerings promptly.

O. E. Palmer,
Armour, S. D. Secretary-Evangelist.

❁ ❁

A New Hymnal in the Press.

While engaged in a meeting in this place with W. E. M. Hackelman as song leader, it was my good pleasure to examine the proof sheets of the new hymnal soon to be issued from the press of the Christian Publishing Co., and Hackleman Music Co. Brother Hackelman has devoted three years to the preparation of this work. He spent many months in the study of hymnology, and then selected the best hymns of all the best hymn writers. One feature of the book will be the absence of the "jingling rhymes and jiggy tunes" which have marred many of the song books of recent years. He has included about fifty gospel songs, but only such as he thinks worthy of a permanent place in our hymnology. I think I can congratulate the churches that soon they will have the opportunity of buying from two of our own publishing houses a hymn book which, in dignity, variety and all the qualities that go to enrich the service of song, as well as in its mechanical features, will be the equal of any ever published, if indeed it does not mark an advance in the world's hymnology.

E. B. Bagby.

❁ ❁

The Hot Springs Fire.

On Saturday morning, Feb. 25, the sun rose on a grand and awful scene. We viewed it from the roof of our home where we were fighting in a rain of fire to save all we had. For hundreds of feet on the skyline about us there arose a wall of forked-tongued flame swept on by a forty mile gale. Twenty-four blocks of the southern part of the city, including one hundred business houses and hotels and five hundred residences, were swept away. Five thousand people were rendered homeless, among which are many Disciples. The loss of life was not great but the property loss was great, estimated at $1,500,000. Just one word with our friends about our church work here. For seven years we have sacrificed and toiled to build up the cause. Will this fire sweep away all our efforts or will you come to our rescue in this awful hour of darkness? All the money we can raise must go in a relief fund to care for homeless brethren, and not a dollar of the large subscription list which we had secured in the city to meet our next payment on the first day of April can now be collected. The gentleman from whom we purchased the lot has lost heavily in the fire and will have to have his money when due. Brethren, if it were not for God and you we would despair and give up hope of ultimate success. But if everyone who reads these lines will see that an offering is sent from their church all will be well and the work so well begun can be continued without a break.

Hot Springs, like Chicago, Baltimore and Jacksonville, will rebuild and the new Hot Springs will be better and grander than the old. Where shall our work appear in the new city? Three churches were burned in the fire. We would not divert one dollar by this appeal from our March and May offerings but we entreat you, brethren, to give us what aid you can. Address,

T. N. Kincaid.
Hot Springs, Arkansas.

A Plea for the Philippines.

The United States has shown great kindness to the Filipino people, and has established here a vigorous and beneficent government. But the measure of your Christian love with prayers and sacrifices, is not yet filled up for the actual redemption of this people. God has placed their lives in your hands.

Six years ago you found them the creatures of a degenerate colonial power. They were but three centuries removed from their primitive barbarism; filled with false ideals proceeding from wrong examples; and stultified by medieval dogma, idolatrous, spiritless. Their exemplars were political adventurers from Spain; their teachers were the most Romish monks that a Spanish nation could produce and that an Italian pope could countenance.

They were at that time engaged in a series of conspiracies and insurrections against their despots. Terror and devastation were fairly familiar to them. Suspicious and desperate, they plunged into fresh war against the American nation. Fire and sword ran everywhere. In mutual distrust, brother lifted up his hand against brother. Cities were burned, fields harried, cattle destroyed.

Then came peace and knowledge and confidence. But God sent his scourge of cholera; whole families perished; sorrow and terror broke out anew everywhere. The rinderpest came and slew their draft animals; in many provinces they could not cultivate their fields. The harvests were scant. Locusts multiplied extraordinarily, they came in clouds and devoured in a few hours the standing grain.

During these calamities the Filipino has been enduring the exasperations incidental to a new and unadjusted government. New laws, new taxes, and new commercial methods have been confusion to him. He has had to learn a new language, a new industrial ideal, a new civilization. Prices have quite generally doubled or quadrupled; opportunities for work have not correspondingly increased; while the requirements for skill in labor have leaped beyond his conception and training. Meanwhile a new coinage and currency system is being introduced. It is without avail that the government tries to protect the savings of the humble; timid and slow, they lack the wisdom of the money broker; they hold to their old coins and must bear their loss.

Americans come over here, citizens of the great republic, to fret at the deliberation, confusion, and incompetence of the native. After only these few months of very hit-or-miss benefit, they pronounce the man past regeneration. They demand that the country be occupied and developed in the interests of the capital, and that Chinese coolies be imported to take the place of the Filipino workman. Such immigration would be disastrous to the native tribes. In the name of humanity give this people a chance. As they stagger up from their stocks and fetters, don't bludgeon them with the club of commercial greed.

We have some good men here as teachers or officials in the civil government. Some others are more reckless of the responsibility, inconsiderate and abusive to the natives. It is hard to read the good will of the American nation through such lives as these. In matters that concern the most sacred interests of the people, the time is not far past when chief officials at Manila felt that the presence of Protestant missionaries in these islands was a mistake. Even in America some of our own brethren have said that the Philippines ought to be left to Roman Catholic reformers. But there is no reform in Rome. On the eighth day of December the American Archbishop Harty sanctified himself to worship before the image of "Our Lady of Antipolo." They all fall into the ditch.

For myself, I could count on my fingers the friends that encouraged us to leave America, for this mission field. I say again the measure of your Christian love for this people is not filled full. Public schools and civil beneficence cannot redeem them. These do not strike into the roots of human life, with its sorrows, its fears, its struggles, and its perverseness. Pitiable is the people that, in the midst of such calamities as these have endured, can look only into the flames of purgatory for their hope and consolation. It is no wonder that they receive the gospel of Jesus with such fear and gladness. Do not disdain them for their incompetence and childishness. Give them a chance with the gospel. Let the word of God run and be glorified in them. You started to plow with your armies. In the name of the Prince of Peace, withhold not your laborers unto the divine harvest. HERMON P. WILLIAMS.

Laoag, P. I.

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A Remarkable Triumph in New England.

To take a little church where the audiences had diminished until from seven to thirty people only were accustomed to gather; where collections had dwindled until the weekly income amounted to an average of about $5; to take a church like that, with a mortgage of $3,500 on the property, an additional floating debt of nearly $500, and the church sadly in need of repairs, to wipe out every cent of indebtedness, and to put the church property in repair in ten months' time, so that this church can celebrate the fortieth anniversary of its founding next April 19, free from debt, and have a jubilee; to accomplish this we say in ten months' time, is no inconsiderable achievement. It stands out as a more remarkable achievement, when we remember that it is accomplished in New England, where the Disciples are greatly overshadowed by wealth, prestige and numbers.

And yet this is what is being accomplished at Swampscott, Mass., by Bro. W. H. Rogers and his devoted little band of followers.

April 19 is known as patriots' day in Massachusetts, the anniversary of the fight at Concord and Lexington, and it will be a day of freedom and rejoicing, indeed, for the Burrill street church of Christ at Swampscott.

It will not only be the fortieth anniversary of the founding of the church, but to the very day, the sixteenth anniversary of the dedication of the finest church building in Swampscott, on April 19, 1889.

Brother Rogers believes that a commanding achievement like this, coming like a thunderclap out of a clear sky, is the very thing needed above all others most effectively to get the attention of the people in New England. It will open eyes as nothing else can do.

It will stimulate our brethren throughout New England and make possible a new era for our cause there. It will be a striking illustration of Paul's words in 1 Cor. 1:27, 28.

It is now both the opportunity and the mission of the Swampscott church to paint this promise of God in bright red letters before eyes that are dim with religious doubt and cold materialism, so that they can't help seeing it.

Brother Garrison has incidentally spoken of this achievement as the renewal on the field of Christian fight of the famous Sheridan's ride—an apt illustration.

In order to accomplish it with every penny of debt wiped out, including current expenses for preaching, etc., from Sept. 1, 1904, to April 19, 1905, something over $5,000 had to be raised. Brother Rogers is at present perfectly secure of $3,000. Having done so well up to this juncture, he believes the great Disciple brotherhood will not let him fail in securing the rest. They would not if they could be on the New England field, and fully appreciate the odds at stake.

For the honor of our cause, and for the sake of the New England field where we have only twenty churches in all the six New England states, let not this movement which has been inaugurated with such audacity of faith, fail.

The C. W. B. M. and the Home Board are assisting to the extent of $500, but the time is so short and the exigency so pressing that a movement outside of regular lines is in this "now or never" case a warrantable thing.

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Dedication at Coon Rapids, Iowa.

Lord's day, Feb. 26, we dedicated our new church. The building is the largest and best in town and is the only Christian church building in our county. It is a $5,000 structure but by using the old building we had to spend only $4,000. We built believing the people would pay. They did. Alfred M. Haggard dedicated it for us. Inclement weather and bad roads prevented many from attending the services but Brother Haggard in his own genial way rallied our forces and the $2,000 asked for was subscribed. We are proud of his work because he raised the money, left the people happy, and raised the Christian church in their estimation.

I think it was Napoleon who said, "The way to win a battle is to bring up the reserve forces at the crisis." Charles Gilbert Stout was our "reserve force" and when he appeared and attacked the people's purses an unconditional surrender resulted. Brother Stout helped us in our tabernacle meeting in June of 1903. He was with us six weeks and left us, after holding the biggest meeting in our local history, with the good will of everybody.

Lawrence and Edward Wright are now with us and we are preparing for a great victory.

MURVILL C. HUTCHINSON, pastor.

An Expose of Exposers.

It would seem to me that if we could round up a few of the "exposers" who are circulating among our brotherhood it would be better for the cause of Christ than anything we could do at present.

There is too much of a disposition among our brethren to harbor the offscourings of other churches and give them an opportunity to fulminate from our pulpits, when if we were on the inside we would not allow them in our backyards.

On a former occasion I had a little experience with a "Catholic Killer." He had secured the consent of my elders to lecture along that line. It had been procured without my knowledge or consent either. I regretted it, for the man had fraud written all over his face, and I said so very frankly to those whom it would concern. The next day, and before we could be humiliated with his "lecture," he and the woman he traveled with were arrested. His name was decidedly suggestive of "looseness," as well as his career, for he called himself Slack.

Only the other day while in Kansas City I was warned by one of our state board of a man of light complexion, portly, brilliant, but a villainous fraud who makes a speciality of borrowing from our brotherhood whatever he can get. He is wanted in Illinois on a criminal charge.

The last one I dealt with (to my sorrow) poses as a "Spiritualist Killer." I met him at our national convention, and because of the apparent number of respectable sponsors he had in the auditorium I assumed that he was what he claimed to be. If he will pay his bills here and refund to our ladies' aid society the money he embezzled from us, departing on an early train, I shall agree to entertain no more "killers."

The only "killer" I approve of is a microbe "killer." If one can be concocted that will kill any microbe whatever, including the parasites who are operating among us at the present time, I'll buy a whole gross of quart bottles, for the work ought to be thoroughly done.

I have grave doubts about these renegade characters who, when they decide to leave the people with whom they are associated, make for our brotherhood straightway and begin to assault the opposition.

Some of these deadbeats have the best credentials to be had, and it is a puzzle how they get them.

Moral: For the sake of your brethren in the ministry, quit recommending these scoundrels.

P. S. Hillman.

* *

Wm. G. Fife Dead.

We have just learned at this office that Wm. G. Fife passed away at the Baptist Sanitarium in this city last night. Brother Fife was eighty-six years of age. His father was instrumental in organizing the First Christian church in this city in the year 1836. That is, the First church in this city was organized when our brother who has just departed to be with the Lord, was about nine years old. The writer of these lines knew his father as a most consistent man of God. Brother Fife, who has just departed this life, was in every way worthy of the thorough training received, and has always manifested that robust spiritual life so characteristic of our pioneers. He grew up with our cause in St. Louis, and was always solicitous for its growth and welfare. There is no other one man now living who is so thoroughly identified with the churches of Christ from the beginning as Brother Fife in this city. A worthy son has gone to meet a worthy sire. He leaves a blessed heritage to younger generations. May we be worthy of these great lives.

G. A. Hoffmann.

How a Great Meeting was Held.

Wilson has come and gone. The great meetings of the Central Christian church have come to a close. We are scarcely far enough away from them as yet to get a true perspective and to form true estimates of the forces that contributed to their success. However, it is possible even now to speak upon the meetings in the spirit of victory and with the thought that possibly a word about them may help others engaged in a like work.

THE PREPARATION.

For months before the meetings, plans were being laid; large numbers were being interested and great expectations aroused. Hundreds of calls were made by a select number of visitors. Thousands of letters were sent out from the office of the pastor to members of the church and to those whom he desired to reach during the meetings. Scarcely a sermon was preached but that reference was made to the coming revival. Large and efficient committees were at work, each as though the success of the meetings depended upon it. Cottage prayer-meetings were held all over the city. The daily papers were subsidized and large space given to announcements of the coming meetings. Attempt was made to create in the minds of the people not only the belief that we were to have a meeting but that it was to be a great meeting. About three hundred persons signed cards, pledging themselves to each win one person for Christ during the meetings. Everything was done to have the people lay aside usual social engagements and even unnecessary business to give place for the meetings. All the money necessary for the expense of the meetings was raised beforehand, so that we would not be troubled with this problem while the meetings were in progress.

THE MUSIC.

When Mr. Hackleman came to take charge of the music, he found a chorus of more than one hundred singers, besides a small select orchestra. These persons continued faithful in their work throughout the meetings. They were led to believe that it was just as important to sing the gospel as it was to preach it. All excepting five or six of the singers were Christians, or became such during the meetings. A five minute prayer service was held in the choir room almost every evening before they took their places. They sang reverently, hence with power. Professor Hackleman is a master before a chorus, and Mr. Lintt, who came after him, is a worthy successor to Mr. Hackleman. It was clearly shown in these meetings that music is a very important factor in evangelistic work.

THE PREACHING.

Allen Wilson is a born evangelist. He brings into his work more of the evangelistic spirit and more elements of true evangelism than any person whom I have known. His preaching is simple, his vocabulary is made up of words that a child easily understands. He is positive. If he has any doubts, he never betrays them in his speech. He makes the people believe that he believes what he says. There is no metallic ring in his speech; it sounds true and sincere. He is dead in earnest. He is logical. He knows the scripture text and quotes it freely in every sermon. When his discourse is finished, he has carried conviction to the hearts of his hearers, and the singing of the invitation hymn simply gives them an opportunity to act upon this conviction. He is strong in exhortation and this had a telling effect upon the halting ones.

THE RESULTS.

During the meetings 270 persons took membership with the church. Of this number, 185 were by confession, 35 were from the denominations, and the others were a gathering of a scattered Discipleship. These numbers indicate merely the immediate results. The church has swung into the living link class and will now support its own missionary on a foreign field. The meeting also makes necessary a new building, and this enterprise will take concrete form in the near future.

L. E. Sellers,
Pastor Central Christian church.
Terre Haute, Ind.

* *

Des Moines and the Foreign Field.

The University church, Des Moines, has selected Hermon P. Williams as its living link to the foreign mission field. A very fitting arrangement, as Brother Williams went from University Place, where his parents reside.

Des Moines is well "linked" to the foreign field. Last fall Drake university sent Chas. S. Settlemeyer to China.

The Central church people take pleasure in referring to H. H. Guy as their "missionary pastor in Japan." And their C. W. B. M. supports Dr. Ada McNeil in India

The University church will be "linked" to the promising work in the Philippines through Brother Williams, who started it, and their C. W. B. M. is fitting out Miss Daisy Drake to send to India next fall.

The state C. W. B. M., with headquarters in Des Moines, supports Florence Mills in India.

In addition to these, Drake university has the following workers in foreign lands—more than one for each year of its existence:

Miss Loduska Wirich, Japan; Tezo Kawai, Japan; Frank Garrett and wife, China; A. E. Cory and wife, China; Miss Edna Dale, China; Jeu Hawk, China; Justin Brown, China; Louie Hugh, Chinese in Oregon; C. L. Pickett and wife, Philippines; Ernest M. Pardee and wife, Porto Rico; W. G. Wilkinson and wife, Porto Rico; L. W. Morgan, England; Mark W. Williams, England; Julius Cramer and wife, Denmark; A. Johnson, Norway.

At present, Bro. W. E. Rambo and family and Dr. W. E. Macklin and family, on furlough from India and China, are residing at University Place and Sister Laura D. Garst, who buried her husband in Japan, is a permanent resident.

Des Moines surely ought to be interested in foreign missions.

* *

The Building of a Church in Topeka.

After seven months of labor there is an organization of 113 Disciples in the southwest part of Topeka, Kan. Fifty-five of these came by confession and baptism, 54 by statement or letter. It was in June last that the city mission society of the capital city thought it wise to establish a mission in another section of the city, and the committee leased a site for $30, and immediately began the erection of a small tabernacle costing $350. Evangelist Neal Overman dedicated the building and organized a Bible-school, June 12. Brother Overman accepted the free will offerings of the people, and under his leadership the way was opened for a great blessing. During the first two weeks of the revival 26 were baptized, and 43 were added by letter and a church organization was effected. The results by Sept. 1 were a membership of 69, with a Bible-school of 51. Ministers who assisted were Brethren Ireland, Palmer, Leason, Lowe, Henderson, Navody, Bentley and the Zumwalt brothers. At a cost of $600 a new location was purchased at 16th and Central Park avenue, and on the first of January another revival under Brother Overman was begun, resulting in 29 confessions and 11 additions by statement or letter. Fully 75 per cent of the membership attend the prayer-meetings, and the church is moving forward in every way. They feel greatly indebted to Brethren Ireland and Overman for their earnest prayers and faithful work.

J. F. Snyder.

C W. B. M. in Missouri.

Many encouraging letters are coming from the auxiliaries, accepting their apportionments for the special work. Some send fine plans, though more do not mention their plans, as requested.

Now the cold has moderated into balminess, let there be a general and systematic campaign to regain ground lost because meetings have been impossible. You will find that some members have already contracted the habit of not going. It will need much thought and prayer.

The Platte district convention will meet with the Cameron church March 14 16. Every auxiliary in the district is asked, nay urged, to send at least one delegate. You owe it to your own auxiliary to do this, to say nothing of what is due the faithful manager and her secretary, Miss Mary Hord and Mrs. M. B. Culver.

We are rejoiced to report the first living link with our board in Missouri. The Union avenue church, St. Louis, has, with the auxiliary, decided to support the new missionary in the newest field, Argentina. It is thought that Bro. W. J. Burner, of Illinois, will be selected for this field by our board. He is a splendid man, and having made a special study of Argentina for 15 years, is well equipped with a general knowledge of the field. Is there not another church in the state that will join with its auxiliary and also become a link? All the funds of the auxiliary may be used for this purpose, except state funds.

St. Louis. Mrs. L. G. Bantz.

* *

Monroe, La., is the Next Battleground.

April 1 is the day set apart to begin the next campaign in the long neglected Louisiana. Brethren, will you prayerfully read this notice, and observe the Golden Rule? Last June, it was decided that the next Louisiana state convention should meet with the First Christian church, Monroe, La. At that time, we had not heard of a single member in the town, there was not a dollar in the treasury to defray the expenses of a meeting, not a foot of land owned by the Disciples upon which we could pitch the tent, but the brethren asked the writer if he would attempt to build up a congregation that would be able to entertain the next convention. I told them that by the help of the Lord, Mrs. Haddock and Brother Stanley, I would. But that does not exclude your prayers and your offerings. I hope that all who read this will offer at least one prayer for the Monroe missionary effort, and then do your best to answer your prayer. I would not mind the work if we had a lot that we could call our own. Oh, if God would or could put it into the heart of some good Christian to send us $1,000 to secure a church lot now, we could have much better success in soul saving. We will need all of the help we can get.

Where "our plea" is strong, our people have no idea of the bitter opposition that we must meet in Louisiana. Bros. B. W. Stone, John Smith and Alexander Campbell never met harder opposition than we must meet in Monroe. I have been informed that the place has been flooded with tracts, "12 Reasons why the Campbellite Church is not the Church of Christ," hence we enter the place under an awful cloud, and but for the power of the old gospel that "our fathers" preached, we would not attempt the task, but believing in God, and the power of his gospel, and his loyal children, we begin the effort without a shudder, and we are just as sure that victory will crown our feeble efforts as we are that our King is more powerful than the evil one. We can hardly keep back the shout of victory until the battle is over. We have tried our good Master hundreds of times, and he has never failed us.

Our dear old home board has been standing by us in all of our struggles in the south, and I would to God that our churches would not turn a deaf ear to her appeals. I am a "home missionary crank" because in all of our struggles the dear old home board has done her best, and if she had the money to send the men, we could have 10,000 additions to the church of Christ in Louisiana in the next 12 months.

You are cordially invited to attend the Louisiana state convention which will convene with the First Christian church, Monroe, La., May 23-26. *Free entertainment.* Send in your names, (checks, etc.).

We confidently expect to have one of the greatest conventions that ever convened in Louisiana. Your venturesome brother,

J. L. Haddock.

* *

The Best Lesson Commentary.

In this practical age Sunday-school superintendents and teachers want the very best helps that can be had. We are sure that the Christian Lesson Commentary for 1905, by the veteran Sunday-school worker, W. W. Dowling, ranks among the best that can be had.

It seems to be as near perfect as Sunday-school commentaries can be. We most cheerfully recommend it to all who desire to be abreast of the times and thoroughly qualified for teaching the holy scriptures in the Lord's day school. L. L. Carpenter.

Wabash, Ind.

* *

Christian University Notes.

The recent foreign missionary rally here was greatly appreciated by the student body. Brother McLean has been here annually for several years, and is always a favorite with our students. He is always able to present his old theme in a fresh and inspiring manner. Brother Carey's addresses presented the claims of foreign missions in a most interesting, vigorous and attractive manner.

Dr. Dungan recently visited Frankford, Mo., in the interest of Christian university. He preached two or three times, and reports a very pleasant visit.

Mr. G. W. Massie, a student from Denver, Ill., died Feb. 17. He was taken with the measles on Monday and died on Thursday. Prof. B. H. Cleaver and a number of students accompanied the corpse to the home, where Professor Cleaver preached the funeral discourse. This sudden death was a great shock to the student body.

Only once before in the history of this institution, which has been in operation for a half century, has a student died here during the college year. This is surely a remarkable record and speaks much for the healthfulness of Canton.

Dr. Johann has been in western Missouri securing financial assistance for the college.

Recently the students who are preaching for churches near here had a meeting to consider how the churches for which they labor can be aroused to greater interest in foreign missions. It was an enthusiastic meeting. Fifty-four churches were represented and every preacher seemed to possess a double portion of the missionary spirit.

For several years our students have been very successful in debates with other colleges. Their fame as debaters has spread throughout the region round about, and now they are unable to find any neighboring college willing to compete for honors in debate.

The college is very fortunate in the friendship of the ladies of Canton. The college aid, composed of married ladies of Canton, made for the college last year nearly a thousand dollars. The young ladies' guild, composed of young women of Canton, are also liberal givers to the college. Feb. 20 they had Blind Boone here, and cleared a nice sum from his superb entertainment.

A. P. Cobb began a meeting here Feb. 19. A reception was tendered him at the church.

H. D. Williams.

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Helps To Faith

By J. H. GARRISON

THIS volume is an effort to carry the argument in favor of Christianity further back than it is usually carried, so as to meet every man on his own ground where he is, and to lead him thence, step by step, to the acceptance of Jesus Christ as affording the only revelation of God and the only religion which can fully satisfy the needs of men. Beginning with the foundational fact of human nature itself, with its religious instincts and religious needs, it aims to lead the sincere and honest searcher for truth from fact to fact until the mind is prepared to receive the Christ of the Bible as the fulfillment of the prophecies of man's inner being—its intuitions, its capacities, its needs—as well as the fulfillment of the prophecies written by holy men of old.

The work consists of two parts. Part I consists of a series of reasons, of foundation facts which underlie faith, embracing eighteen chapters. Part II treats of Some Obstacles to Faith, embracing twelve chapters, the whole making a book of 245 pages.

It is the author's belief that it is a timely book, adapted to the religious needs of many, who, today, are disturbed in their inherited beliefs, and are seeking for some more substantial basis for their faith. It is his sincere hope, too, that the book will in some humble measure meet the wants of this class of people and serve to lead many a doubting soul into the light and joy and strength of a clearer and stronger faith.

The work is bound in blue silk cloth and sells at the popular price of $1.00.

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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

First Principles. By M. M. Davis, A. M., pastor Central Christian church, Dallas, Tex. (Pp. 216. Cincinnati. Standard Pub. Co. Price $1.00.)

The author of this volume is too well known among our readers for anyone to doubt his soundness on first principles, or to believe him guilty of dashing off into any new and untried paths. It is rather a plain, straightforward statement of the things most generally believed among us. The book discusses such questions as, "Is There a God?" "Did the Bible Come From God?" "How to Study the New Testament"; "The Divinity of Christ Seen in His Wisdom"; "In His Purity"; "In His Resurrection"; "Faith"; "Repentance"; "Conversion"; "Change of Heart"; "Confession"; "The Action, Design, and Subjects of Baptism": "Evidence of Pardon"; "The True Church"; "Christian Living." While there are a number of things omitted here that might well have been discussed under the general title, there are enough subjects discussed to give the reader a good, clear understanding of the fundamental things of Christianity. We are glad to note that the author has included some things in "First Principles" that are too often not thus classified. We should have been glad to have seen such topics as Prayer, the Holy Spirit, Sanctification, etc., included in the treatment, but perhaps the author felt that this might be stretching his subject too far. The author has many friends among the readers of the Christian-Evangelist who will be pleased to see this volume from his hand. The publishers have put out the work in good form.

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Reuben, His Book. Published by Reuben, Centralia, Mo. (Pp. 297. Price $1.00.)

Behind the pseudonym under which the author writes is the personality of Morton H. Pemberton, whose photograph forms the frontispiece of his book. Mr. Pemberton attracted attention by some clever, humorous writings when he was a student at the University of Missouri where he edited the students' paper. From the desk he went to the platform and made quite a hit with the lecture entitled, "From Plow Shoe to Patent Leather." Since then he has branched out, wandered into fields far distant from his native state, and the sum total results in the way of lectures and writings appear in this book. It is well worth reading. Reuben is a real humorist. Like others of the tribe he has his sad days at home, but you see nothing of this in his published work. He has a unique way of putting things, and there is something good on nearly every page of his book. He does not run to the coarse side of things, and his knowledge of rural life, with the advantages of an education and travel, gives him much scope for hitting things. When it comes to questions of morality and religion he is always on the right side. On another page we give a few gleanings from his book, but have only sampled many good things.

❁

Ready Money. By George H. Knox, President Personal Help Publishing Company, Founder Personal Help School of Achievement, Des Moines, Iowa. (Personal Help Pub. Co. Price $1.68 net.)

This volume has a taking name, but it is a still better book than its name indicates. It would indeed, be "ready money" in any young man's pocket to heed the advice and suggestions contained in this book. It is sane and healthy and good for young people of both sexes to read. It tells how to do things It has the air of a western hustler and yet mingled with it is a high view of life and an air of refinement. We should say its author was a successful man. His book has that atmosphere. It tells others how they may be successful. Here are some of the chapter titles: "Getting Started"; "Invincible Determination"; "Courage"; "Give the Boy a Chance"; "Doing Things When You Are Not Busy"; "Books"; "Only Half Doing Things"; "Being Businesslike"; "He Can—But Will He?"; "Right Thinking as a Business-Getter"; "Why People Fail at First"; "Making Up One's Mind"; "Doing a Big Business on a Small Margin"; "Nerve"; "Making the Most of It"; "Confidence"; "Failure"; "Stroking the Fur the Right Way in Business"; "Get Results"; "Self-Control," etc., etc. Each one of these short chapters is packed full of hard common sense. The book closes with some "Bits of Eloquence," which constitutes Part II, by some of the great masters of oratory. The book ought to have a good sale, for it deserves it.

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Bible Study Popularized. By Rev. Frank T. Lee. (Chicago, Winona Pub. Co. Pp. 315. Price $1.25 net.)

This book is suggestive and helpful in indicating certain lines and methods of study, and giving illustrative examples. It is in no sense critical, and is all the better because it seeks to stimulate study rather than to point out spiritual lessons.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Newport, Feb. 27.—One by commendation two weeks ago; one by letter and one confession yesterday. Work moves slowly here. Expect to hold a series of meetings in the early summer.—T. F. Richardson, minister.

ENGLAND.

London, Feb. 21.—With startling power, the first wave of revival has broken on the West London tabernacle. The most fervent prayer-meetings have marked the later weeks. Sunday night, Feb. 19, I baptized five. After the services, the answer to an appeal for decisions was 26, over half adults; and our mission (protracted meeting) is still a month off. Albert hall, seating 10,000, is turning away thousands nightly from the Torrey-Alexander mission; yet our audiences are on the increase. —Mark Wayne Williams.

IDAHO.

Cora, Feb. 24.—We came here from Waverly, Wash., where we held our last meeting. Our meeting here is just one week old and we have had 21 additions to date. We go from here to Fairfield, for our next meeting.—Morton H. Wood.

ILLINOIS.

[By Telegraph.]

Rock Island, March 4.—Over two hundred added; eighty last five days. Closed.—Wm. J. Lockhart and Garmong, evangelists, O. W. Lawrence, minister.

Deland, Feb. 26.—Since our last report there have been 61 more added to the church at our regular services by baptism.—J. W. Lowman.

Vermont, March 3.—Seventy-four additions up to date, 31 the last four days.—R. A. Omer, evangelist, G. W. Ross, pastor.

Pekin, Feb. 27.—We are having a splendid meeting, great crowds and fine interest; 39 additions to date, nearly all being confessions. I gave a concert Saturday evening. When not singing in meetings I can be secured to give concerts for the benefit of churches or Christian Endeavor societies.—Charles E. McVay, singing evangelist.

Saunemin.—Closed our meeting Sunday evening, Feb. 26. There were 19 accessions all by confession and baptism. This meeting was much hindered by the severe and stormy weather. A very pleasant reception was given us on Monday evening before leaving.—C. H. DeVoe and H. K. Shields, evangelists, Rochester, Ind.

Milford.—We began last night, March 1, with full house and good interest. Percy Baker, an old college mate, is pastor and is loved by all his flock. He knows how to prepare for a meeting.—C. H. DeVoe and H. K. Shields, evangelists, Rochester, Ind.

Rantoul, Feb. 28.—The meeting at Mt. Pulaski, where D. A. Lindsey preaches, closed last Sunday. The climax of that work was a meeting for men only, addressed by E. O. Sharpe. Never before won so many men in our meeting in that town. Our chorus of 30 men was a prominent feature. The meeting resulted in 13 being added to the church.—Guy B. Williamson and wife.

Chandlerville, March 5.—Brother Frazier and I are in a meeting here and we hope to have a good time, spiritually, among the brethren. I saw a notice in your good paper that I had been to Bloomington, Ill., helping Bro. J. H. Gilliland, for two weeks, in the fore part of the meeting and I thought it would be well to state that I had to leave at two weeks' end because of hoarseness, and have not recovered yet. I shall be glad to report to you the progress of our meeting here. Our meeting at Lafontaine fell through.—H. H. Saunders.

Eureka, Feb. 27.—Two additions at Bryant at regular services.—Lew D. Hill.

Pleasant Hill, Feb. 27.—W. Ringo, who is now preaching for the churches at Eldara and New Hartford, is well pleased with his work and the churches are pleased with him. In a recent meeting at Eldara in which I assisted 13 were added to the church.—O. C. Bolman.

Streator, Feb. 27.—Assisted by Edward McKinney, singer, I closed a three weeks' meeting last night at a mission point in the western part of the city; 37 came forward during the meeting. Including our January meeting (previously reported) held at the church there have been 70 additions. With one or two exceptions these will all be added to the record of the Streator church; 40 of the above are heads of families; 43 made the good confession. Several came from the denominations. We expect to begin a campaign soon toward the construction of a new house of worship.—Chas. D. Hougham, pastor,

Barry, March 1.—There have been seven additions recently, six as the result of a meeting in which the Baptist and Christian churches united. The meeting promoted a more friendly feeling between the two churches. The number of additions was small and most of them came to us. Cold weather and the fact that neither house could be kept warm hindered the success of the meeting. The congregation has recently lost by death one of its best members, Mrs. Mary A. Strubinger. She had been a member of this congregation for 52 years, having been converted in a meeting held here by D. P. Henderson. My first year's work with this congregation closes next Sunday. The congregation has called me for another year.—W. J. Burner.

Vermont, March 4.—The Vermont church closed a four weeks' meeting last night, being one of the best in its history. One restored, one by statement, two from P. M., 11 from M. E., 1 from Presbyterians, a total of 76, 68 of these being baptized. We were assisted by Evangelist R. A. Omer. Our people have nothing but praise for Brother Omer.—Geo. W. Ross.

Paris, March 3.—146 at close of second week in Scoville-Smith meetings. We continue.—Finis Idleman.

Chicago, Mar. 4.—Am home from a two weeks' meeting with the minister, W. W. Burks, Mason City, Iowa, in which there were 90 accessions, nearly all confessions. The meeting followed a union meeting held by Evangelist Sunday. About half of those who united with the Christian church, had signed cards in the union meeting. I have some open dates, can assist evangelists or pastors. Address me 6430 Parnell avenue, Chicago, Ill.—H. A. Easton, singer.

INDIANA.

New Albany.—Eight added at regular services in the last few weeks: six by confession and baptism, one by letter, one by statement. —Wm. A. Ward, Park church.

New Albany, March 3.—Great interest in S. M. Martin meeting at the Central church. Twelve additions last night; 63 to date. At no time have we been able to seat the people. Two thousand unable to get into the Grand Opera house Sunday afternoon. New Albany stirred by the gospel as never before.—B. F. Cato.

Bedford, Feb. 28.—We are developing great missionary interest and enthusiasm. Constant additions in our regular services; 17 added since Jan. 1 not previously reported, seven of them by letter. Every department prospers and all report surplus in treasury. Our C. W. B. M. makes constant gain, also Sunday-school and Christian Endeavor. Ladies' aid raised $747.50 last year; all departments, $5,500. In less than three years of present pastorate have paid $6,000 indebtedness in addition to current expenses. We owe now only $10,000. Brother Brooks begins a meeting with us in March.—E. Richard Edwards.

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Peru, Feb. 28.—I am in a great meeting with home talent; 14 added the first week.—J. L. Thompson.

Shelbyville, Feb. 28.—Closed a meeting here last Lord's day with 53 added to the church: 30 confessions, 23 otherwise. Percy M. Kendall and his good wife conducted the singing. Bro. J. C. Burkhardt, of Connersville, did the preaching. The meeting was just the kind of meeting we wanted; it built us up spiritually. We have had about 450 additions to the church since we came into our new church building in March, 1902.—H. O. Pritchard, pastor.

Marmaduke, March 3.—Martin S. Pierce, formerly of Kimberlin Heights, Tenn., but now pastor of the Atlanta church, has just closed a ten days' meeting here with 24 additions, eleven the second night, one from the Methodists, one from the Baptists. $100 were raised in five minutes one night for the new college at Kimberlin Heights, Tenn.—Wm. Burton, elder.

IOWA.

Marcus, Feb. 28.—Good audiences and two confessions. Bro. W. T. Hilton assisted me in a short meeting in January. Immediate results, three confessions. The church is prospering both financially and spiritually.—William Baier, minister.

Clarinda, March 4.—We are enjoying a good meeting at Clarinda. Have been running two weeks with 32 added. Bro. H. H. Hubbell, of Leon, is doing the preaching.—W. T. Fisher, pastor.

Cherokee, Feb. 28.—We had a glorious meeting here yesterday. Two young ladies

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confessed their Savior at the morning service. Three placed their membership with us in the evening. This makes six baptisms and three by statement since I began in January.—S. R. Reynolds.

KANSAS.

Wilsey, Feb. 27.—One addition yesterday by letter.—J. G. E.

Cunningham, Feb. 27.—Forty-five additions to date. Will continue a few days longer. —Atwood and Gardner.

Hanford.—I closed a meeting lasting three stormy weeks at Mt. Hope with three confessions and one from the Baptists. I began here Feb. 26.—D. Y. Donaldson.

McCune, March 3.—Forty-four additions to date, 26 in last five days. We continue.—W. C. Willey, pastor, David Lyon, evangelist.

Lyons, March 4.—I entered March 1 on my third year as pastor of this church. We have 220 additions in a meeting being held by Hamilton and Wilkinson.—Geo. E. Lyon.

Lyndon, Feb. 27.—Our meeting closed last night with 25 additions—17 by baptism, one from the M E.'s., two from the Dunkards, two by letter, three by statement. Brother Holloway was the preacher and Brother Shaffer my song leader.—J. F. Powers.

Junction City.—F. M. Branic began a revival with the opening of his pastorate here, February 1, but on account of the very bad weather the meeting closed after five days. Sunday, Feb. 26, gave us two additions at the evening service—one by letter and one confession. Our church is undergoing improvements, and a very suitable baptistry is being built. Prospects are bright for many confessions in the very near future.—R. L. Ready, clerk.

KENTUCKY.

Louisville, March 3.—This is the third night of the meeting with the Third church—17 confessions.

Louisville.—I started work with the Parkland church under favorable conditions—15 having united during regular services in the month of February. Six came in on Feb. 26. Much interest is manifested.—G. W. Hunter.

LOUISIANA.

New Orleans, Feb. 27.—Good audiences yesterday at Soniat avenue church. Two young ladies made the good confession, thus making four additions this month. L. C. Wilson preached at First church yesterday.—Marcellus R. Ely.

MINNESOTA.

Rochester, March 1.—The writer has just returned from Ladysmith, Wis., where he assisted H. F. Barstow in a two weeks' meeting, with 19 added. Good preparation had been made for the meetings, and in spite of opposition the meeting was a success from the very start. Ladysmith is one of Wisconsin's new towns and is to be one of her best. And better still, the church under the leadership of Brother Barstow is keeping step with the growth of the city. This was the writer's first trip into Wisconsin, but it was a most pleasant one.—G. Washington Wise.

Frazee, March 3.—Just closed a meeting here with 42 accessions. E. C. Nicholson, of Redwood Falls, did the preaching. A. J. Marshall is pastor here, but expects to leave this field soon and take charge of the Maplewood church at St. Louis, Mo. We go to Dallas, Tex., from here to assist in the Oak Cliff church.—A. S. Saxton and wife.

MISSOURI.

Bolivar, Feb. 28—Five added by letter Sunday. Brother Olds, one of our ministers, from Portland, Oregon, and wife were among the number.—J. H. Jones.

Fulton, Feb. 27.—I resigned work at Auxvasse yesterday. Raised $25 for foreign missions, and baptized eight persons. Begin at California, Mo., next Lord's day.—Herbert J. Corwine.

Savannah, Feb. 27.—One baptized last night, making five added since last report. Every department of church work moving nicely. We are nearing the end of our indebtedness and will close it up during March. We were in debt about $2,000 when I took charge last August.—D. W. Conner.

Barnard, March 2.—During the month of January I held a meeting with the church in Bolckow with five baptisms, one added by statement and two by letter. I preached there again Feb. 12, with one reclaimed, and again with Bro. M. F. Redlien, of Kansas City, I visited them and two were baptized and one added by statement. Brother Redlien preached on Lord's day morning and again on Monday night, when I buried the two young ladies—sisters—in baptism. The members at Bolckow are much encouraged and are hopeful for the future. We organized an Endeavor society there in January, and it is starting off in good shape, and much and lasting good is expected as a result of this good work among our young people.—J. F. Bickel.

St. Louis, March 6—First church. There were 19 additions yesterday, 11 being from the Chinese Sunday-school. The foreign offering was $220.—John L. Brandt.

Union Avenue. There were five additions and two confessions yesterday. The foreign offering was over $500 and we hope to become a living link.—James M. Philputt.

Compton Heights. Nine additions yesterday. The foreign offering not yet counted.—F. N. Calvin.

NEBRASKA.

Clay Center, March 3.—Our meeting here is 23 days old with 36 additions to date: 30 by confession and baptism, two reclaimed and four by commendation.—Simpson Ely.

Hastings, Feb. 25.—Evangelist B. B. Burton has been leading us in a meeting two weeks. By the middle of the first week our house, seating 360, proved to be too small to accommodate the people. Our M. E. friends offered us their house, which seats 800, and we accepted the offer. Except Sundays we hold our meetings there. From 400 to 600 are in attendance each night. To date there have been 12 confessions and three by statement. We shall continue for two weeks.—H. S. Gilliam.

Overton, March 3.—We just closed a meeting in which 14 were baptized (one from the Lutherans) and one added by statement. B. H. Coonradt and wife, of Edgar, were with us and preached and sang. The church indorsed them in a resolution expressing our appreciation of their earnest and consecrated efforts. Much good, not yet visible, was done. We close our first year here, having had 48 additions under our ministry, and go on to greater conquests.—O. L. Adams.

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NEW YORK.

Buffalo, March 1.—Three confessions recently. Encouraged by splendid audiences. Begin a meeting soon.—B. S. Ferrall, Jefferson St. church.

Tonawanda, Feb. 27.—Meeting held with home forces; 14 additions.—Edward F. Randall.

North Tonawanda, Mar. 1.—Ninety-one were received here in a 23 days' meeting.

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OHIO.

Findlay, Feb. 28.—During the month of February to the First church five were added by baptism at the regular services.—C. H. Bass, pastor.

Weston, March 2.—We have had six by baptism and 10 otherwise added since Jan. 1. One by baptism at Antioch lately. I began my seventh year here Jan. 1.—S. M. Cook.

Hopedale, Feb. 27.—Bro. Clarence Mitchell, of Lima, just closed what is considered the greatest revival in that community—45 additions; five confessions last night.—F. M. Wyrick, pastor.

Malvern, Feb. 27.—T. Alfred Fleming, pastor of the Miles avenue church, Cleveland, has just closed a three weeks' meeting with 31 additions—29 by primary obedience, one reclaimed and one from the church of God. Three of those baptized were from the Methodists and one from the Lutherans. The church has been greatly strengthened.—J. F. Ryan, pastor.

McConnelsville, Feb. 28.—We held a meeting through the month of January resulting in 20 baptisms and 10 other additions. The first week we divided the church of one hundred and eight into three sections and held simultaneous cottage prayer-meetings each evening which proved very helpful. This is a mission of the O. C. M. S. and one of the most promising in the state. In January we voted the last saloon out of this (Morgan) county. I have also just closed a three weeks' meeting at Lowell. Fifteen were baptized into Christ and eight were added by statement.—John Mullen.

Newark, March 3.—Meeting closed last night with 89 added—67 by confession and baptism. Grant W. Speer, of Hicksville, did the preaching. The large chorus and the membership were most faithful and supported the meetings loyally. The church is harmonious and outlook bright.—H. Newton Miller.

Uhrichsville, March 1.—Mr. and Mrs. John E. Pounds closed a meeting of three weeks and a half at Uhrichsville last night. Thirty-six were added, all but two by confession and baptism. The writer only arrived on the field as minister when the meeting was two weeks old. Had the church had usual ministerial leadership the results would have been much larger.—Charles Darsie.

OKLAHOMA.

Granton, March 1.—I have just closed a short meeting here with seven additions, and the church greatly strengthened. There were four confessions and three otherwise.—A. O. Walker.

OREGON.

The Dalles, Feb. 27.—Thirty five additions to date. Will continue indefinitely.—T. H. Handsaker and wife.

PENNSYLVANIA.

Meadville, Feb. 28.—Closed four months' work here yesterday with three additions, one by letter, two confessions, making 14 since coming here. Am preaching at two points outside of city with splendid hearing. Mrs. Trumbull and I could hold a short meeting or two very reasonably, to help out in expenses. We are hoping for great things for Meadville.—W. D. Trumbull, pastor.

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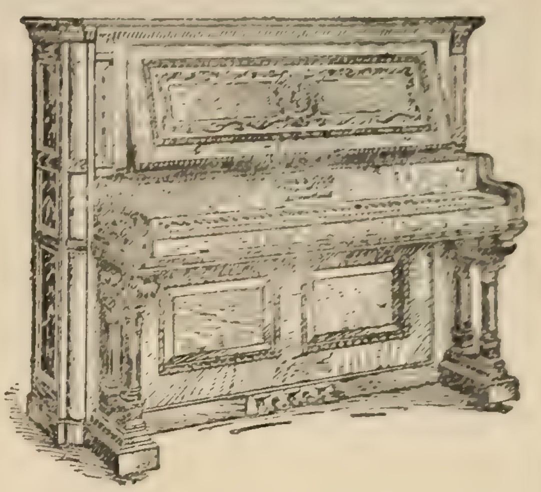

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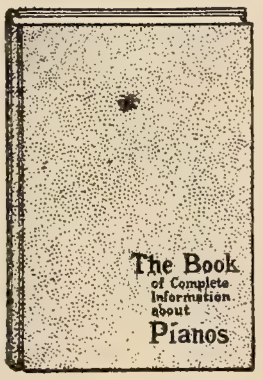

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VIRGINIA.

Newport News, Feb. 27.—Christian Endeavor day was a success in spite of storm and sleet. Offering of our society on Endeavor day $18. One more addition at regular services last night.—Milo Atkinson.

WASHINGTON.

Waverly, Feb. 21.—We had a splendid protracted meeting which added one hundred members to our little church. We have organized a Sunday-school.—A. L. Robinson.

North Yakima, March 1.—J. V. Updike is preaching the gospel here and reaching multitudes; 93 added in the first 17 days. Meeting continues.—Morton L. Rose.

WISCONSIN.

Ladysmith, Feb. 28.—The church just closed a 14 days' meeting which resulted in 16 baptisms, two confessions, not baptized, one by statement, and one reclaimed. The church is very much strengthened. G. W. Wise, of Rochester, Minn., did the preaching. The interest grew from the first to the last. There was one baptism not previously reported.—H. F. Barstow.

Changes.

C. H. Trout, Rosaville, Ill., to East 3rd St., Portland, Ind.
D. Y. Donaldson, to Hartford, Kan.
Isom Roberts, Kingfisher to Blackwell, O. T.
J. Edward Cresmer, Des Moines, Ia., to Manhattan, Kan.
D. D. Boyle, Phoenix, Ariz., to Galveston, Tex.
J. H. Stark, Montezuma to Glenwood, Ia.
Geo. B. Stewart, Dayton, Ohio, to 6024 Ellis Ave., Chicago, Ill.
L. C. Howe, Elwood, to 403 N. 16th St., New Castle, Ind.
C. R. S. Vawter, Jacksonville to 226 N. New Jersey St., Indianapolis, Ind.
A. M. Growden, Hamilton, Ohio, to Carbondale, Ill.

Sunday-School.

March 19, 1905.

HEALING OF THE MAN BORN BLIND.—John 9:1-11.

Memory Verses, 10, 11.

GOLDEN TEXT.—I am the light of the world.—John 9:5.

Since the time of the last lesson, Jesus has probably returned to Galilee and, after spending a short time there, bade his last farewell to that district which was the scene of his early life and of the greater part of his ministry, and "steadfastly set his face to go to Jerusalem" because "the days were well nigh come that he should be received up" (Luke 9:51). This final departure from Galilee introduces the period generally called the Perean ministry, though only a part of the period of several months was actually spent across Jordan in Perea. Twice in this period did Jesus enter or approach Jerusalem before the final entrance at the beginning of passion week. The first of these was on the occasion of the Feast of Dedication (John 10:22) and the other was the return to Bethany to raise Lazarus from the dead (John 11:1). The incident in the present lesson apparently occurred in Jerusalem shortly before the Feast of Dedication. Between these visits to Jerusalem, narrated only by John, occurred extended journeys and teachings reported at greatest length by Luke.

The question which the blind man suggested to the minds of the disciples, "Who did sin, this man or his parents?" was in keeping with the very simple philosophy of the earlier Hebrew sages. The necessary connection between virtue and happiness was the corner stone of their theory of life. Every sin must find its punishment and every affliction must be a punishment for sin. This was the doctrine of Job's three friends—a doctrine which he himself repudiated, as inapplicable to his case. The Proverbs and the Psalms are full of the teaching that the good man will always be blessed while the wicked man brings down trouble on his own head and upon his children. The sages are always at pains to explain that the apparent misfortunes of the righteous and the apparent happiness of the wicked are only transitory and not real.

But even with this explanation, this philosophy of life was too simple to be wholly satisfactory so long as the blessedness, which was the prize of virtue, was conceived of in material and financial terms. There are too many negative instances, where sin is not punished by physical and financial ruin and where these calamities do light on the righteous. A deeper and more spiritual view of the nature of blessedness restores the connection between blessedness and virtue. But the disciples were following the old impulse to think of every material ill as a punishment for sin. Hence their question. The answer shows the inadequacy of their view.

"I am the light of the world." The man whose blind eyes were opened would certainly be able to feel the force of this statement. Jesus was the light of *his* world. And to how many millions of others has he been the light in an even larger and deeper sense. Those whose eyes are still blind, may deny it. We know because we have seen.

The splendid assurance of this man touching the facts of his own experience is worthy of imitation. "One thing I know, that whereas I was blind, now I see." Here was a fact not to be explained away. No criticism of Jesus could shake his faith. His confidence did not depend upon the decision upon any of the points that the rabbis and scribes might dispute about touching Jesus. The only fact that his faith needed was the fact which nobody denied or could deny—that Jesus had opened his eyes.

The facts of Christian experience have been perverted and the theory of it abused in times past, and perhaps even now. But it remains true that the soul's experience of God through Christ is a real experience which gives to the faith of the old Christian an increasing assurance of the reality of God and the value of spiritual things.

Midweek Prayer-Meeting.

March 15, 1905.

POWER OF SECRET HOLINESS.

"Take heed that you do not your righteousness of men, to be seen of them: lest ye have no reward with our Father which is in heaven" (Matt. 6:1. Read the first eighteen verses of this chapter).

In the part of the Sermon on the Mount indicated above, Jesus sets forth one of the most vital principles of his kingdom, namely: it is the motive of the heart that decides the moral quality of the action. Doing righteousness is the thing most acceptable to God, if done in the proper spirit; but if the motive be to be seen of men, the doer receives no reward from our Father who is in heaven. The motive has been wrong and that vitiates the action. This principle may be applied to everything we say and do. Jesus gives a few practical illustrations.

Doing Alms, or as we would say, giving alms. Almsgiving, in the time of our Lord, when there were no benevolent institutions for looking after the poor and the needy, except the church, was necessarily more widely practiced than now, though the time has not yet come when it can be dispensed with entirely. The Pharisees loved to advertise their almsgiving by the sound of a trumpet in order that "they may have glory of men." The common people honored benevolence, even then. The Pharisees, with a short-sightedness which is always characteristic of worldliness, were seeking only the praise of men, instead of the favor of God. Jesus tells us that they "have received their reward," that is, they receive the praise of men, but not the praise of God. Instead of that, Jesus tells his disciples that their benevolent deeds should be done in secret, purely for the good of those helped, and for the glory of God. Then the Father, who knows all our secret acts, will give recompense.

About Praying. The hypocrites of Christ's day loved to be spectacular in their devotions. They were fond of standing and praying in the synagogues and in the corners of the streets, "that they may be seen of men." They, too, have received their reward. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy father, who is in secret, and thy father who seeth in secret, shall recompense." This is not said against public prayer, but against praying to the public, and for the public praise. The real test of prayer is in secret. The man who cannot and does not pray in his inner chamber has no business to pray in public. It is a blessed thing in this pushing, rushing age that we can shut the door of our eyes, and exclude the whole world, and be alone with God. It is this kind of prayer that God loves to recompense.

The Model Prayer. Study each petition in this wonderful prayer. "Our Father"—the filial spirit. "Hallowed by Thy Name"—the reverential spirit. "Thy Kingdom come. Thy will be done as in heaven so on earth"—the missionary spirit. "And forgive us our debts, as we also have forgiven our debtors"—the forgiving spirit. "And bring us not into temptation"—the cautious spirit.

Concerning Fasting. The hypocrites of Christ's day thought they had to put on sad countenances and disfigure their faces that they might advertise their fasting to men. Jesus rebukes that practice, and teaches the contrary spirit, that of appearing as usual unto men, and letting our action be in reference to God alone. If there are times in our lives when we feel like abstaining from food the better to bring our body in subjection to the spirit, this is not a matter for the public, but a matter between us and our God.

It is clear, then, from this lesson that Jesus despises all mere outward pretence, or show, or display of one's virtues, or ostentation, or pretended acts of worship springing from false motives. The lesson is one that requires the deepest heart-searching.

Prayer. Oh, Lord, since Thou hast taught us how to pray, and how to live so as to meet with the approval of our heavenly Father, wilt Thou cleanse the motives of our hearts to the end that all our acts of devotion and all our deeds of benevolence may proceed from love to Thee and to our fellowmen, and from a sincere desire to glorify Thy name, and to help those who are in need. And this we ask for Thy name's sake. Amen.

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Christian Endeavor.

By H. A. Denton.

March 19, 1905.

GLORIFYING GOD IN OUR DAILY WORK.

—Matt. 5:13-16; Rom. 12:11.

For the Leader.

We may be in the habit of associating our failures to live up to the divine will concerning us with *our own* interests, but we should think that not only we are affected, but God who brought us into being and who gave us the plan of life by which we have professed to work. The Creator is associated with all his creatures. If they go wrong, he fails to that extent of universal glory. Not that blame attaches to him for our failures, but, as a consequence that cannot be avoided, he does not have the glory of saving all. And if I alone am to blame for my failure in the gospel life, and if by my failure God is not glorified as fully as he might have been had I lived as I should, there is all the more reason why I should strive to so live that such will not be the case. Glorifying God in our lives opens up this and other questions for us to-night.

For the Members.

1. To glorify God in our lives is to live as he has made us to live. It is to live the normal life. It is to be a Christian. It is to follow Jesus our Savior. Why should anyone of the whole race, after finding this out, ever want to live any other life? That is the question. Human depravity is a deep question. It may be that the failure to live the life in the case of most men is due to an inadequate understanding of the life as it is in Christ Jesus.

2. If ignorance of the life that God would have us live is at the root of most sinful living, then what a responsibility rests upon those who know the truth! There is no greater work than that of sending or taking the word of life to the lost sons of men. How beautiful are the feet of them that bring glad tidings of great joy! And we must come to this view, that most men who sin do so because they do not understand fully the beauties of the Christian life, that they do not know, or knowing somewhat, do not fully appreciate all it means. Herein is the church's burden and her opportunity.

3. The only hope for the church is in her realization of the purpose for which she was organized. If an individual loses his life in ignorance of his mission and purpose in the world, how much more the aggregation of individuals known as the church. Is a church no more than a club, or some kind of social organization? Is it not set apart to stand for the faith once for all delivered to the saints? Has it any reason to give why it should not be disbanded, if it takes no thought of its one purpose in the world? None whatever. God should be glorified by his church. Every local congregation is a lighted lamp upon a table. If it does not shine, it is bringing reproach upon the cause of righteousness throughout the world.

4. There is in some quarters a fear of being thought followers of Christ. Sometimes one hears: "Now it is not because I am too religious that I do not think that such a thing is right, but I just think it best to abstain from reasonable grounds." This seems to me wonderfully like denying the Lord. It is, at best, a fear that will not own his cause. What shall we say of it? We will condemn it. Let this denial of the motives of the righteous life have its day. While we are to pray for deliverance from the empty testimonial that proclaims aloud a love and a life that is not backed up by good works, let us make the works good, and then let us tell it out, let the light shine far over the land. One has no more right to become a miser with God's glory than he has with his money.

Quiet Hour Thought.

Do I begin every day as though it were Christ's and close it as though the record of its doings went at once to him?

DAILY READINGS.

M.	Religion in little tasks.	1 Sam. 16:10-13.
T.	Neglecting no talent.	Matt. 25:24-30.
W.	A faithful servant.	Luke 12:42-48.
T.	Peaceably.	Matt. 5:21-26.
F.	Honestly.	Luke 19:7-10.
S.	Using every chance.	Matt. 25:14-17.
S.	Glorifying God in our daily work.	Matt. 5:13-16; Rom. 12:11.

* * *

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People's Forum.

A Weak Point in Our Teaching.

Yes, I verily believe there is a weak point, not to say anything more severe, in the almost universally accepted theory of the "Disciples of Christ" on the subject of the mission of the Holy Spirit, as a gift to individual Christians.

May it not be shown that the wise men of this reformation, in its early days, being uninspired men, found only part of the truth that had been, for long ages, buried under the rubbish of priestcraft and mysticism? In their discovery of truth as regards the teaching of God's word, that the sinner is not converted by any abstract operation of the Holy Spirit, have they not failed to comprehend him, as promised to obedient believers? I hear a chorus of voices from the rabbis crying, "No, no! We have always taught and emphasized the words of Peter, on the day of Pentecost: 'Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Spirit.' "

But how many of all who come into church relationship know the meaning of this "gift of the Holy Spirit," or how to appropriate to themselves the new strength and power implied in the promise? Inspiration said, "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Jesus taught his disciples to ask for the Holy Spirit. He taught them of the Father's willingness to give good things to his children, even greater willingness than that of earthly parents to give good things to their children, and, by one of the evangelists, these good things are summed up in the "giving of the Holy Spirit to them that ask him."

Have the members of our churches, since the days of the Campbells, Stone and others like them, been asking and receiving this book, as the power to be appropriated by them, and used according to the promise of Jesus in meeting the responsibilities left when he went away?

Jesus knew well the magnitude of the work left in the hands of a few humble representatives of a rejected leader, then; is he less cognizant of the magnitude of present-day needs? He said to his disciples, "It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I go I will send him unto you. I will not leave you orphans."

Through this mighty advocate, speaking and working through the disciples, was to come the power by which Jesus Christ would build his church. This advocate was to be the instructor and defender of that church through the ages, and by his presence and power were the nations of the world to be gathered into the fold of the Good Shepherd.

There was one promise of the Father given through the prophet Joel, one Comforter or Advocate—the Savior's reiteration of the same promise. Not a hint by even Joel or Jesus of the fine subdivision of the promise into "the baptism of the spirit," the "gift of the spirit," or the "gifts of the spirit."

The blessed Paraclete was to be to the disciples one mighty Person, through whom all victories were to be gained by all disciples, in all time, until the whole world was conquered for the crucified but risen Lord.

Were not his manifestations to be in all ways and at all times, according to the necessities of the situation the times or the circumstances? (See 1 Cor. 12.) When and where his power to speak to all the tribes of earth in their own tongues was needed, then and there this was the manifestation; when and where miraculous healing power would best convince, then and there the promised advocate was so manifested; and so on through all his miraculous manifestations which were for the purpose of convincing and "convicting the world of sin, of righteousness and of judgment." Not the little "world" represented in Jerusalem on that memorable day was in the Savior's mind, but the whole needy race of mankind, of which these were but the representatives. When he is come he shall be so manifested through you that my persecutors and murderers shall be convicted of their awful sin, and, farther on, when the miraculous may have served its purpose, then "the more excellent way" must be the one lasting, convincing manifestation to the world (1 Cor. 12:27-31; 13:1-13).

"When he is come, he shall abide forever" (John 14:15 18)—abide in the hearts of all the children who shall be born of God, through all time. To every child he will be a well of water springing up into everlasting life, and so manifesting himself through each one, and so helping each one, that the great commission shall be carried out by their united efforts.

If, in the carrying of the truths of the gospel to some benighted land, gifts of healing or other miraculous manifestations shall best enable the missionary to conquer prejudice and superstition, who dare limit the power of the Holy Spirit; without his presence, who dare go to the heathen world? Yea, and who shall be able without him to silence the many cavilers of to-day? And if the almost miraculous bringing together of divided Christendom, which is to convince the world of the truth of Christ's claims, is to be accomplished, this also will be a victory gained by manifestations of this same one Holy Spirit. By him and by his presence only were or are the "greater works" to be done (John 14:12), for the promise of Jesus puts the Holy Spirit in the very place to the disciples that was to be left vacant when he left them (John 14:18).

This Holy Spirit, always present and never limited, shall do, through the faithful ones, the spiritually miraculous. Mighty is his power!

Jesus our Advocate with the Father in heaven, the Holy Spirit our Comforter, our Advocate, on earth; by these, shall we not go forth expecting victory in the face of the combined strength of all opposing forces?

A Disciple.

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The Spring Feeling.

I can feel the spring a-coming,
  I can feel it in my bones,
I can see it in the sunshine,
  I can hear it in the tones
Of the changing winds a-blowing
  From the land of summer days,
Where the balmy breezes soften
  Winter's raw and raucous ways.

There is piled up snow a-plenty
  In the city yet awhile,
But it's melting in the presence,
  Of the sun's returning smile;
The trickling streams of water
  That are running from the snow
Are the tears that winter's shedding
  'Cause he knows he has to go.

The crocus with its blooming
  Isn't very far along,
And the birds have hardly started
  Tuning up their welkin song;
But they're getting good and ready,
  And although they may be shy
At plunging into springtime,
  They will get there by and by.

The butterflies ain't butting
  Much into these early days,
And the busy bee ain't busy
  In his honey-making ways,
But they will be, don't you worry,
  For the spring will soon be here
With its waking of the roses
  And the rapture of the year.

There may be another blizzard,
  For the blizzard is a thing
That's very apt to happen
  As a harbinger of spring.
But though the blizzard blizzes
  And the earth is clad in white,
We are firm in our conviction
  That the springtime is in sight.

The boating on the river
  Is perhaps not extra fine,
And the air is rather chilly
  On the open trolley line;
There isn't much surf bathing
  And the summer girl's not here,
But the air is full of rumors
  That the spring is drawing near.

The coal man still is active,
  And the furnace still is on.
There's a shiver in the breaking
  Of the season's early dawn;
An overcoat is useful,
  And the heavy underwear
Reminds us of the winter,
  But the spring is in the air.

I can feel it coming nearer,
  I can smell the glad perfume
Of a new world budding slowly
  Till it blazons into bloom.
    Gee whiz,
    What a relief spring is!

—*William H. Lampton in the New York Sun.*

❀ ❀

LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XXIII.

CUPID'S VICTORY.

"That's a pleasant little nook you have discovered!"

"Yes, it is a frequent resort of mine. But I—I didn't think anyone would find me here."

"Perhaps I shouldn't have come this way. However, having intruded upon private grounds, all I can do is to offer an apology."

"Oh, don't apologize. You are welcome, I'm sure."

"Thank you. I wonder if the intrusion, the apology and the welcome might be expanded sufficiently to allow of my sharing a bit of that delightful spot. This is my 'Blue Monday,' and I think that bower would lend it a different hue."

"Certainly. I am sure there is room enough for two. But"—glancing at her breakfast jacket—"you will please excuse my appearance."

The time and place were both ideal. It was the third of June, about 9 A. M. After kissing her father good-by, Alma had given the servants their usual daily instructions, read the fashion page of the morning paper, scanned a new book, and then sought an hour's self-communion under her favorite weeping willow in the lower, rear corner of the great yard. More than an acre of luxurious trees and shrubbery stretched between her and the street, and she felt perfectly secure from public view. Surrounded by flowers and singing birds, she reclined upon a green mound—a laughing brook at her feet—reading an occasional verse in a book that lay propped open, in the fork of a tiny tree at her side, and at the same time permitting her memory to gather up the strange, sacred events of the past few years.

The day before, as Mr. Baxendale entered the pulpit, he had glanced at the Randolph pew and received the mental impression that one of its occupants was unusually attractive. A great theme throbbed in his heart, but, somehow, it got mixed up with thoughts of Alma, and in his own estimation the sermon was a complete failure. Throughout the afternoon and evening he reproached himself for having permitted "a woman's loveliness" to intrude upon the solemnity and importance of divine worship.

Unable to apply himself at his desk, Monday morning, he had started for a long walk. Finding himself in the act of passing in front of the Randolph mansion, he turned into a small street, leading around back of the place, thinking to pass, unobserved, out into the suburbs and on to a nearby glen.

But our little plans are frequently changed, sometimes in a moment, and by circumstances that never enter into our calculations.

The unexpected sight of Alma stirred the preacher's love for her into a sudden, daring determination, and the contemplated stroll was immediately forgotten.

Crossing the low stone fence and sitting down, rather awkwardly, upon a tuft of grass against the tree, he noticed the open book and said: "I fear I am disturbing you—I see you have been reading."

"I do believe," he added, reaching for the book, "that this is one of the prizes I gave you girls many years ago!"

"Yes," was the timid reply, "don't you think I have kept it nice and clean?"

"Lovely! Do you read it much or did you accidentally pick it up this morning?" he eagerly asked.

"Oh, yes. I have read it through several times. I am quite fond of Longfellow."

As she answered this surprising question, which betrayed an interest deeper than that of an ordinary friend, there was an indefinable something in her expression and voice that thrilled and impelled her lover.

Sliding down close beside her and taking both her hands in his, he said, his voice hoarse with excitement, "Alma, I must tell you. I—I love you to distraction."

"Oh, Mr. Baxendale!"

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She felt that she ought to withdraw from his tight grasp and run away. But something besides her pastor's strong hands held her and she could not move. She sat perfectly still and permitted him to hold her hands—her heart fluttering, her cheeks flushed, and a tiny tear glistening in each eye.

Undeterred by her exclamation, the conquered man continued: "I have loved you for years—loved you devotedly. But I thought you belonged to another. I found out that you did not. Then I thought that you did not—could not—care for me. But something now tells me that perhaps I was wrong. Alma, tell me. Can you—do you love me? Could you be my wife?"

He had leaned forward until his face almost touched hers—his breath hot, his lips trembling, and a pallor in his cheeks.

Glancing shyly up into his face, through a flood of tears, she whispered: "Yes, I will. I have loved you, too, oh, so long!"

Whereupon he, still holding her hands, drew her gently to him and kissed her lips again and again.

Struggling from him, she said, playfully, "You terrible, terrible man!" and ran to the house. Going straight to her own room, she sank into the first chair, where for fully an hour she meditated upon the sudden transformation of her prospects, and laughed and cried alternately—the happiest woman in Providence!

"Well!" exclaimed Mr. Baxendale, after watching the retreating figure until it disappeared around the nearby grape arbor. He then picked up the book, which had fallen into the little stream, shook the water from its crumpled pages, pressed it to his lips, almost fell over the fence, and walked rapidly into the business part of the city.

When Mr. Randolph came home that evening, Alma threw herself into his arms, at the door, and said: "Oh, father! Something awful happened this morning!"

"Yes, my darling, I know all about it," he answered, with a smile and a kiss.

"How did you find out—who told you?" she asked, excitedly.

"Mr. Baxendale came to my office between ten and eleven o'clock and told me what he had done."

"Oh, father!"

"He, likewise, told me that he desires to be married on the 31st of July, so that you can accompany him on his vacation."

"Father! And did you give consent?"

"Yes, or rather I told him that your decision should be mine. I specified, though, that I wanted you to live here—when I go to join mother you will be my only heir, anyway."

"Father, dear, you precious darling! And what did he say? Did he consent to live with us?"

"Yes," but before the sentence was completed, Mr. Baxendale, coming in unobserved, stood by the door.

"I am an unbidden guest again, but I felt that I must come back and take tea this evening," he stammered — embarrassed almost beyond self-control.

"You are more than welcome," cheerfully responded Mr. Randolph. Then, with his arm still around his daughter's waist, he took the preacher by the hand and, drawing them close together, he said: "My children, you have my consent and prayers. May God bless you."

After bestowing the benediction, he kissed the lovers affectionately and left them alone in the hallway.

* * * * * *

It was an early morning marriage. A host of friends had gathered in the old church to witness the consummation of the strangest chapter in its eventful history. Alma, leaning upon her father's arm, passed down the left aisle and met Mr. Baxendale and his assistant between the front pew and the pulpit; where, under a fragrant arch, Warren Williams pronounced the ceremony which put an end to the bachelorhood of his classmate and lifelong friend.

At the train gate Mr. Randolph kissed his daughter, then turned to her husband and said, with a twinkle in his eye, "Mr. Baxendale, there is to be a board meeting this evening. Do you think it safe for you to be away?"

(THE END.)

"Raffles."

There is such a thing as being too hospitable to literary suggestions. Examples of it appear regularly in the cases of boys whom yellow-covered stories fire with yearnings to hunt Indians or to be pirates. The stuff these urchins read bears some such relation to literature as wood alcohol does to honest spirits. The odd thing about the latest case of this sort is that the hero of it got his mental stimulation from literature of a much higher grade. "Raffles" appears to have been the guiding star of Christopher Sandrock, whose recent capture by the New York police was the news sensation of a day. Christopher had been so active in evil doing, and had stopped and robbed so many persons with the aid of two large pistols, that the neighbors grew uneasy, and the World offered a reward of a thousand dollars for his capture. It turns out that Christopher has been robbing people chiefly for fun. He is still a boy, but a bright one. He claims to be a Socialist, though the organized Socialists of the town disown him. He has admitted that the character of Raffles as ably set forth on the stage enlisted his sympathies, and that the Raffles exploits seemed to him easy to duplicate. So he did duplicate them, and successfully.—*Harper's Weekly.*

Horrible Russian Prisons.

A tale of Russian prison cruelty is told in Harper's Magazine for March by Dr. Emile Joseph Dillon, who writes at first hand of Monastery Prisons in Russia. In the Solovetsk monastery men have been confined as long as sixty-three years. Some have gone mad; others, released after years of confinement in damp dungeons, have emerged as physical wrecks, unfit for living at all. In former years these dungeons were "stone sacks," which consisted of iron cages enclosed in stone towers, into which "heretics" were dropped like rats, and in which they could neither stand up nor lie down. There they sat in an upright posture until they miserably perished. The Solovetsk prison was abolished by Kuropatkin ten or twelve years ago, but the Suzdal monastery prison still exists. Confined there now is Nastassia Kuzminichna Shoovina, or Sister Mary, as she was called in her own convent, and her tragical story is told by Dr. Dillon.

All a Matter of Color.

It will not do to be too credulous in matters of science, even after the wireless telegraph. We may well have doubts, for instance, of the scientific basis of the discovery, credited to an English scientist, Dr. S. Stensen Hooker, that the N-rays differ in color according to the temperament of the individual from whom they emanate. Thus, a passionate character is indicated by deep red, a good by pink, and an ambitious by orange, while deep blue pertains to the deep thinker, yellow to lovers of art, light green to a progressive mind, and dark green to those physically and mentally ill. If this is true, our phrases about the green-eyed monster jealousy and having the "blues" will lose their old meaning. Philosophers, according to this idea, always have the blues.—*Leslie's Weekly.*

The Cow From a Child's Standpoint.

Here is a little girl's composition on the cow, as it appeared in Hartford Times: A cow is an animal with four legs on the under side. The tail is longer than the legs but it is not used to stand on. The cow kills flies with her tail. A cow has big ears that wiggle on hinges; so does the tail. A cow is bigger than a calf, but not as big as an elephant. She is made so small that she can go into the barn when nobody is looking. Some cows are black and some hook. A dog was hooked once. She tossed the dog that worried the cat that killed the rat. Black cows give white milk, so do other cows. Milkmen sell milk to buy their little girls dresses, which they put water in and chalk. Cows chew cuds and each cow finds its own chew. This is all there is about cows.

◆ ◆

It is most important that we recognize what has become useless to us. Prejudice or timidity should never prevent us from trying new things. Aim at the heart of things—to get out of them to the utmost whatever help they may contain for you; and then lay them aside. We should be willing to do this at every upward step in life.—*Charles Brodie Patterson, in "The Measure of a Man."*

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Some Pickings from "Reuben—his Book."

The idea of a man mixing up chemistry who don't know the best money can only be got by mixing up gold and silver at 16 to 1. Why, he is jist as apt to mix up 16 parts oxygen and 1 part hydrogen when he goes to manufacture water. Anybody knows he ain't safe to fix up chemistry for our boys. I am one of those men who believes that any man who gets a salary from the state ought to believe like the majority. This is the only way to please the majority.

◆

"Now, boss, I don't see what you want to interview me for on these subjects. I know you got some idea in doing this, but I tell you I ain't got no money, and I know when a newspaper man interviews you he wants something out of you, sooner or later. I don't care though what you say about me. I like to see my picture and my name in the paper, so you can go ahead and put it in, but don't tell anybody I wanted it in there."

◆

I like fraternity men but I don't like fraternities—it is like loving the sinner but hating the sin. If a man is a good student in the fraternity, he would be a better one out of it. The ideal fraternity man is one who doesn't pretend to study, but dedicates himself to society. Appear like you are living easy and keep in touch with the girls. To be an up-to-date frat man you must be a social swimmer. You must please the ladies and if you do this, you won't have time to do anything else. Girls like attention and if you want to be popular with them, you must anticipate their wants and pleasures. Girls are like kittens, they like to have attention and to be stroked gently, and you must be sure you stroke the fur the right way and in a manner that the fire won't fly.

◆

When water falls on a duck's back and goes not in, it is not the fault of the water but of the duck's back.

◆

The problem of the future is to attach electricity to every man's business so that he needs only press the button. I have thought of this great question as I lay in bed of mornings down on the farm. I would have electricity all over the place, and the head of my bed would be my switchboard. In the morning then when the birds sing and the roosters crow I would press the button that would start the kitchen fire. Then I would press a button that would wake up my wife, and raise her gently out of bed. Then the little button that would hush the baby. Another that would electrocute a chicken and blow his feathers off. Then a button that would pour ginger on the hired man. Another that would milk the cows and start the plows. Then for the button that would bring on the automobile. When we get these things the farmer will be satisfied to stay in the country, and not till then.

◆

The problem of the future in transportation is to get there on railroad time without being smashed up short of your destination. What we need is double tracks all over the nation and Uncle Sam the engineer and conductor. We won't let individuals and corporations carry our letters and papers, but we turn our bodies over to railroad companies and tell them to crack loose, smash us up, and make as much money out of us as they can. It's a beautiful theory to reserve the right to regulate railroads, but it is a hard proposition when they have enough lawmakers padded with passes and boodle to prevent it.

◆

The man who loves his orchard and feeds his children on its fruit will never have sons who want to go to war, or play football.

◆

One reason I didn't enjoy the Fair any more than I did was that I didn't own any of it. Half of what they had was nailed down and what was loose they were watching.

◆

Originally Uncle Sam was a big policeman whose only business was to keep the peace. By and by he took up with the boys and helped some out and sent the others west. Now he goes cahoot with the man of the biggest scheme. To some he gives the paternal smile and to others he says, "I don't know you." Some day Uncle Sam will join the church and shake his companions on the outside. He will then wear his own breeches and keep other people's hands out of his pockets.

◆

Every man has his garden of Eden, and each sin drives him farther from it, and adds another flaming sword at its gate to make difficult his return.

◆

Belong to a fraternity that loves everybody and whose secrets are too good to keep.

◆

Happiness, like the kingdom of heaven, is within. Heaven is where you are and life is what we make it. The Lord has filled the earth with satisfying things and he has promised every thirsty man that if he will but strike there shall pour forth the pure waters.

◆

The earth is a big sugar tree—if you tap it in one place and there come forth no sweets, tap it in some other place.

◆

Expositions are man's a, b, c's—his letters—and they are God's punctuation marks. Expositions are the accumulated thought of the ages on wheels. Men think and men pray, and God hears and drops the key to him who can best unlock his law.

◆

If you want to see progress on wheels go into the Transportation building. Originally when man wanted to go he walked, and when he struck stream he swam. When he struck an ocean he stayed at home, and he was just as happy as the man on the steamer and the man in the Pullman. The man who walks is healthy, and the man who rides is lazy, and generally sick. God made legs and man made wheels.

◆

All men are brothers—when you read about it. But when you bump up against them, some are Chinese, some Japanese, some Hindos, some Hoodoos, some Igorrotes—and some negroes. Grandpa Adam wouldn't know his children. Are all men brothers? Yes; but you don't want to hug them. We believe in equal rights—that is to say, we will drink the same kind of water, but not out of the same jug. We will all sleep at night-time, but not in the same bed. Coons can come to the same show, but they must get up high where the air rises. We worship the same God but we want the seats separated. Humanity is one from God's point of view, but man sees himself only and those like him. All others are descendants of Ham. Every animal thinks he is it. The hog thinks that man was made to feed him corn. The goose thinks that woman was made to drive him to grass. The sheep thinks that man shears him to keep him cool. Man thinks that all animals were made to eat. Half the people think the others were made to bring them wood and water. There are two main classes of people in the world, white folks and other folks. If you are white and take a bath regularly you belong to the superior class. If you are shady, tan, or black, you belong below. But all are parts of the stupendous whole. God needs some to grease the wheels, and some to make the grease. Some to push and some to pull, some to ride and some to guide. The higher the seat the less the space—the room is all below. That race is higher whose knowledge is greatest, whose principles of right and justice are best, and whose love is nearest God's.

◆ ◆

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With the Children

By J. Breckenridge Ellis.

The Advance Society.

I have a whole lot of things to tell you this week that ought to interest you, whether you are a boy with a top or a girl with the thread tangled in the doll-dress she is making, or a man or woman with spectacles and experience. If the starting off of this page doesn't seem fun, skip over to the middle or under the picture, or to some other spot, for it isn't all the same stuff, whatever objection you may find. Do you know where Aurora, Mo., is? A book has recently been published there. I haven't seen the book, but I want to tell you one thing that it says in the preface. Now listen, for I think it's a very peculiar thing, indeed. This is what the author of that book says: "I have written this book for the masses and not for the classes, using the simplest language and sometimes ungrammatical expressions such as are common among the masses, that I may be more fully understood by them." Now, what do you think of that? Making a book ungrammatical so we can understand it! Poor old Missouri! Don't you think it a queer way to educate people—taking bad English to them? Let us rejoice that we belong to the Advance Society which requires us to read five pages of history and thirty lines of poetry each week, a verse in the Bible a day, memorize weekly a good quotation (not an ungrammatical insult to our intellects) and record in our notebook our progress. And if we don't belong to the Av. S., let's hurry up and do so before these bad English books get us and eat us up! A special reduction is made of that Aurora book to preachers, of 50 cents. Now what have the preachers been doing to warrant such a rebate? Has their English so run down at the heels that ungrammatical works appeal to them? I don't believe it. Young people and old, as we respect ourselves, let us seek the best books and the best English; if people can't understand us when we say "I saw," and "I did it," are we to say, "I seen," and "I done"?

Speaking of the Advance Society, the time has come to report the names of the two who have sent in the best four quarterly reports. The first prize, a copy of "Adnah," goes to W. S. Whitacre, Mt. Vernon, Ill. (I don't know whether his name is Willie or Sam), and the second prize, "The Red Box Clew," goes to Evelyn Hord, Grayson, Mo. It would perhaps be unsatisfactory to compliment the other reports, as they didn't get a prize; and yet I cannot help saying that many of them were shown with pride to my friends. These reports show what the Av. S. is really accomplishing—how it spurs us to a higher mental life, and holds us to a continuous effort. Remember that these two same prizes are again offered for the four best quarterly reports received before Feb. 11, 1906, and everybody has a chance to begin right now, and win one of the prizes. But after all, it matters little who wins and who doesn't; the good of it is in the reading, and that good, one and all may obtain, prize or no prize. I wish you could all see the reports that won this time. W. S. Whitacre's are bound together with pink ribbon which had nothing to do with gaining first honor, of course; and one of his quotations is from Me, and reads, "No one has done the best he can for himself, till he has done all he can for others." Well, that's a pretty good sentiment, but he didn't get the prize because he quoted from J. B. E., so don't think it! Both of these reports give in detail each day's work, and all is arranged with the greatest neatness. Evelyn Hord quotes from Mrs. Browning, and there is a good deal in this:

"Dear work! art thou the curse of God?
What must his blessing be!"

Such a sentiment leads us naturally to speak of our missionary. Here is her picture—

and here is a letter from her: "We arrived at Yokohama, Japan, Sunday morning. We attended services at Union church and in the afternoon a Baptist mission school. At the United States naval hospital we held one of the most precious services I ever attended. Our steamer was anchored some distance out in the bay, so we had to go ashore in a little steam launch that rolled considerably. We became quite used to climbing the steps on the side of the ship. We went to Tokio, Japan's capital, by train, and saw many rice fields, growing lotus, pear trees with arbors under the limbs to support them, like grape arbors, and women working in the fields. The Japanese are a very happy people, extremely obliging, polite and neat. It seemed queer to us to see the shoes on the verandas of their odd houses. The winding roads make numerous turns, the yards all have pretty artificially arranged flowers and shrubs. Altogether Japan is a lovely little country, and as brave and plucky as can be, but the people lack one thing, the most important of all—Jesus. . . . This is Sunday evening at the South Chih li mission, Tai-ming Fu, North China. I have received your letter, six weeks after you sent it. You cannot imagine how my heart is touched to read about the dear Advance Society's interest in me. I appreciate it more than words can tell. From time to time 'Their Missionary' will be glad to send them some word. The gift of $10.50, Mexican, is just received, and I hasten to reply. I do praise the Lord and thank the dear members of the Av. S. for their loving remembrance. I shall pray that many of the dear ones now helping in this work may themselves be led into active service for the Master, and know the joy of telling the glad story to those who never heard it before. I hope I may sometimes hear from those really interested. I am your friend in his glad service,

"DRUSIE R. MALOTT."

Since writing the above, Drusie has no doubt received the $10.35 of Chinese money (that is "Mexican") which I have sent her additional, this week I am sending her another $10; which will make in all $32 of Chinese money the Advance Society has forwarded for the cause of missions in China. As I have explained, there is no board behind Drusie; she has no one to call upon, and we should all the more feel the responsibility. But no one must for a moment dream that in saying this, I reflect on boards. What could we do without them? Indeed, I respect every splinter of ours, and work as I can to help them support our missionaries. And of course a missionary working under a board shows just as much faith and heroism and self-sacrifice as one who goes forth alone. Let us do everything in our power for missionary boards, for as you know it is not doing anything for the board except enabling it to send out more missionaries. But Drusie is *our* missionary, and while we help others, we, as the Av. S., should do what we can to assist this young girl who has no one else to whom she can look.

The other day Ral Shaver and his wife gave me $5 to do just what I pleased with. I want to tell you about it, and show you how much good $5 can do. As you may imagine, I was perfectly stunned at first from having so much money in the house with the privilege of using it as I pleased. It took mighty little calculation to estimate that I could buy 300 bananas (they are always 20 cents a dozen in Plattsburg) or three new popular novels that I have seen so widely advertised that their very titles now smell like soap advertisements. Nor did I forget that I could take a trip to Kansas City, stay all night with a friend (thus getting my board free), and see the sights. But I must tell you about our penny-a month orphan-roll, that you may have the same if you desire. For years we have talked in our Endeavor society about sending money to our foreign mis-

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sionary board to help the Indian orphans in Damoh. I myself have made some very neat little speeches on the subject. We sang songs about it and we prayed, but nothing seemed to develop. The years came and went, and our eloquence flowed on forever, but the little Damoh Indians got no rags to their backs or bite to their stomachs, from our efforts. So at last we found that speeches are just air. Then we suggested that all who felt like it give one penny a month for the orphan cause in Damoh. Everybody felt he could afford that; the church members heard about it and wanted to be on the list themselves; so now we have over 75 names, and of course I took 24 cents of that $5 and paid up the donors to the end of the year. That left me $4.76. Well, there was another thing: Our Sunday-school has never had a library. I thought to myself, "Now here's a chance to start an Endeavor library. The Christian Publishing Co. are offering 40 volumes for $2.50. "They may be poor excuses," I thought, "but they'll go all around, and that's better than buying two books that may be very fine. Besides, you can't start a library with two volumes, but you can with 40." So I gave $1.76 on condition that the Endeavor Society raise 74 cents. They did; and we got the books and while small, they are really valuable. The strangest thing about it was that we raised the library money lots quicker than if we hadn't started the orphan enterprise. Well, I had $3 left, and I divided it half and half between Drusie and Charlie. Now don't you think God has blessed that five dollars? I wish I had some more for him to bless! Who knows but that library may grow till it becomes the library of the town? Who knows but the $1.50 sent to China may convert some one to Christ? Who knows but the $1.50 reserved for Charlie, may open the door of some business school to him, when he is older? From Emida, Idaho, comes this prayer from Mrs. Dora Griffith: "I send $2, one for Charlie, one for Drusie, our dear missionary. May the Lord bless her and spare her that she may enjoy the fruits of her labor, and may Charlie live to be a good Christian man, is my prayer."

Mrs. E. McLeod Davis, Crawfordsville, Ind.: "I send 80 cents for the Advance Society missionary, in memory of my dearly beloved daughter." Lucille Jones, Bolivar, Mo.: "I want to join the Advance Society. I am 11, in the 7th grade. I was visiting my grandma during Christmas holidays, and it was there I commenced keeping the Advance Society rules. Will quotations from the Bible do?" (Certainly. What a sweet association in those words: Christmas—Grandma!) Clarence and Carl Per Lee, Grand Rapids, Mich.: "We inclose $1.50 for orphan or missionary fund." (Half and half.) "Mamma wishes Charlie could spend a week with us next summer. Our church supports a missionary in India—one of our young ladies who graduated from the medical college at Ann Arbor. We received 'Adnah' for a Christmas present from papa. Mamma read it and thinks it . . ." (Much obliged!) "We hope the Woodneys will prove as interesting as The Green Witch." (I am sorry we are so situated that I cannot at once acknowledge money received. I have ever so many dimes and nickels and a few larger coins which as yet have not been published on this page. Why? The continued story is called for three weeks out of four, and on the fourth week we have such limited space, and I have so much to say! But in the course of time all money will be acknowledged. But I'll tell you what; if you'll inclose a postal with your gift, or a stamp, you'll hear from me in my own elegant penmanship.) Sidney Stephens, Moberly, Mo., sends 50cts: "I have been reading about the little orphan boy," he says, "and am always sorry for those who can't help themselves. I only wish I could send the whole amount." He is 14. I had quite an adventure with one money order; it was lost and finally came to life from the Dead Letter Office of Washington. As to the many delightful birthday letters I received, what can I say? From Kent, Ohio, comes an offering from one who does not want her name given, and who says, in part: "When I read that Feb. 11 is your birthday, I turned to my birthday-book and recorded your name. I give the stanza in that book at your day:

" 'Take my life, dear Lord, and use it,
Wholly thine—so let it be.
Filled each moment from Thy fulness,
Molded, guided, ruled by Thee.'

While I am sure you are not 100" (Oh, no!) "except by the count of the little negro who reckoned he'd lived a hundred 'by de heaps of fun Ise had'— and I do not suppose you are even fifty" (Oh, no, no indeed, not near! Why! I'm not even forty! Why! I'm *not thirty-six!*) "my offering will count at least one cent for both Drusie and Charlie for every year you have lived. Why not ask each of all the friends to make you some such gift at each of your anniversaries? Drusie will be 23 on Sept. 9. Why not ask for a birthday gift for her of 25 cents; one for each year of her life, and two cents to grow on?" (Don't you think she'd get too fat on so much?) "If all would do as much for Charlie there might be enough to take him on a summer trip, even if it were as far as New York. Let us have Sept. 9th as a special day of prayer for Drusie." (Seriously, I think these are splendid suggestions, and while I hope nobody will wait till Sept. 9th to pray and give, we can make that a special time of celebration. Now, I'm afraid all this won't get printed and if it doesn't, what am I to do? By the way, I want to tell you something that I think is sweet; the CHRISTIAN-EVANGELIST is giving itself free to Drusie, so she will read all we are saying. Another point; some one asks for Charlie's last name. No, I don't want to tell it. I'll tell you why; I don't want to be publishing his full name just because he is at present helpless and needs our money. I think he'll be more independent and self-reliant if he knows he hasn't been published from one end of the land to the other as an object of charity. I may be wrong about it, but that's how I feel. You may say you have a right to know his name. Of course you have, and if you'll send me a postal or stamp I'll furnish it. But I don't want to print it. Another thing; Mr. Whitacre, our Adnah prize-winner, wants it to be distinctly understood that he is no kin to that Whittaker with whom Charlie had such a hard time in the orphan-home for American Indians! Still another thing; some of your letters have been so heavy that I've had to pay "due postage" on them, and it's mighty hard on me to pay "due postage." Still another thing—but I have room only for good-by.

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◆

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◆

Do you wish to have your school in line for the work for which you have planned and prayed?

◆

We have "Armenia, or the Country of Ararat," in cloth, which we will send you for 25 cents cash.

◆

Only one copy of the "American Home and Farm" left. More than 1,000 pages, in sheep, but damaged, at $1.00.

◆

We have had so many calls for the red and blue buttons that we have put in a good stock of them, selling them at $1.00 per 100, postpaid.

◆

Are you reading up on the bargain books on this page? When these are gone you will write us about them, so, better write now, not later.

◆

"Do you keep in stock Endeavor supplies?" Well, we surely do and are glad to send samples or quote prices at any time and to any one.

◆

The new house means new business and more of it, for we are better prepared to serve the brotherhood now than ever before in the history of this company.

◆

We want to put out among our patrons all the old stock, the reading of which is as good as ever, but the binding and appearance are against the books, so that we offer them at bargain prices.

◆

Two of our agents have sold nearly 1,000 Grafton's Life of Campbell this past winter, and both pronounce the book very acceptable to the people, and in handsome binding at $1.00 makes cheap reading.

◆

Do you want the funds of your school to grow and increase "mightily" so that you can get what is needed in the way of "working" material without that everlasting "dingdong" for money?

◆

We have a few, only, of the Revised New Testament, not American, and will send them to you at 7 cents for the limp binding, 15 cents for silk cloth, and 35 cents, postpaid, for the long primer, silk cloth.

We found 12 "Triumphant Songs," Nos. 2 and 3 combined, limp cloth, by Excell, selling at $3.60 per dozen, not prepaid, and you can have them for $1.50 not prepaid. But they are shelf-worn, otherwise all right, good as new.

◆

We have about sixty copies of the Revised Hymnals, some in cloth, some in morocco, some in leather, all to be sold, while they last, at $3.00 per dozen, not prepaid. They sell, in good condition, for $7.50 to $10 per dozen.

◆

Have you a library in your Bible school? Do you wish to use a nice card in connection with it, giving the Sunday the book was taken out, also the Sunday returned, with the name of the pupil, the number of the class and the name of the school? Well, we have them at $1.00 per 100.

◆

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◆

Have you seen the "Christian Worker's New Testament"? Well we have them ranging in price from 75 cents to $1.25, according to the binding. You will not do without it, once used. It is unique, handy and very helpful in studying your New Testament on many important themes connected with your salvation and work in Christ.

◆

H. A. Denton, state superintendent of the Y. P. S. C. E. of the Christian church, is going to inaugurate the campaign that took so well in the Maryville society, and we are preparing to furnish the red and blue buttons for the campaign at $1.00 per 100, postpaid. When you order, specify whether for the Endeavor or the Bible school, as we will have full stock for both.

◆

We have some shelf-worn copies of "Alone with God," one of the greatest sellers ever put out by this house, and we will sell them at 50 cents, or if you will take these, we will put in the companion books, "Heavenward Way," "Half Hour Studies," at $1.50 per set prepaid, one of the best offers we could make. This to apply only while the shelf-worn last.

◆

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◆

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◆

"No telling what you have until you move," for we find some steel portraits of our brethren whom we will never forget, but whom the children and younger generations among us should know. Size, 7 by 10 inches, and to be sold at 50 cents each, but you may take them at 10 cents each, prepaid, or $1.00 per dozen prepaid. They are of the following: Longan, Hopson, Hayden, Haley, Pinkerton, Benton, Moore, Milligan, Baxter, Lamar, McGarvey, Sweeney, King, Loos, Burgess, Anderson, Shackleford, Munnell, Fanning, Walker, Wilkes, Franklin, Dumond.

THE
CHRISTIAN-
EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 11. March 16, 1905. $1.50 A Year

GET RIGHT WITH GOD

THE church does not claim a monopoly of revivals. The fourteenth century saw a revival of learning; in the fifteenth century there was a revival of fine arts; in the sixteenth century a revival of philosophy; in the eighteenth century a patriotic revival, and now, in the twentieth century, we have a revival of religion. Twenty years ago the tides of faith were ebbing away; now we see them coming in like a flood. Men have discovered that the sins of the world are unbearable, and that without the aid of God they are unequal to their trials and problems. If men would realize God in their daily lives they would change earth into a kind of heaven. All men are beginning to feel, therefore, that before we go any further we had better "get right with God," become good friends with Jesus Christ, straighten out the record and do unto others as we would have others do unto us.

Newell Dwight Hillis.

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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IT FLOATS.

New Congregation at Pana, Illinois.

Pana, one of the most important towns of central Illinois, has a population of about 8,000, largely of the laboring people. The Catholics are quite numerous and the usual number of Protestant organizations is present. Years ago the Disciples of Christ had a small and weak organization, but it perished and the little building was disposed of. All who remembered the old days declared that it was folly to try to revive the work. A faithful few, who conducted a small Sunday-school and observed the Lord's supper during the past year, thought otherwise. Bro. M. R. Corbett, a prosperous farmer, purchased a well-located lot for church purposes last fall. Our state and fifth district boards took the matter of a meeting in hand, raising a special fund to employ an evangelist and singer. The writer solicited this fund and secured Lawrence and Edward Wright for the meeting. A tabernacle was erected the first week in January, with a seating capicity of 600, well heated and lighted. Services began on January 7 and continued 46 days. The total number added was 70, of whom 35 had previously been identified with us, 19 came from other bodies (six Baptists, 10 Methodists, one Presbyterian and one Congregationalist), 24 were baptized, of whom eight were from the denominations. The church was fully organized on Feb. 19 and pledges were taken sufficient to employ a pastor for one-half time. The congregation will continue to use the tabernacle till a church house can be built.

Edward O. Sharpe.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. March 16, 1905 No. 11

Current Events.

A More Cheering View.

If one does not find either comfort or conviction in Dr. Osler's theory of superannuation at forty and voluntary extinction at sixty, one may turn to the more cheering theory expressed by Dr. Lyman Sperry in an address in Chicago a few days ago. In his judgment, there is no good reason why man should not live one hundred and fifty years and be happy and useful to the end of the period. The destructive forces which tend to shorten life are many and complex, but most of them are subject to human control. According to Dr. Sperry, long life is largely a matter of wanting it enough to be willing to pay the price in careful, moral and sensible living. As this conviction is the result "of a third of a century of scientific study," we judge Dr. Sperry must be in the neighborhood of sixty, and, with ninety good years still ahead of him, in no mood to accept Dr. Osler's invitation to chloroform.

* * *

The Treaty with Santo Domingo.

The Senate, which was "kept in" for a special session to ratify the treaty with Santo Domingo, is spending this week in debate on that topic. The treaty suffered numerous amendments by the Senate committee on Foreign Relations before that committee reported it favorably back to the Senate. In its present form it is shorn of some of the features which were considered most likely to breed trouble. While the President is not enthusiastic over the changes, he is said to be willing to accept them. Even when the history of the negotiations has been cleared up so that the Senate will not think that the President's first intention was to put the treaty into effect without asking the consent of the Senate—and some of the Senators still cherish the opinion that that was his intention—the treaty will still have trouble enough in getting ratified. There are a good many people, including some Republicans, who do not think that it is any part of our government's business to act as a collection agency to help European powers and their subjects to collect their bad debts in the Latin American republics, or to garnishee the customs receipts of an irresponsible island for the benefit of its foreign creditors even with the consent of the nominal and ostensible rulers of the island. But then, the Monroe doctrine certainly carries some responsibilities with it. We can't say "hands off" without being willing to lay our own hands on when an emergency demands the grip of some stout fist. And Santo Domingo does need the laying on of a good strong hand. It is predicted by insiders that the treaty will be ratified this week and that the Senate will adjourn on Saturday.

* * *

Silent Statesmanship.

A member of the British Parliament has achieved sudden fame by announcing to his constituents that he has never made a speech in the twenty-four years during which he has occupied a seat in that honorable body, and that he never intends to make one. Here is a real modern statesman. Speeches in legislative assemblies are seldom made to convince the opposition or win votes for the measure under consideration. Usually the speaker merely wants to go on record before his constituents and win votes for himself in some subsequent election. The above mentioned member has evidently discovered a method of keeping solid with his constituency which is less time-consuming than the old method of oratory. In the name of humanity, let him make it known at once. Premier Balfour complains that much time is wasted in needless debate, and no wonder, for his own speeches in the last session filled 317 columns of the printed record, nearly 50 per cent more than those of his nearest rival in loquacity. But perhaps, after all, it is as well that a certain amount of the time of a legislative body should be consumed in harmless, if unnecessary, oratory. Most of the real business must be done in smaller groups, in committee room and not on the floor. There was a time when military prowess was considered the chief qualification of a law-maker; then oratory; now the silent statesman has his day. Hail to the member who has never made a speech and never expects to. May he never lapse into eloquence.

* * *

The Czar's Rescript.

We have not found it possible to exult very heartily over the alleged liberality of the Czar's recent rescript in which he informs the Minister of the Interior of his intention to convoke an assembly to consider legislative reforms. Following, as it did, a manifesto in which the principles of autocracy were re-affirmed, it appears that the Czar is desirous rather of silencing the complaints against the government than of removing the cause of them. The assembly which is somewhat dimly foreshadowed in the rescript, may perhaps be representative, though that is not altogether clear. But it is not to be a legislative body. It is purely advisory. Its sole function will be to inform the Czar how the people feel about the course of the government. If it will do this freely and faithfully, it will be no small service to the cause of progress, for the Czar's isolation from public sentiment has been one of the great troubles hitherto. Because he was the high and exalted autocrat, the etiquette of the court and his own sense of official dignity cut him off from communication with common people; and because he was thus cut off, he had little chance to learn that his autocracy and all the rest were an absurd anachronism and a ruinous regime. By this vicious circle, tyranny has perpetuated itself. If the new assembly shall interrupt it, it will do well. But as for the Czar, he is either trying to be shrewd and calm the people by a show of liberality without real concessions, or he is weakly vacillating, in which case he will probably end by clinging for support to his traditions.

* * *

Tolstoy's Appeal.

Count Tolstoy is out with another manifesto in the London Times. It is his contribution toward the solution of the present problem of internal reconstruction in Russia. His suggestion is that there be no reconstruction, but destruction instead. Of course it is his old doctrine, that all government is an unqualified evil and that the thing to do with a faulty government is not to correct it, or even to substitute a better one for it, but simply to knock it on the head. Governments are "intricate institutions sanctified by tradition and custom for the purpose of committing by violence and with impunity the most dreadful social crimes." The chief of these "social crimes" is war. If there were no governments, there could be no war; therefore there should be no governments. This is the argument. Against the self-satisfied citizens of western lands who are saying harsh things about Russia, he hurls this shot: "They [America, France, Germany, Japan and England] are in the most hopeless state of slavery—the slavery of slaves who do not understand that they are slaves and pride themselves on their position as slaves. The fact is that every coercive government is in the essence a great and unnecessary evil. Therefore the aim both of the Russians and of all men should not be to replace one form of government by another, but to free themselves from every government and abolish it." By the utterance of such sentiments at such a time, the greatest man in Russia and the most ardent lover of liberty becomes an impediment to the progress of reform.

⁂

Prince or Priest?

The recent statement by the Anglican bishop of London that his annual expenses exceeded his salary by $5,000, has aroused much comment and crititism. The salary is equal to that of the President of the United States, $50,000, and the bishop is a middle-aged bachelor of simple tastes. What does he do with the money? That is what everyone has been asking, and the natural assumption has been that he must have fallen into very extravagant habits for an ecclesiastic. The bishop himself has answered the question by publishing his expense account for the year. It foots up $54,600. Without going deeply into particulars, we note that the various items of taxes, insurance and repairs amount to $16,000 and that subscriptions to charitable and religious purposes are $12,500, while the bishop's personal expenses were only $1,473. On the whole, the fault does not seem to lie with the bishop. And yet something must be wrong when one servant of the church spends the income on a million dollars, or more than a hundred times the salary of many of his fellow-ministers in the same church. The chief difficulty seems to be that the church furnishes the bishop of London with two white elephants in the shape of palaces upon which he has to pay the taxes, repairs and running expenses and in which it expects him to entertain largely. Fulham Palace, for example, his larger house, has fifty-two bedrooms. It is the notion which always crops out sooner or later in a state church that the leading ecclesiastics are "princes of the church" and must live in princely state. Even the Archbishop of Canterbury's $75,000 a year is probably insufficient to keep up the dignity and state with which his office is invested. Pity the poor bishop. It is not his fault. The system is to blame.

⁂

The Scholar in Politics.

The old idea of the college professor as a bookish recluse or an ineffective theorist is gradually vanishing. The recent session of the Indiana legislature called attention to the capacity of college men for public service. In that session no men were more conspicuous or more useful than Lieutenant-Governor Hugh T. Miller and Representative T. C. Howe, of Marion county (Indianapolis). Both of these are graduates of Butler College and have spent most of their lives so far (they are young men) as professors in the same institution. The Indianapolis News says editorially:

> Indiana can furnish a fresh chapter to the discussion of the question of the usefulness of the scholar in politics. In the general assembly that has just closed the college professor was in evidence. The lieutenant governor, while now a banker, is a scholar and was long a professor. He was educated for the classroom, and for many years, and until within two or three years, held the chair of history at Butler College. It has been doubted whether a college man, devoted to principles and ideals, could adjust himself to practical politics and statecraft. But the correct ideal of the professional man gives to him not only theory and learning, but a holy hatred of sham and graft, an alert conscience and a worldly wisdom not to be despised by the crafty politician. Of such a quality our lieutenant governor has proved himself to be. There have been an orderliness and an attention to business in the Senate that have been most gratifying to those who care to see the state's business administered promptly, decisively and with a sense of decorum.
>
> In the house it was probably with deep interest, and perhaps some little concern, that Marion county put into its delegation another "scholar in politics," Prof. T. C. Howe. Certainly the experiment has not proved a failure. Here also was a man deeply concerned in the real welfare of his county and the state. Yet he served his party well. He brought to the duty of a legislator the ripe judgment of a man who knows men and books, and whose observations have been broad and practical. He has reason to be satisfied with his experience as a legislator. He was a working member. By education he knew how to work, and he gave to the state the best that he had. Fortunate is the school or the state that is served by such men, of open mind and high principles. The scholar thus equipped should always find a place in politics as in business, or in any of the affairs of life where the public money and the public welfare are involved.

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Trust Investigations.

Commissioner Garfield's report on the beef trust was a distinct disappointment to the public. There was a general expectation that something startling and flagrant would be revealed. In accordance with a resolution of Congress a year ago, the investigation has been carried out, and Mr. Garfield reports that the six packing companies, which comprise what is generally called the beef trust, are not over-capitalized, that their profits in certain years which the investigation has covered have not been abnormally large, and that inter-ownership of stock among these companies does not exist. The Kansas legislature and some others have promptly passed resolutions reflecting upon Mr. Garfield's ability as an investigator and asserting distrust of his report. "Every fact known to the public," says the Kansas resolution, "is contradictory to this alleged investigation and report." The criticisms may have some sound basis in fact. We do not know—and most of those who are making them do not know. Two things should be remembered: first, that it was not the business of the commissioner to report only facts which could be used against the trust in a trial, but to report all facts impartially; second, that the whole report has not been published and that the parts withheld from publicity as yet may possibly contain the facts which are to be used in the prosecution of the trust. It is understood that President Roosevelt is thoroughly satisfied with Mr. Garfield's methods.

A resolution of the House, introduced by Representative Campbell, of Kansas, requests an investigation of the oil industry in Kansas and adjacent states. The "oil industry," of course, means the Standard Oil Company, just as "all cities of over 500,000 population in Missouri" means St. Louis. Commissioner Garfield will begin this investigation at once. While the matter has grown out of the war on Standard Oil in Kansas, the investigation will not be confined to that state but will cover the operations of the oil trust in the western field.

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The End Not Yet.

Kuropatkin has fought disastrously. A week of fighting has gone by and the end is not yet. The great flanking movement of the Japs resulted in the retreat of the Russian army from Mukden. The counterstroke of Kuropatkin failed. Finding himself unable to maintain his position there and unable to break the line of the investing army he made the effort to extricate his forces by following the line of least resistance—a retreat to the Tie Pass, near which the Japs had a small force and the Russians had a fortified position. In many instances, the retreat became a rout, for the Japanese followed relentlessly, cutting off many of the defeated army and annihilating other divisions. The dispatches indicate that the Russian loss may be as great as 200,000, though we think this number is too high an estimate. But they have lost in addition a strongly fortified position, large quantities of stores—much of which was burned—and ammunition and many guns. This last item is a very serious one. Besides, they have been beaten, and it is already reported that the victorious Japanese are at work upon another turning movement to drive out of the Tie Pass the army that may reach and be reorganized there. The world talks of peace, but the Russian war party answers No to such talk. There seems to be a feeling in its official quarters that the financial problem alone will defeat Japan. But the little country's credit grows with its victories. And Russia—well, it cannot do much this year, even though Kuropatkin has resigned and another takes the command.

The Confession of the New Evangelism.

In the old evangelism of the writer's boyhood, penitent believers who wished to begin to live the religious life in fellowship with the church, were required to make a profession, rather than a confession, and the thing they were required to profess as a condition of baptism and church membership was their belief that God, for Christ's sake, had forgiven their sins. It was this feeling or sense of forgiveness that was deemed the essential thing to have before one should obey the Lord in baptism. This was often called a "Christian Experience." Many were never able to relate such an experience as they had heard others relate, and such as they believed they ought to be able to relate, and hence never presented themselves for church membership. These often remained "seekers," as they were designated, for many years, and failing to obtain what they were taught to think was the necessary feeling, they often gave up the search and settled down into lives of worldliness or of dark despair.

The confession required in the new evangelism is the confession of Jesus Christ as Savior and Lord. To believe on him with the whole heart—that is with the full purpose of becoming his disciple—is the faith of the New Testament on which salvation is predicated. This is the faith that unites to Christ, that accepts Christ as a personal Savior, that surrenders to him wholly and irrevocably. Its unfailing signs are repentance, issuing in a changed life, in so far as the old life was marked by sin, and the desire to obey Christ in baptism, and in every other known requirement. The confession that is made publicly before men, is no doubt generally, if not always, preceded by a private confession of Jesus as Lord, between the individual soul and him alone; but as baptism and the formal identification with the church are necessarily public acts, the confession of faith in Christ, which the New Testament makes precedent to baptism, should also be made publicly. It is acceptable to God only as it is the outward and open expression "with the mouth" of what is sincerely believed "with the heart."

Concerning the form of this public confession we desire to say a few words. The substance of what is to be confessed is clearly taught in many passages, with a varying form of words. The celebrated confession of Simon Peter, as given by Matthew, is, "Thou art the Christ, the Son of the living God." In Luke's account of the same matter Peter is reported as answering the question, "Who say ye that I am?" with the words, "The Christ of God." The confession of Nathanael, which seems to have been accepted by Jesus, was, "Rabbi, thou art the Son of God; thou art the King of Israel." John the Baptist confessed him as "the Lamb of God that taketh away the sin of the world." Thomas owned him as, "My Lord and my God." Paul preached Jesus to the Jews as the Christ of the Old Testament scriptures. Concerning the confession he says: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." He also said to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved."

As the confession in our churches is usually made in answer to a question, as in a majority of the above instances, what form should the question take? We are not bound to a fixed form of words, but the question should be such as to draw out the essential fact. There is an impressive and a very non-impressive way of questioning those who come forward to confess Christ. The form of question might be varied to adapt it to different ages and conditions. We like, for ordinary use, a form of question, or of questions, like this: "Do you believe on the Lord Jesus Christ with your whole heart? And do you desire and purpose, here and now, to accept him as your personal Savior, and to obey him in all things, according to the best of your ability?" Such questions, slowly and impressively stated, and answered clearly and distinctly by the confessor —"I do," cannot fail to impress the witnesses with the gravity and significance of "the good confession." It would also help those taking this initial step to understand what is involved in it, and would better prepare them for the solemn ordinance of Christian baptism, in which they set forth in impressive symbol what they have previously expressed in their confession "with the mouth."

In a word, it should be the effort of the evangelist and of all ministers of the word, to bring the soul seeking salvation into personal contact with Jesus Christ. The preaching should set him forth as the soul's only satisfaction. The confession should bring those manifesting a desire to become Christians, face to face with Jesus Christ. It is not enough that those who would be real followers of Christ should give intellectual assent to his Messiahship or Godhood; there should be the personal commitment of the heart and the will to him as Savior and Lord.

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The missing "Easy Chair" copy came to hand just one week later than it was expected and we must put down the delay to Uncle Sam's postal authorities. As most of this installment is still of current interest we give it publication this week along with the editor's contribution sent subsequently from Cocoanut Grove.

Notes and Comments.

Some of our pedagogues have put on record curious examples of the lack of religious knowledge and familiarity with the Bible among college students. There are others who do not know their Bibles. At an exhibition in London, two ladies were looking, the other day, at Watts' picture of "The Rich Young Man" who went away sorrowful. The lady who had the catalogue read out the text, "He went away sorrowful; for he had great possessions." Her companion stared, and after a moment's pause said with an incredulous note, "Really?"

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The New York Independent recently published a striking article on "Advertising the Gospel." The American preacher seems to be the greatest sinner of all in the matter of catch-penny titles for sermons. The writer has been making extracts from the newspaper columns headed "Religious Notices," and he has found some very odd announcements. In many churches the chief emphasis, he says, is laid on the music. One church boasts of music by "a South African boy choir"; another, "Music by American Indians"; the third says that "Colored jubilee singers will render gospel songs and plantation melodies." But these things are mild in comparison with some of the remarkable titles chosen by sensational preachers. Take, for example, "Seeking Grass for Mules, and Finding Elijah"; "Nathan Said Unto David, 'Thou Art the Man,' or the Crack Detective"; "Out of the Frying-pan Into the Fire: a Study of a Recent Suicide." A sermon on Abraham sitting at the door of his tent and being visited by the two angels is labeled with the striking headline, "The Hebrew's Afternoon at Home." The writer's conclusion is that these methods prevent many men from ever entering the churches, while to others they will make religion seem a silly and unworthy thing. We do not doubt that this will be the verdict of a great majority of preachers. Every legitimate means should be employed to get a hearing for the gospel. We are encouraged to go out and seek after the lost, but we must be careful lest in a laudable ambition to attract attention we degrade the message by the language in which we clothe it.

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The great revival continues to have some of the results that we ought to look for in any such upheaval. We regret to learn that young Evan Roberts, who has been such a mighty factor in the movement in Great Britain, has had an attack of nervous prostration through constant work. The reports from different parts of the field indicate that the effect of the revival is attracting wide attention. The mayor of Swansea was so greatly impressed by its results in that big city that he says he hopes it will last forever. At one place in Wales it is reported that "every day of the week becomes more and more like the Lord's day." In another district there was not a single charge of drunkenness during the whole week—a thing not known for many years past. At another place there has been a great demand for Bibles and hymn books, while that for light literature is all but gone. A popular weekly novelette which used to be taken regularly by 36 is now taken by three customers only. At Barmouth some 70 boys and girls asked permission to hold a prayer-meeting in one of the class rooms at the dinner hour. An unusual sight was the baptizing in the river Dee of a large number of converts. Sir Marchant Williams, a prominent police court magistrate, testifies that his work has been greatly lightened. "I am not," he says, "concerned with inquiring into the cause of the revival, and have to deal only with its effects as seen from day to day in the various courts over which I preside. There cannot be the least doubt of its beneficial effect as regards the Welsh-speaking population of my district."

* * *

The Herald and Presbyter in an article on "Japanese Presbyterians," says:

> "Admiral Togo is a member of the Presbyterian church, and Vice-Admiral Urin is a Presbyterian elder. * * * Three of Japan's leading newspapers have managers and proprietors who are Christians. * * * General Kuroki and General Oku are both members of the Presbyterian church, and are prominently known as true Christians, and as men of piety and righteousness of life. Field Marshal Oyama, while not a member of the church, personally, is in hearty sympathy with it, contributes to it generously and is always ready to say a good word for it and to help it forward. His wife is a very ardent Christian woman. She graduated from Vassar college some years ago, and was marked for her religious life while in this country."

We are sure our readers will rejoice to know that the men who are creating a new future for Japan are believers in Christ. That destroys the bugaboo about the "yellow peril."

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The Word and Way quotes a "noted pastor-evangelist" as saying that "the most tremendous sensation that could happen in a city church would be for a sinner to get religion at an eleven o'clock morning service." We had supposed the phrase "getting religion" had been remanded to oblivion along with the idea that religious disease, like smallpox or measles, might break out when least expected. If the Editor and the preacher he quotes mean that it is so unusual a thing for sinners to "turn to the Lord" and confess him at the eleven o'clock morning service, we beg leave to say that this is not applicable to the churches of this reformation. On the contrary it is the ordinary thing to have sinners witness the good confession at the Lord's day morning and evening service.

Editor's Easy Chair.

I

The "Easy Chair," this week, as it so often happens, is a cushioned seat in a Pullman palace car. The train is headed south, and the warm sunshine is streaming in at the east window—the herald of a sure-enough spring, with grass and flowers and birds. The train has just pulled into Birmingham, Ala., one of the south's manufacturing cities. As we were leaving St. Louis yesterday evening, with the air balmy and the skies clear, a friend said, "Why go south now? The wild geese have been flying north for several days—a sure sign of spring." We are not ready to admit that a goose knows more about March weather in Missouri than we do. Besides, we have business south which the geese "wot not of." We are hoping to strike the closing session of the Florida convention at Jacksonville. After that a few sniffs of salt air on the Bay Biscayne with the oars, or behind the "bellied sails," a look at that little orange grove which we have been watching for two or three years, a few strolls through the pines, a little while for renewing acquaintances with Cocoanut Grove friends, and then we will be ready to follow the wild geese north in a "wild goose chase" for cooler breezes. It *is* a little late to go south, but it was a choice, this time, between no visit and a short visit, and we chose the latter, so much do we love the pines and the palms, the lakes and the lagoons, the bays and balmy breezes, the sunshine and soft blue skies, the groves and the 'gators, the bloom and beauty of "Florida, sweet Florida."

* * *

Some men inherit fame, some achieve it, and others have it thrust upon them. The now famous Dr. Osler, of Johns Hopkins University, seems to belong to the third class. The newspapers are thrusting fame, or notoriety at least, upon the doctor because of that recent sensational utterance of his proposing to lay on the shelf, or otherwise dispose of, all men above the age of sixty. Of course his remark about chloroforming them is not to be taken seriously, but we see that four men in the city of Chicago alone have taken their lives on the strength of the reported opinion of Dr. Osler. That may have been a mere excuse for getting out of Chicago, but it shows that public men ought to be careful about what they say. Eliminating the "joke" about the chloroform, the doctor's speech is sufficiently erratic and unwise to entitle him to a place among the university freaks or crank professors, of whom we seem to have a superabundance in this country. Is there anything in the university atmosphere to breed the bacteria which infect the brains of these "crank" professors? Perhaps it is only the desire to illustrate the extreme freedom enjoyed in the university—even the freedom to make a fool of oneself, if one wish to do so—that prompts this class of men to be cranks and freaks. But, whatever may be the aggravating cause of the university freak, there is no doubt that he is a nuisance to be abated.

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If Dr. Osler had contented himself with saying that the most actively creative period of the human brain, with the average man, is between the ages of 25 and 40, few, if any, would have cared to question the statement. But almost every one except the university freak has learned from history and observation that the activity of the mind is affected by many causes, of which age is only one. Some men reach maturity at thirty or younger, because there isn't much to mature. Others continue to grow and bring forth fruit in old age. Some of the greatest pieces of art and literature have been produced by men away beyond the age of forty. The matter of temperament, of health, of environment, of keeping in touch with the living issues of one's time, and, above all, of having a great purpose or cause to live for, has quite as much to do with one's mental activity, as age. There are young men of eighty and old men of forty. Some people don't know the difference between a white-headed man and an *old* man. That's the reason some foolish churches turn down a gray-headed pastor for what they call a *young* man. There is, after all, a worse fate for preachers above sixty, and yet able for twenty years of service, than to be chloroformed. It is more cruel to refuse them an opportunity to devote their wisdom and experience to the service of their Master, and allow them to drop into want, and suffer from neglect and non-appreciation for the sin of having gray hairs! No wonder some preachers resort to hair dye to save themselves from so cruel a fate!

* * *

One of the most remarkable and encouraging revelations which has come to us, of late, in hundreds of personal letters from our readers, representing all parts of the country, is the widespread and deep-seated conviction that what we most need, and what all other religious bodies of our day need, is a deeper spiritual life—a stronger hold on Christ and unseen realities. In the freedom of personal correspondence these readers open their hearts to us, expressing their gratitude for what the Christian-Evangelist has done for them in leading them to aspire for higher things, and their conviction that this bringing of the mass of our membership into more vital touch with God is fundamental to our success in every department of our work. Nothing could be more gratifying to us than this dissatisfaction with our present spiritual attainments. We have not yet given to the world an exhibition of New Testament Christianity, on its spiritual side, that would make the reformation we plead an irresistible force. Perhaps this was not to have been expected at the first, but the world has a right to expect a growing approximation to that ideal. That the CHRISTIAN-EVANGELIST stands, and has stood through all these years, for this all-around, full-orbed exhibition of New Testament Christianity—its doctrine, its ordinances, its personal allegiance to Christ, its spirit, its life, its freedom and its fruits—is well understood. This is its reason for being, and but for this mission the Editor would lay aside his pen and his editorial tasks.

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II.

The novelty of strange scenes has its attractions, but there are some familiar scenes, like some familiar friends, that never lose their charm. The scene which confronts us this morning is one we have often looked upon with pleasure. Bay Biscayne is spread before us gleaming like a molten sea in the morning sunlight, but we look at it through a grove of tall, slender pines, through the tufted tops of which the ocean breeze sings its everlasting song. Eight miles out there is a long dark line that marks the Key Biscayne which stretches many miles up and down this Atlantic coast, as if to guard the shore against the fury of the ocean when it is storm-driven, and to form a sort of inland lake where amateur sailors and fishermen may pursue their sport without incurring the perils of the open sea. This line of keys, or islands, stretches along the coast of Florida from above Miami to Key West, a distance of perhaps 150 miles. A channel is now being dredged through so that smaller vessels and houseboats may pass from Miami to Key West between these keys and the mainland. The East Coast Florida Railway is planning also to make Key West its terminus. This involves, of course, crossing wide stretches of water by trestle work, between keys, but modern engineering is equal to the task. All this means the increasing development of Southeast Florida as the Riviera of America.

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These trade winds that rise and blow steadily from the southeast make fine sailing on the Bay. Since reaching here we have enjoyed two very delightful sails in Dr. Gifford's new sailboat "Helen," under his skillful seamanship. The "Helen" has a very large sail, and is very swift in a good breeze. The last day we were out the breeze was very stiff, and she walked up into the wind like a thing of life and spirit. Out into the channel where the big steamers pass, on south of Cape Florida and until we came in full view of Soldier Key, the vessel sped, like a racer on the home stretch. The salt spray dashed in our faces until the ladies of the party were quite drenched, but they enjoyed the exhilaration as much as the rest of us. Two long fishing lines with hooks baited with white cloth were trolled through the foaming water, but the vessel was so swift that only one Spanish mackerel was active enough to "catch on" and be drawn in. In the two hours we were out we must have sailed in the neighborhood of 25 miles out and in. Dr. Gifford, whose report to the government on Porto Rican forestry has just been published, has built him a unique tropical house here, and is doing much to improve and build up this part of the state. We are the guests, as heretofore, of Mrs. Florence P. Haden, who, since the death of her husband, Captain Haden, continues to spend the winters here. Her sister, Miss Alice Powers, is with her. Mrs. Haden has a beautiful place here overlooking the Bay, part of which she would be glad to sell to some northerner wishing a winter home in Florida.

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The recent cold snap has made its mark even in this part of semi-tropical Florida. The palms and the banana plants show it most, and it has affected the oranges that remained on the trees at the time of the freeze. Fortunately the trees are not injured seriously, and the crops for the next year will probably not be greatly affected. Ice is a very rare thing to see in this part of Florida, but it made its appearance here during our very cold spell in the north. The people are not discouraged by it, but are rather agreeably surprised that the damage is no greater than it is. The climate here now corresponds with our June as to temperature, though that is moderated by the sea breeze, and "the nights are always cool." We found it necessary to begin to lighten up on clothing before reaching Jacksonville, and here we find our summer clothing very comfortable, except at night, when, on going out, an extra wrap is necessary. We notice no diminution in the throngs of visitors to the East Coast this year. No doubt other parts of the state have their full share of visitors from the north, for Florida is the most accessible winter resort for a majority of those who annually seek refuge from the rigor of our northern winters. It has been the means of saving the lives of many invalids, and of prolonging the lives of many old people who cannot stand the sudden changes in our more northerly states.

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One of the letters which have followed us down south is from a young minister who is expressing his gratitude for the recent symposium on the Holy Spirit and prayer, and the general tone of the CHRISTIAN-EVANGELIST in emphasizing some things which have been too much neglected in our attention to other matters. He expresses the encouragement and renewed hope which he and many other young preachers feel, as to our future, as a religious movement because of the attitude of the CHRISTIAN-EVANGELIST on these subjects. As the time grows shorter in which we can hope to serve the cause of Christ by promoting the permanent success of our reformatory movement, we feel a deepening interest in the younger men in the ministry upon whom will devolve, very soon, the future guidance of this great work. If we may say it in the spirit of the profoundest humility, and with an increasing sense of personal unworthiness, we believe the Lord has shown us, very clearly, in no miraculous way, some things that are absolutely essential to our future success. We are sure he has made these things equally clear to many others among us. To point out these things to the younger generation, and especially to our younger ministers, is the chief reason we have for desiring to live as long as we may serve so holy a cause.

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We have been here less than a week and are already planning our return, as this is to be only a flying visit. The Congress of Disciples at Columbia is one thing that is hurrying us back. There is so much that is mentally and spiritually stimulating in these annual assemblies of the brethren for free discussion of living questions that we hardly feel we can afford to miss them. There is one thing that no religious movement like ours can dispense with, and that is liberty of opinion and free discussion. If any man attempts to make his opinion a test of fellowship, we will see to that; but he must be allowed to *express* it. Some men never learn how little there is in some pet theory until they have an opportunity to set it forth before the brethren and have it run the gauntlet of free discussion. Then they are disillusioned—provided it is not an incurable case. Let us go to Columbia and sit at each other's feet, each one of us anxious to learn any new truth which our brother may have to teach us. There are other reasons that draw us away from this summer clime, but we must have a plunge in the Atlantic and go fishing once, away out where the big fish are caught, before we turn our faces (there are two of us) northward. As we write these closing lines a mocking-bird is warbling its lay, as if it would woo us to tarry longer.

Cocoanut Grove, Fla.

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We must follow Jesus Christ step by step, and not open up a path for ourselves. We can only follow him by denying ourselves. "Ye are not your own."—*Fenelon.*

The Rational Basis of Obedience

By H. C. Garrison

I. The Point of View.

The task undertaken here is to show that the conditions of salvation as set forth in the New Testament are reasonable. The authority of Jesus is not questioned; his right to say upon what terms he will accept the sinner is assumed; but the conditions of pardon and salvation as given in the New Testament are not the product of his authority; they belong rather to the very nature of our spiritual constitution. They are essential not because he has given them, but he has given them because they are essential. Their ultimate sanction is not the arbitrary will of Jesus but rather the fundamental laws governing the soul.

The point of view here taken is that in the Christian system all religious institutions, ordinances and services have as their ultimate aim not to influence God, but man. Perhaps no more fundamental error has been made in our thinking about God than to consider his attitude toward the sinner as one of hostility—that he is angry and his wrath must be appeased. It is a notion gotten from paganism perhaps, certainly not from Jesus. This idea has writ itself large in man's interpretation of the death of Christ. It has been hard for the world to get over the thought that Christ must needs suffer and die to appease God's anger and reconcile him to men. I read the other day in one of the creeds something to this effect, "Jesus Christ died on the cross that he might reconcile God to the world." I read just now these interpretations of his death which I like better: "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God;" "God was in Christ reconciling the world unto himself;" "We were reconciled to God through the death of his Son." There is a vast difference between the two positions—reconciling God to the world and reconciling the world to God. We shall not attempt here to go further into the ministry of the atonement than to say that according to his apostles the primary purpose and effect of Christ's suffering and death was the latter and not the former.

Too often are our prayers and other religious services regarded as a means of pacifying and persuading God. We want to bring him over to our way; we plead with him to do our will. But Jesus put "Thy will be done" in the forefront and finish of his prayers. It is unchristian to regard prayer as a means of persuading a reluctant God; it is rather a laying hold of a willing God. I know we are encouraged to ask and assured that we shall receive. It is true that blessings come in answer to prayer that would not otherwise come. But does this necessarily mean that by prayer God is brought over to our way of thinking? What father among us has not often withheld from his child a gift which he was anxious to bestow, until by asking for it in a proper spirit the child showed himself prepared to receive it with advantage and not with injury? In a sense the asking changes the father's mind toward the child, yet in another sense it does not. The child is changed and can be trusted with the gift. But if your child constantly seeks to argue you down, and bring you around, and bend your will to his, you do not like it. The ultimate end of prayer is to bring us into harmony with God's will, and not to move him to do our will.

Sometimes our faith and repentance and obedience are regarded as efficacious means by which we may secure from an otherwise unwilling God the coveted boon of pardon; a sort of price which he has himself fixed upon that which is priceless; a triple key that unlocks the vault of heaven's richest treasure. Christ himself has made the key and the lock. He might have made it different had he chosen, or he might have left off the lock altogether. All authority is his, and he has chosen to make it thus. Another and better explanation of their meaning is attempted.

While pagan religion is man seeking after God, Christianity is God seeking after man. Natural religion is man crying in the darkness, "My Father, where art thou?" Christianity is God calling unto man, "My child, here am I, come unto me." Hence, while pagan prayers and services and ordinances are intended to influence the deity, Christian ordinances and institutions are intended to influence man. To the Jews who had by their traditions made the Sabbath a burden, hoping thereby to please God, Jesus said, "The Sabbath was made for man, and not man for the Sabbath."

I see in this the spirit of all upon which Christ sets the seal of his approval. It must be for man. Faith is for man. Repentance is for man. Baptism is for man. He who came that he might minister to men authorizes no office, no organization, no ordinance, no service, that does not also minister unto men. Paul has caught the spirit of his Master when, with one mighty sweep, he brushes away all ordinances "after the precepts and doctrines of men" with this one final word, they are "not of any value against the indulgence of the flesh." There is the test by which he tries all ordinances, of the Mosaic law or of philosophy. Whatsoever is not of value to man in obtaining the mastery of the flesh and living the true life of the spirit has no place in the Christian system.

From this point of view let us approach the conditions of salvation revealed in the gospel and try to discover the spiritual laws underlying them.

II. The Spiritual Value of Faith.

It has been an offense to certain minds that faith should be made a condition of salvation. "How can a man control his beliefs? They are not subject to volition, but depend on temperament, or early teaching, or circumstances for which he is not responsible. Besides, what merit is there in believing certain propositions or what crime in disbelieving them, that the former should be rewarded with heaven and the latter with hell?"

The reasonableness of faith as an essential to salvation is the object of our search just now. The point from which we start in this quest is Paul's uncontroverted position, "We are not under the law, but under grace." The difference is fundamental. The law, although based on the ten commandments, had many rites and ceremonies; the economy of grace has none. Under the law there was no essential relation between the thing done and the blessing sought, other than legal enactment. Circumcision, for instance, the unqualified condition of citizenship in Israel, was an arbitrary condition. Something else might have done as well. Nor was there any necessary relation between transgression and its penalty. Violation of the Sabbath, for example, was punished with stoning. The penalty was purely arbitrary.

The reverse is true of the gospel. It has no arbitrary rewards or penalties. All its penalties follow as effects with transgressions as causes. There is no penalty visited upon him who refuses the gospel other than the penalty which is visited upon "the eye when it refuses light, the heart when it refuses love, or the flower when it refuses the kisses of the sun." In a word, under the law there was a reign of arbitrary enactments; under grace there is a reign of spiritual law. There is a physical constitution and there are physical laws governing it. Certain violations of these laws bring certain results. No one imagines these to be arbitrary penalties. Then certain remedies have been found helpful. No one thinks the physician arbitrary in giving them. The doctors are not responsible for the penalty or for the properties of the remedy. They did not enact these laws of the body, nor impart these properties to the drugs. They have only discovered some of them for us. Banish all the doctors, and burn all medical books, and forbid all medical colleges to open again, but these laws are not thereby repealed or suspended. It still remains true that arsenic is a poison, that alcohol makes drunk, and that an alkali is the antidote for poison by an acid.

So we have a spiritual constitution, and there are spiritual laws governing it. These did not originate with the Bible; they are as old as the spiritual order. Burn all the Bibles, banish all the preachers, and destroy all the churches, but it still remains true that "without faith it is impossible to be well pleasing unto him, for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." When Jesus proclaimed the necessity of faith unto salvation he was not enacting a new law, but announcing an old one. The New Testament is not a book of legislation, but of revelation—not the creation, but the publication of the essentials unto salvation. And these are essential not because they are in the book; they are in the book because they are essential.

There is nothing exceptional to our uniform experience in other matters in announcing that faith is necessary to salvation. The home is founded upon faith; unless the husband have confidence in the wife, and the wife in the husband, children in parents and parents in children, there can be no home. Education is begun and continued in faith; its very first step is to believe the teacher when she says certain characters represent certain sounds. Government rests upon faith; the people must have confidence in the government or it cannot stand. Science is based upon faith in the uniformity of nature's laws. Business is carried on by faith. Most of our travel is by faith in engineers and conductors. Without faith in the soil, the seed, and the seasons, the farmer could reap no harvest. Our food and drink are taken in faith, because we believe them nutritious and free from poison. It is not strange then that salvation also should be conditioned upon faith. "He that cometh to God must believe that he is," else he will make no effort to come. It is not that God looks with favor upon the believer simply because he believes, and with displeasure upon the unbeliever because of his disbelief; but the believer is moved by his faith to "come unto the Father" through his Son, while the unbeliever is not so moved, but follows the devices of his own heart. The merit lies not in the believing, but in its product, obedience.

(TO BE CONTINUED.)

Religious Education*

Religious Education and the Brotherhood of the World.

By Charles Cuthbert Hall, D. D.

In his presidential address Dr. Hall briefly reviews the history of the association and what its attitude to the future should be. He said that the intellectual development of this country is advancing rapidly and upon an enormous scale: that the sons and daughters are growing up in intellectual society, prepared to build a broader civilization than the founders dreamed of, to count for a positive force in the life of the world. What remained for the members or the association to do was to show that from the right relation of the individual to God, from the root of vital religion, spring moral forces which, taken up into the system of education, are competent to regulate the whole field of living.

"To all who observe the passage of events and who reflect on what they observe, the present state of the world speaks of impending changes, the meaning and extent of which are not to be predicted. As one ponders, noting the phenomena of the East, with others, ominous yet not less evident, darkening the sky of northern Europe: and as one reflects that God's plan moves onward, whatever else be stayed, the question presses: Shall there be a new interpretation of Christianity to the world? Shall there be a new Epiphany—a fresh manifestation of Christ to the Gentiles, through some nation that has come out of the blind evolutionary struggle into the simplicity that is in Christ?

"If so, can we be that nation? There are conditions present in our life that suggest the possibility of our election for this benign service. In the heart of our people is the spirit of civil liberty. We judge of the blessedness or misery of nations by the measure of their freedom and self sufficiency. Our most holy traditions associate themselves with the voluntary principle and the unfettered rights of conscience.

"If it be God's pleasure to use this nation, so wondrously segregated from the complications of European politics, to make to the bewildered world a new demonstration of the essential spirit of Christianity, there must come a great deepening in the nation's heart of the sense of universal brotherhood, which is (to use the venerated language of our Authorized Version) 'Good will toward men.' Peace on earth comes not, abides not, returns not, save where there is good will toward men, deep solicitude for the world's good, a growing tradition in a nation's heart, supplanting that unchastened selfishness which is the first tendency of a prosperous and progressive people.

"From that tendency we are by no means exempt. At present, its expression in the terms of militarism is held in check by the traditional charm of liberty, but in the more subtle form of commercial ambition it may steal upon us unawares.

"It is certain that no nation can ever re-interpret the mission of Christianity to the Orient in part enraged, in part jaded and dispirited by sword thrusts from the west, unless there be manifest on the part of that nation a purpose to temper selfish ambitions by that first law of Christ's life—'Good will toward men.'

"There is but one way to preserve and to propagate that spirit in the American nation, with our genius for commercialism and our love for progress. It is to promote the influence of religious education upon the millions of our younger citizens in their school and college days. Intensify this, by wise and well considered methods, and they shall develop a sense of the brotherhood of the world, a zeal for the advancement of the world, a deference for the rights of the world, a sympathy with the aspirations of the world, that shall make our national spirit an interpretation of the mission of Christianity to the non-Christian races."

Survey of Progress.

By Wm. H. P. Faunce, D.D.

Dr. Faunce, of Brown university, gave the annual survey of progress in religion and moral education.

Reference was made to the unusual evangelistic effort on the part of many churches, a movement which is sure to be followed by zeal in education. One of our great needs, he said, is to achieve in America what has long been seen in Great Britain, the union of candid, patient scholarship with genuine fervor in religious and philanthropic endeavor. Continuing, he said in part:

"A noteworthy tendency is the growing sense of the underlying unity of all agencies aiming at moral and religious development. Organizations not mentioned in any church council, destitute of ecclesiastical recognition, have sprung up in many places this past year, for Bible study, for training of teachers, for study of mission fields. The place of the home in our national scheme of education is now receiving greatly increased emphasis. There is a pronounced reaction against the extreme secularization of the schools.

"A third characteristic of the past year is the growing demand for contact with reality in religious as in intellectual education. In the intellectual realm the change in this direction has been the most noteworthy advance of the last quarter-century. There is a generally increasing desire to face all facts in psychology, in literary criticism, in historical research, in natural science. There is a general acknowledgment on the part of educators that the children and young people of our time are deficient in the sense of the imperativeness of both morality and religion. Some writers echo the opinion that the great defect of childhood to-day is the lack of the spirit of acknowledgment of rightful authority. The sanctions of the moral law are not defied, they simply are not felt or even perceived.

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*Being extracts from the speeches at the meeting of the Religious Education Association.

"It is the general conviction of college teachers that, while the freshmen of to-day know more than their fathers knew at the same age, they are inferior to their fathers in logical strength, in power of concentration, and in the faculty of sustained thought. The haste to be wise may be as fatal as the haste to be rich.

"The year has been notable for its publications dealing with the principles and methods of religious education. The discussion of the objects and methods of the Sunday-school has been incessant during the last twelve months. If there are more than 13,000,000 persons enrolled in these schools, and if over eight-five per cent of our church members come from these schools, we have in this vast undertaking a most potent force for the development of the national character. From all sections of the country now come reports of noteworthy, and in some cases remarkable, progress. The Episcopal church in this work has taken a position of leadership.

"The church is exalting its teaching function as never before. The young people's societies connected with the various religious denominations are obviously in a transitional period. They are suffering at present from a conflict of ideals. The emphasis is now being quietly transferred, in many societies, to the attainment rather than the expression of experience, and the societies are becoming groups of students. The relation of the young people's organizations to the church and to the school and the college is not yet fully determined. The question how far these great organizations are to be of an educational character cannot as yet be answered. The Young Men's Christian Association continues to do a potent work. Some of the strongest associations are to be found in the state universities of the west, whose religious influences appear to be as efficient as in the privately endowed institutions of the east. One of the most striking developments of the last year is the organization of fraternity Bible classes in a large number of colleges and universities.

"The religious forces in college life are, if not stronger, better adjusted to the conditions than ever before. The theological seminaries are in some cases making earnest efforts toward co-operation with the great education forces of our time. The ministerial calling is not securing its fair proportion, in respect of numbers or ability, of the educated manhood of our time. Our civilization cannot endure without leaders of spiritual vision and prophetic power."

Dedication Incidents

BY L. L. CARPENTER

For more than a quarter of a century the writer has made a specialty of dedicating new houses of worship, built by the Disciples of Christ. His work along this line has extended over many states and territories, as well as into the King's dominions.

In looking over my record, I find that up to this date I have dedicated 633 houses of worship, and at these dedications I have raised something more than $2,000,000 to provide for the payment of the indebtedness against these houses. How I first got into this work I do not know, and why I continue in it is equally mysterious to me. Recently a brother asked me to tell the secret of success in raising money at dedications. I told him that I hardly thought that there was any secret in it. If there is, it consists in two things: First, when a church invites me to dedicate their house I suppose they do so because they think that I can raise the money to pay their debt; and second, I know that I can raise it provided the church will do what I ask them to do; and I will obligate myself not to ask anything unreasonable, or anything that they ought not to do.

I have dedicated houses in nearly all kinds of communities. Sometimes I will dedicate a small house in some country place, and the next Lord's day in some large city. Sometimes there will be only a few hundred dollars to raise, and sometimes many thousands. I remember dedicating a house in a small village, and when I arrived at the place I asked the brother where I was assigned for entertainment, what their indebtedness was, what we would have to raise to provide for all their debts. He told me that it was more than would ever be raised. I told him that they were exceedingly unwise to build so much beyond their means; that they could never pay their debt, and eventually lose their house. Then I asked him again, and he replied, "If you will raise enough to pay half of our debt we will be perfectly satisfied." "Well," said I, "tell me how much it is, anyhow," and the brother said, "Why it is $350 and it can never be raised in this town." I told him that "if I could not raise $350, I would go home, and 'go way back and sit down,' and never try to dedicate another house; that I would expect some *one* of them to give that amount." "But," said he, "you have never dedicated a house in this part of the state." The next day, after the sermon, I raised $700, and to this day I think that they are wondering whether it was a dream or a reality. They were amazed.

At one place where they were in debt only $900, and thought it could not be raised, I raised enough to pay all debts and nearly enough additional to build a parsonage. In the afternoon I went to take a little rest and fell asleep. When I awoke I heard some brethren in an adjoining room talking about the work of the day. One brother said, "Wasn't it strange how easily that money was raised?" Then he said, "If Brother Carpenter were a young man what could he not do in raising money?"

I laughed in spite of myself, and said to myself, when I was a young man I could not have raised it at all, for I had not yet learned how to do it. When I was young we had not yet learned how. Now the work is so familiar that young men understand it as well as the older men and do the work as well as the more experienced ones.

While the work of dedicating a house is exceedingly hard both on the brain and body of the man who does the work, yet the joy and rejoicing of the church members when they realize that their hopes are now realities; that they have a home where they can worship God; where the pure, sweet, simple gospel of Jesus Christ can be preached; where saints will be strengthened, sinners converted, the children taught the word of God in the Sunday-school, the young people taught how to work for Christ and the church, is so great that after all it is a most delightful work.

Wabash, Ind.

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THE 1905 CONVENTION CITY.

By W. M. White, Chairman of the Committee of Arrangement.

Possibly a few words regarding the convention city might not be out of place just at this time. The most important city of our country to-day is the best meeting place of our next international missionary convention. The location is most fortunate, the eye of the whole world is now turned toward the Orient. Our convention city is the gateway which opens out toward that great eastern land. It is a rare privilege which we shall enjoy this year in being permitted to assemble our missionary forces in so strategic a center as San Francisco is just now. Greater San Francisco has a population of about 658,000. The cities which comprise our greater city are San Francisco, Oakland, "the city of churches," bound to the larger city by six splendid ferry boats which make it possible for the traveler to cross to and fro every ten minutes. To the south of Oakland lies beautiful, homelike Alameda, with her 24,000 population, connected with Oakland by steam and electric car service, and with San Francisco by two splendid ferry lines. Lying off to the north and east of Oakland, hugging the hills of the Marin coast, is situated the Athens of the west—classic

Berkeley—with her great California state university, also the seat of our Bible seminary. Still farther to the north, nestling amongst the beautiful hills, are San Rafael, Belvedere, Sausalito, and magic Richmond. Each of these is reached by a half hour's boat ride crossing one of the most wonderful bodies of water found on our American shores. To the south of us, connected by electric and steam cars, within a few minutes' run, are San Meteo, Menlo Park, Palo Alto, Burlingame and Redwood. These towns furnish in a large measure the resting place for San Francisco's tired brain.

So different is this city from all others that one finds himself at a loss to know just what to select from among the multitude of interesting things and places to write about. However, I shall venture to fall back upon that time-honored old theme—weather, or more properly, from the Californian's point of view—the climate. Really we have something to tell about our climate that is worth knowing. Is it not a matter of importance to be able to say that you live in a city whose mean temperature does not vary more than 10 degrees the year round—moreover is it not worth telling that within the memory of our oldest citizen has there been but one real snow in San Francisco, and that fell only to the depth of three inches and remained on the ground less than 24 hours? Our weather bureau records show that our city averages 294 sunshiny days a year. Is it not worth while to take a trip to such a land? We think so, hence we urge you to accept our invitation to come and see us next August.

I venture the prediction that the forthcoming convention will be the most valuable gathering of the kind ever held among us. Think of the excellent opportunity our brethren will have of becoming acquainted with the great home mission field of the west. Then, too, many will have for the first time an opportunity of seeing for themselves the great work being done by our Church Extension Society. There are, dotted all over this westland, evidences of the handiwork of our Christian Woman's Board of Missions. And again, how many are there of us who have longed to see and know something of the real work that is being done on the foreign field? Here you will have that opportunity. We have a Chinese population within one quarter of our city of 30,000. We have 20,000 Japanese also within our borders. Every nation under the sun has its representatives in San Francisco. Come and learn more than you would in a lifetime from books, by actual observation. In the name of our brotherhood of the Pacific Coast, I invite our brethren throughout the whole world to meet with us at San Francisco in our next international convention, Aug. 17-24.

Union Evangelism By W. J. Wright & B. B. Tyler

The Evangelistic Campaign in Louisville, Kentucky.

It began Feb. 12 and came to a close Feb. 26. Like the great meeting in Kansas City it brought into co-operation practically all the Protestant people excepting the Episcopalians. About 200 churches were in the movement in the Falls Cities campaign, the director-general of which was Dr. Jos. P. Calhoun, of Pittsburg. On the general committee the Christian churches were represented by our brethren E. L. Powell, T. S. Tinsley, D. F. Stafford and J. M. Vawter.

Like the campaign in Kansas City it was not planned long enough beforehand to make it possible to secure all the men desired as evangelists, though the men secured averaged much higher in scholarship, culture, pulpit ability and evangelistic gifts than in the former meeting. Still it would be easy to select a much stronger corps of evangelists from our own ranks.

In preparation for the meeting the entire city had been canvassed with a view to discovering the number of non-Christian people there, as well as to locate backsliders, discover Christians who had not taken membership in the local congregations, and ascertain the denominational preferences of the people. Cards of invitation were left in every house in the city by those making this canvass.

The daily papers were most generous in their treatment of the entire movement, whereas in Kansas City they were rather unfriendly, full of criticism, much of which was unjust, while gibes and flings were numerous. The Louisville papers gave more space daily to the movement than was given in a week in the former campaign. Not only was space freely given, but editors and reporters wrote with consideration, kindness and encouragement. The meeting could not have been made the great success which it was without these splendid allies.

In the force of evangelists and singers the writer was the only representative of the Christian churches. This time I was assigned work in one of the very best sections of the city. My meetings were held in the Second English Lutheran church, one of the newest, most beautiful and commodious auditoriums in the city. Prof. W. S. Weeden, of New York, conducted the singing in my meeting. He is a master director of chorus and congregational singing, as well as soloist and able worker in every part of the meeting. Our meeting place in a few nights proved too small, and though overflow meetings were arranged in the lecture room and nearby churches, hundreds were turned away nightly.

My preaching was just such as I have been doing for years in our own pulpits, though I could not emphasize some things as I would have preferred. Fully half of my sermons were doctrinal and dealt plainly and forcefully with what we generally call "first principles." My message never was more heartily received by people or preachers, nor was it ever more honored of God, for nearly 500 persons came out to confess their faith in Jesus of Nazareth.

At the close of the meeting the preachers associated with me presented me a beautiful testimonial in which the scriptural and catholic qualities of my preaching and methods are highly praised. The fellowship with these servants of God was delightful. I state the sober truth when I say that I never enjoyed a meeting or fellowship more in all my ministry. "Blest be the tie that binds our hearts in Christian love."

In the 18 districts into which the city was divided, more than 12,000 persons signed cards signifying their desire to live Christian lives, and more than 7,000 conversions were reported. The city was stirred throughout. The meeting was the theme of conversation in cars, on streets, in shops, factories, offices and stores. Requests came for evangelists to speak at the noon hour in all manner of places, and though the men complied and worked to the very limit of endurance, and some beyond it, many calls for such meetings could not be given favorable answers.

The spirit of unity is unquestionably growing in America. Not so long ago such meetings were impossible. Much more recently it was thought that we could not co-operate in them. Still more recent is the opinion that we never would be permitted to do the preaching. Well, we ought not to expect to do all of it; but we are being permitted to do some, and without doubt our share will be a larger one as we use without abusing the opportunities offered us to work in union campaigns. I have already been invited to assist in two or three such meetings next season. Every mention of the ultimate unity of all the Lord's people called forth either hearty "amens" or applause. Oft was the wish expressed by a denominational preacher that the fellowship and unity might go on forever instead of ending in two weeks. The strength of unity was seen and favorably commented on, though one occasionally heard the remark that denominations were necessary. Great good came to the churches and city in this meeting.

From this mount of vision neither can ever return to the old level. The uplift is as enduring as time plus eternity. Its power to enlarge vision, love, fellowship and fraternity cannot be lost but must be a potent factor in the redemption of the race and in the answer of our Savior's prayer for the unity of his followers. There are mountains in the way and the time may be far off, but—

> "It's comin' yet for a' that,
> That man to man the world o'er
> Shall brithers be for a' that."

God speed the day through medium of union meetings as well as other means.

Wm. J. Wright, Supt. of Evangelism.
Cincinnati, O.

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The Chapman Meetings in Denver.

This account of the union evangelistic campaign in Denver, popularly known as "the Chapman meetings," has been delayed that the writer, who was in the midst of the work, might be removed from its incidents and scenes so far as to be able to tell the story of the campaign free from undue excitement. The smoke has, to a degree, disappeared. The time has come when the story ought to be told for the benefit of the readers of the Christian-Evangelist.

Careful and wise preparations were made for the campaign. These preparations were made under the direction of J. Wilbur Chapman.

Denver was divided into ten districts, with a central meeting place in each. All the Protestant churches in the city were united in the work with the exception of the Episcopal, the Unitarian, and the Universalist. Some of the Episcopal ministers expressed in words and deeds their sympathy with the movement. As a part of the general preparations, meetings for prayer were held in the homes of the people, and in the churches, at unusual hours. The money to defray the incidental expenses of the campaign, three thousand dollars, was

(*Continued on page 352.*)

Storm Signals in Britain

By William Durban

Parliament is again in session. The king and queen in the pomp of state ceremonial have opened the new political campaign. The king's speech is a very strong document so far as the promises of the Tory government are concerned, but I note that even the Tory organs are frankly deriding the extensive program of Mr. Balfour and his colleagues, and are reminding the prime minister that out of 12 great bills promised at the opening of the last session the government made no attempt to pass more than three. The more sensible party papers therefore are naturally remarking that it would be more consistent and less provocative of ultimate disappointment if a modest and really practicable list of prospective measures had been presented in the king's speech.

Coming to the Parting of the Ways.

I have of late made few allusions in these articles to politics, but I must on this occasion dwell on the momentous tokens of the situation and the outlook. There are signs of an approaching upheaval of the most violent character, and I am of opinion that the political earthquake will be of international effect. Not only will Europe be convulsed, but the whole world is about to be subjected to tremendous disturbances. America has now become an imperial power, and Roosevelt will shortly find his great abilities taxed to the utmost. In the first place, a real revolution is now in process across the channel, of which the world outside of France is taking too little note. The separation of church and state in France is now assured, but this will be an event which will exercise immense influence on public opinion in Britain, while it will send a series of shocks through all the old nationalities of the continent where effete state ecclesiastical establishments are fattening on the communities, together with colossal militarism. For the last generation the great problem of the disestablishment and disendowment of the state church in England, and Wales, and Scotland has been allowed to sleep. This is the question specially dreaded by the Tories. But the movement in France will react on Britain with tremendous force. All through Europe religion and politics are tangled together in a style which is provoking to statesmen. The present conservative government has been playing into the hands of the bishops and the brewers, buying the support of the church and the distillery, in the one case by the appalling education act which has provoked the passive resistance agitation, in the other by the compensation act to drink sellers.

What Balfour has Done.

No greater political prodigal has held supreme office in England for many a generation than Mr. Balfour. This extraordinary statesman is at once the wonder of all parties and the bugbear and bogey of all genuine politicians on each side. His luck has been marvelous, for he stepped into the highest office merely as the nephew of Lord Salisbury, and he has provoked storm after storm only to come safe into port time after time, defying both his direct antagonists and the rebels in his own party. He treats all opposition with good-humored cynicism. He is the mere tool of Chamberlain, and yet coolly professes to have an independent policy of his own. He is a good Presbyterian when at his lordly home in Scotland, but in parliament he is the champion of the High Anglicanism to which Scottish Presbyterianism is the bitterest of all foes. Balfour is the personal paradox of English politics, but his day is coming to an end. He has split his party, or has allowed the ambitious Joseph Chamberlain to do so. He has roused the whole Nonconformist world to a furious sense of the intolerable pretensions of a proud ascendant sacerdotalism. He has converted Lord Hugh Cecil (the talented son of Lord Salisbury, the late Premier) and also the Duke of Devonshire from political friends and allies into uncompromising political foes of his policy. The meeting of Parliament is the signal of a loud outcry for the dissolution of the present House of Commons. The country is ringing with the echoes of this demand. The Irish party is gleefully announcing its determination to take the utmost advantage of the fresh opportunity. This compact and very determined phalanx is taking up a position which is the most threatening factor in the situation. Mr. Redmond is the stormy petrel of Parliament. He has sounded his tempestuous keynote. In one respect at least Mr. Balfour stands unrivaled in our time. No statesman of the last century has done so much to lower the dignity of his office, to degrade the authority of Parliament, and to convert politics into a game of tricks instead of a conflict of principles. Even his fascinating manners and his personal charm have lost much of their influence.

My Impressions of the Revival.

I write this article a few hours after a visit to the Royal Albert Hall, South Kensington, the immense edifice where so many mass meetings are held. Last night I went to hear Dr. Torrey preach and Mr. Alexander sing. The occasion was one that will take its place in my memory with some other special recollections that stand out in bold relief. Amongst these are the first time I ever heard C. H. Spurgeon, the sermon of Henry Ward Beecher at the City Temple, that of Talmage at Wesley's Chapel, the first sermon to which I listened from Dr. Joseph Parker, the great speech delivered in Chester by Gladstone, the first oration I heard from John Gough, and an address in French by M. Sabatier on St. Francis of Assisi. I might also instance the first meeting I attended to hear Moody and Sankey, which happened to be in Dublin. Some of these incidents happened in my early youth, but they are wonderfully fresh in remembrance. The Torrey-Alexander evening at Albert Hall will take its place with them. Alexander is a magnificent singer. He has a very beautiful voice, especially in the middle register. The grand organ was not used to accompany the great choir, but Mr. Harkness sought to compensate for the loss by his gymnastics on the powerful piano. This accompanist is a clever virtuoso on the instrument, but he overdoes his role. During the most solemn hymns he is executing frantic capriccios, rushing up and down the keyboard in cataracts of arpeggios, alternating crashing chords in the bass with nightingale trills in high soprano, and sending out now black thunder and then sharp lightning. I did not much like this factor in the proceedings. But I must give Dr. Torrey credit. He is just the kind of Puritan needed to lash the sinners of the haughty, selfish, mammon-worshiping and hypocritical West End of this awful Babylon. London, like New York, is madly determined to secure for itself endless amusement. London is frivoling with the world, flesh, and devil, and Torrey is the prophet whose denunciations are needed. And he is being heeded. Because I do not entirely like his theology, I am not therefore going to minimize his merits. He aims solely at the conscience, and cares little for anything except to bring to repentance the dissolute, the profligate, the unbelieving, the vicious. He deals in direct terms with sin, with Satan, with death, and with hell. He seems to scorn rhetoric, yet he speaks like a scholar. Moody was innocent of all knowledge of the grammar of the English language. Therefore he never made any impression on the upper classes. Torrey is, in a degree never known before in the case of a popular evangelist, gaining the attention of the higher social grade. Last Sunday the Dean of Westminster and the Archdeacon talked of him eulogistically in their sermons. All honor to this American crusader against unrighteousness. A great revivalist in the fashionable West End is a novelty, and a novelty which the drink sellers, the turf betting men, and the vicious music hall proprietors will abominate And because these pioneers of perdition hate an interloper like Torrey I glory in him.

London, England.

As Seen from the Dome

By F. D. Power

The view this week from our dizzy perch has been a brilliant one. Not less than a half million of people have surged along our historic avenue. Banners and music and marching columns have passed under review for hours. Leaders of the republic, representatives from every state and from our insular possessions, Indians and Porto Ricans, Negroes and Filipinos, cowboys and millionaire clubs, veterans and cadets, above all the people, the plain people, the sovereign people, the many-hued, many-voiced, many-minded masses of the people have interested and inspired us and made an inaugural festival with which no triumph of the Cæsars on the streets of imperial Rome could be compared for a moment.

It was an ideal day. March 4 has too often been a wretched time for the marching thousands and the watching hundreds of thousands. Grant's second inauguration, March 4, 1873, was a time of biting winds that blew a blast from the north which made all men shiver. There were more marchers than people to review them. Ladies wore furs at the inaugural ball and it was said the sneezing in the ball room drowned the sound of the music. General Grant, hardened veteran as he was, had to retire, and all the ceremonies of the occasion were hardships and afflictions which cause men to shiver to this day as they tell of them. Twenty years later at the second inauguration of Mr. Cleveland things were not much better. A fiercely cold wind swept the avenue all day and both marchers and spectators suffered and doctors and undertakers had a busy time afterward. Theodore Roosevelt is a favorite of fortune. With the worst winter Washington has experienced for years the skies clear and the sun shines for this man of destiny, and under most favorable conditions in the physical and political heavens he enters upon his second term.

Pennsylvania Avenue from the Dome to the White House is the great highway of the nation. No other street has such history. Washington traversed it when a woodland patch; John Adams made his way in state through its swamps and big holes; Jefferson set out its trees when the city site had been stripped of forests; and every other President with his escort has passed over it to assume his office. It has seen more of such pageantry than any other thoroughfare in the world, and measured by this, goes back to antiquity. The Appian Way has no such story. With President Roosevelt's, twenty-six inaugurals have taken place here, while twenty-six coronations in England would reach back to Edward III in the fourteenth century. Past its few and scattered houses in 1814 fled the routed forces of the republic from Bladensburg with the red coats in hot pursuit and the Capitol bursting into flames at one end of it and the White House at the other. Down its somber length, covered with emblems of grief, passed the funeral cortege of Lincoln and Garfield and McKinley, all heads uncovered and the drums and bugles sobbing their requiem. Along its highway tromped Sherman's veterans, and up through its thronging thousands came the Army of the Potomac from Appomattox in the great review. Over it will pass many another imperial American to receive the highest honors of a nation. I asked at one hotel for a window on this avenue. "Fifty dollars!" A room, "One thousand!"

It is a good natured cheering aggregation of humanity that comes up to our quadrennial festivities. It seemed more than ever patriotic and pleased on the present ocaasion. This man, Theodore Roosevelt, who came into being Oct. 27, 1858, son of Theodore Roosevelt, of New York, and Martha Bulloch, of Georgia, born in New York, married first to Alice Lee, and then to Edith Carow, author, ranchman, politician, rough rider, statesman, whose doctrine is "Speak softly and carry a big stick, and you will go far," who is at once a Christian and a champion of the strenuous life, has a strong hold on the people. From far and near they came and cheered him. The South had a specially enthusiastic crowd to give him a send-off. Joe Wheeler and O. O. Howard shared equal honors, and sons of Grant and Jubal Early, of Miles and Beauregard, rode in the pageant. Here were his friends the cowboys, fifty of them, dressed as if on the plains, using the lassos, picking up things from the pavement without dismounting, Dick Deadwood and Tex Burgess and the rest. "It was a great success. Great!" he exclaimed, as he left the reviewing stand. "Did you note that bunch of cowboys? Oh, they are the boys that can ride. It was all superb. It touched me to the heart." Here were his rough riders in khaki uniform, guarding his carriage, for extraordinary precautions were taken for his protection. Here were the "big six" Indian fighters in all their paint and feathers, riding up the avenue between the applauding multitudes, Geronimo, the bloody Apache, whom Miles, his captor, called "the human tiger"; and Quanah Parker, a Comanche, blessed with seven wives and fifteen children; and Buckskin Charley, a southern Ute; and Little Plume, a model Piegan who neither drinks nor smokes; and Hollow Horn Bear, a Sioux chief and great orator; and American Horse, an Ogalalla—all seeking to honor the "Great Father." Here were Harvard students in caps and gowns to cheer an old Harvard alumnus; and anthracite miners from Wilkesbarre, carrying their banners with the motto, "We honor the man that settled our strike"; and hundreds of the "President's neighbors" from Oyster Bay; and delegates from the public high schools of twenty-six states. Here were funny fellows dressed as Uncle Sam and William Penn, men with big sticks and with red and white and orange and black umbrellas, and pickaninnies and boys and girls in red, white and blue, and pompous drum majors, Virginia's famous blues and the magnificent West Point cadet corps and Annapolis midshipmen, and Governor Pennypacker and all the rest—all with one intent to hurrah for Roosevelt. It was a great scene.

It was a model inauguration address—fifteen minutes long, spoken in the teeth of the wind. It did not forget to name the name of God, as all inaugurals from the beginnings have done. The ceremony of taking the oath is one of simplicity and dignity. At the stand on the east front of the Dome, the clerk of the Supreme Court advances with a Bible to the Chief Justice of the United States, the clerk opens the book at random, and raising it, the Chief Justice and the President-elect place their right hands on the open volume, the oath is administered, and the President kisses the open page. Much is said of the passages kissed. The clerk can observe it. At Grant's second inauguration it was Is. 2:2, 3. Hayes kissed Ps. 118: 11-13. Cleveland took the oath in both '85 and '93 from a small red Bible his mother had given him when he started out in life. McKinley's Bible the first time was provided by some colored bishops, and the lot fell on 2 Chron. 1:10. The second time it was Prov. 16:20, 21, and by a curious coincidence this was a passage read to Queen Victoria when she assumed the crown. Garfield's text was Prov. 21:1; and Garfield, for the first time it was done by any president in the history of the nation, turned and kissed his mother. McKinley followed his illustrious example. Roosevelt's passage was James 1:2-24.

Then the ball. Ever since Washington's time we have had the ball. Strictly the ball is an inaugural reception, and it is altogether a commercial function. All this arranging for our great quadrennial feature costs money. The ball helps to pay expenses, and any mortal with a five dollar bill can attend. This is not such a distinguished honor after all, and the chief thing told us about it is the usual shop talk of dry goods and jewelry. One correspondent told me she sent out one thousand letters to ladies asking what sort of clothes they would wear! "And will they answer you?" "Answer me! They will tumble over themselves to reply." I groaned.

This is the climax.

Our Budget

—Prof. G. P. Coler suggests that next year's Congress shall devote its sessions to our educational needs and opportunities.

—Columbia, Mo., where the congress convenes next week, may be reached via the Wabash or M. K. & T. railroads, or connecting lines. Columbia lies between the main lines of these roads and the junction stations are Centralia, on the Wabash and C. & A., and McBaine, on the "Katy."

—All who have worked so hard and sacrificed so much to make the foreign offering a success will be glad to know that the latest reports indicate that we have already made a gain of over $15,000 in the receipts over the corresponding time last year. It will be necessary to gain $24,000 by September 30 to insure the quarter of a million dollars. If a good start indicates anything, this will be accomplished. But it is possible to start and not reach the goal—we must remember that. The Foreign Society had already appointed ten new missionaries, to sail in September next. The new living link churches will enable the society to enlarge its forces, and at the meeting of the executive committee on March 10, four more new missionaries were appointed. The most pressing need is a medical man for India. Ten new living link churches have already reported, and at least five more are expected before the close of the year.

—A. L. Martin has resigned as minister at Indiana Harbor to take effect the first of May.

—David Millar, of Jonesburg, Mo., has accepted a call to preach for quarter time for the Two Mile Branch church.

—The church of which T. W. Grafton is minister at Anderson, Ind., is having the best time in its history.

—Hermon P. Williams has been chosen as the living link by the University Place congregation, Des Moines, Ia.

—F. Hey Lemon, of Marshalltown, Ia., has been asked to dedicate the beautiful new church at Oakland, April 2.

—For the third time W. B. Crewdson, of Atlantic, Ia., has delivered his lecture on the Jewish tabernacle, at Corning.

—Ellis Purlee, Coffeyville, Kan., has been called for the sixth year at that point, and has had an increase of $300 in his salary.

—H. C. Varner has organized a church at Roseberry, Idaho, which will need a preacher. A building will be erected this summer.

—The first offering for the foreign work taken at the Soniat avenue church, New Orleans, lacked only $6 of being ten times its apportionment.

—The C. W. B. M. at Wolcott, Ind., has undertaken the support of a helper in the foreign field at $30. The church's March offering was $50.

—Morton H. Wood reports success in Idaho and there are good prospects for a church building at Waverly, Wash., where he also had a fine meeting.

—A sister in Kansas, who does not live near a church, has sent us five dollars for the foreign mission work. This we have forwarded to Brother Rains.

—I. H. Teel has resigned the pastorate at Canon City, Col., and is ready to enter into correspondence with reference to holding meetings, or taking another pastorate.

—We are glad to hear of the good work of Bro. W. J. Hudspeth, who some few months ago took up the work of general evangelist in south Kentucky. From what we learn the outlook is very encouraging there.

—J. Irving Brown takes the work at Sac City, Ia.

—F. A. Higgins has begun work at Benton Harbor, Mich.

—F. D. Hobson, of New Carlisle, Ind., has resigned there.

—W. H. Knapp has gone from Michigan City to Valparaiso, Ind.

—Robt. Simons, of Chetopa, Kan., will take the work at Monett, Mo.

—B. W. Bass has begun work for the Tenth street church, Paducah, Ky.

—J. W. Johnson begins work at once with the wide-awake people at Sterling, Ill.

—J. M. Baker will undertake the work at Andrews, Ind., on three Sundays of the month.

—A new church to cost about $10,000 will be dedicated, it is expected, in May, at Pendleton, Ind.

—The new building at Higginsville, Mo., costing $15,000, will be dedicated in May by F. M. Rains.

—Edward O. Sharpe, Carlinville, Ill., writes that his fifth district board can place a number of good pastors.

—The church at Greencastle, Ind., has provided for a debt of $2,200 and will soon make improvements in their building.

—Carey E. Morgan, who has had such a long spell of sickness, is still at the hospital, but there is some improvement in his condition.

—H. H. Harmon's resignation at the Tabernacle church, Columbus, came as a surprise to the congregation. He expects to return to Auburn, Neb.

—We regret very much to learn of the death of the father of Geo. H. Combs, minister of the Sixth and Prospect street Christian church at Kansas City.

—D. L. Dunkelberger, prominent in the work of northeastern Iowa, will rest for a while from active ministerial labor, and will make Charles City his home.

—The 133rd gift to the annuity fund of the Board of Church Extension has just been received, it being $900 from two friends in Nebraska. This makes $5,200 that they have given.

—The work at Billings, Mont., under John T. Webb, is progressing finely. Building lots have been secured and a house will be erected. The church was organized only a little over a year ago.

—The C. W. B. M. of Great Britain will support Miss M. L. Clark in India in the future, through the Foreign Christian Missionary Society—this, of course, making another living link.

—We learn from the church clerk that Brother Fowler has closed his pastoral work at Lehigh, Ia., where he has done a great deal of good. During the year there were 96 additions to the church.

—B. H. Hayden, of Bowmansville, Ontario, has been called to the Forest avenue church, Buffalo, N. Y., and has already commenced his labors. This is a small church but the outlook is bright for the future.

—W. C. Bartley, of Willow Springs, Mo., has been in the ministry for fifty years. He was married by Alexander Campbell in 1859. Brother Bartley is still active and does good work for the Master.

—The convention of churches of southeast Missouri will be held in Poplar Bluff this year from Wednesday night, April 26, to Friday night, April 28. All are cordially invited.

Albert Buxton, Pres.

—Marion Stevenson, of Irving Park, Chicago, is delivering his lectures this week in Arcola, Ill. Next week he gives them in Taylorville, Ill., before a union meeting of all the churches for the pastors' association.

—Jas. Small is to hold a meeting for the Broadway church, Lexington, Ky., in October.

—The Foreign Society, Cincinnati, Ohio, has received another gift of $500 on the annuity plan. It was given by a friend in Arkansas. This is an attractive method of helping in the world's evangelization, especially to older people.

—R. W. Mills changes from Mercer, Mo., to Lind, Wash., having been called to the pastorate of the church there. S. G. Griffith, state evangelist of east Washington, is to assist him in a meeting during the present month.

—Now that the Foreign Offering has been taken, the eyes of the church should turn at once to the great May Offering for Home Missions. This home work has been so long neglected that every true friend of our cause should plan for its redemption.

—A men's organization will be formed at the Christian church, Albion, Ill., and will include men of any church, and men of no church. Caspar C. Garrigues gave an address on the "Manliness of Jesus" at a meeting for men only on a recent Sunday afternoon.

—Although the building was partially destroyed by fire Feb. 5, and the work temporarily crippled, the offering for foreign missions at Saginaw, Mich., was beyond the apportionment, and the largest in the history of the congregation. J. S. Raum has charge.

—The Central church, Detroit, has reached the living link class, and Brother Tannar reports that independent of the regular offering one of its church members, Miss Nell B. Ford, supports Bruce K. Kerschner in Manilla. He was appointed on March 10 to this work.

—There are signs of progress in the church at Norwood, Ohio. Not only did it more than double its apportionment for the foreign offering, but the attendance at all the services is increasing, a ladies' aid has been organized, and material additions in the shape of a new carpet and piano are assured. Jos. D. Ormistead is the pastor.

—A. J. Campbell, minister for the past year and a half to the Cecil street church of Christ, Toronto, has, at the earnest and unanimous request of his people, reconsidered his resignation, and will remain with this church whose work has greatly prospered under his leadership. An increase of $200 in his salary has been voted by the church.

—Wren J. Grinstead, who recently took up the work at York, Neb., reports that a special appeal and a week's canvass secured $280 to meet two of three outstanding notes. The Christian Endeavor has been reorganized, primary department and teachers' class formed, and a district visitation corps is now being organized. All of which indicates that the work there is prospering.

—H. F. Lutz, who has been in evangelistic work all winter under the direction of our home board, is ill from pneumonia. The doctor thinks that he will be well again in a short time as he is getting along nicely. Brother Lutz has worked hard all winter and has very greatly built up the churches at Waynesboro and Harrisburg, Pennsylvania, under our Home Missionary Board.

—Chicago Baptists and Disciples will meet in social union on the evening of March 20, when the topic for discussion will be "The Union of Baptists and Disciples." Dean Hulbert, of the University of Chicago, is to speak for the Baptists, and it is hoped that F. D. Power and J. J. Haley on their way to the congress at Columbia, Mo., may be present to interpret the attitude of Disciples on this question. A meeting between the Baptist and Disciple ministers of St. Louis is to take place April 3.

—S. M. Bernard gave great satisfaction in his work with the South Broadway church, Denver, during its recent meeting. Brother Tyler has written to the Boulder church, where Brother Bernard is pastor, highly complimenting the young minister, and thanking the church for permitting him to engage in the Denver work.

—J. G. M. Luttenberger was selected by Barnes college, St. Louis, as the representative of its students at the inaugural. Brother Luttenberger reports that the Missouri students had a very hearty greeting from the President, who when he gave them audience, exclaimed, "Three cheers for Missouri!" Brother Luttenberger preaches half time at Bonne Terre, Mo., where there is steady growth in all departments.

—Bro. R. J. Tydings, of Washington, writes that, after an existence of about six weeks beset with adverse circumstances discouraging in the extreme, our little Fifteenth street church took its first offering for missions. There are only about 21 members, and all were not present, but ten dollars was the result. "I think," says Brother Tydings, "this indicates the kind of spirit to be found in this corner of the capital city."

—A few weeks ago we had occasion to refer to the bright outlook at Uniontown, Pa. The church building is entirely too small to accommodate the crowds that gather at the evening services. Bro. Herbert Yeuell has been preaching a series of distinctly missionary and doctrinal sermons, and the offering for the Foreign Society exceeded last year's by fifty dollars. Preparations have been made for a campaign with Evangelists James Small and Leonard Daugherty, who began on Lord's day.

—Work will soon be begun on a new church building at Fitzgerald, Ga., where N. G. Buckley is minister. The house will be built of stone, and the plans will be modern in every particular. The building will be 60x74 feet, at the corner of Lee and Jessamine streets, and the seating capacity will be about 800. This will make it by far the best church building in the city, and one of the best Christian churches in this part of Georgia, and, of course, it will be a boon to our cause in that city.

—George B. Ranshaw, field secretary of the Home Society, will campaign in Indiana attending all the district conventions of the state and visiting as many churches as possible besides, in the effort to arouse the state to the greatest offering ever given to home missions. W. J. Wright, superintendent of evangelism, will make a similar campaign in Kentucky. Benjamin L. Smith will campaign in Ohio with occasional trips into Pennsylvania, Illinois, Missouri; and John A. Stevens will visit the churches in Missouri; and W. M. Taylor, recently our missionary in Porto Rico, will visit the churches in Texas.

—A. M. Harvuot held the pastorate of the Central church, Cincinnati, for nine years. Miss Charlotte Nichol, his helper, resigned at the same time, and the church and ladies' aid society passed resolutions expressing their regret at the resignations, commending the fidelity, devotion, and efficiency of the pastor and his assistant, and expressing their best wishes for the future of these workers. While he will go into the real estate business Brother Harvuot has decided to undertake the organization of a new church in one of the suburbs of Cincinnati.

—E. L. Powell's church at Louisville, Ky., has just raised his salary from $3,000 to $5,000 per annum. Brother Powell has ministered there for eighteen years, and the stipend which he will henceforth receive is by no means beyond his deserts. When a congregation can afford to pay its minister handsomely they certainly ought to do so, and none of Brother Powell's preaching brethren will grudge him this expression of his congregation's approval. We wish that churches all over the land could be induced to see that the laborer is worthy of his hire. Many a farmer or business man making a large income is content with doing very little towards making life reasonably comfortable for his preacher, who often has the ability, if he pursued other than a ministerial calling, to make a great deal more money than any man in his congregation.

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Ministerial Exchange.

Churches wanting meetings write me for particulars. No matter about your financial ability if you will follow instructions, which will not be difficult. J. A. Lytle, 910 W. Green St., Urbana, Ill.

I know of a first-class opening for a bank; also a furniture store for sale—one of the best opportunities in the state. Address G. W. Terrell, Clinton, Mo.

W. H. Rust, pastor of the church at Schaller, Ia., says there is a splendid opening there for a clothing and gents' furnishing store, also a general merchandise store. Schaller is a town of 1,000 people in the best farming district of northwestern Iowa. Address the pastor for particulars.

The Second church at Terre Haute, Ind., desires to employ a minister for full time—one who can and will preach the gospel to save sinners. The church can and will take care of its own flock. What we want of the minister is to bring the world to Christ by preaching his gospel. Only such need apply. The promise of harvest is good. Address J. F. Ashley, Terre Haute, Ind.

Wanted.—Good church workers, desirous to change, to locate here and help build up the cause. Fine climate, good country—cotton, corn, vegetables, fruits. Address with stamp, T. F. Richardson, minister, Box 134, Newport, Ark.

Good opening for a physician. For particulars address, enclosing stamp, J. F. Powers, minister, Ottawa, Kan.

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Echoes From the March Offering.

Living Links.

Akron, O.—Offering for foreign missions $790.—J. G. SLAYTER.

Des Moines, Ia.—We have a glad part in the March offering fellowship. Our $600 provided in a service of great joy. With the exception of the children's day part of it, almost the entire offering was cash. It was a loving freewill gift to a certain end, and that end the evangelization of the world. Our people all rejoice in our recent choice of Bro. Hermon P. Williams as our living link representative.—C. S. MEDBURY.

Union avenue church, St. Louis, Mo., will reach the living link class.—J. M. Philputt.

Buffalo, N. Y.—Offering of church and Christian Endeavor $681.—R. H. MILLER.

Detroit, Mich.—The Central church has become a living link. In addition to this Miss Nellie B. Ford, of this church, will assume the salary of a missionary, $600.—C. J. TANNAR.

Bloomington, Ill.—First church gave $600 yesterday.—WM. ROSS LLOYD.

Winchester, Ky., March 8.—Offering gone up to $650. The Sunday-school will give $100 more.—CECIL J. ARMSTRONG.

* * *

Wilmington, O.—Offering for foreign missions $135.—L. ETTA RANNELLS.

Logansport, Ind.—Our offering will be $100.—J. H. CRAIG.

Silverton, Ore.—Increased our apportionment seven fold and more to follow.—R. L. CARTWRIGHT.

Chillicothe, Mo.—$125 yesterday. Last year $55.—JAMES N. CRUTCHER.

Clarksville, Tenn.—Apportionment $60. Offering yesterday $80. Some still to come in.—ROBERT LORD CAVE.

Findlay, O.—Apportionment $150. Offering $210. Expect to make it $225.—C. H. BASS, pastor First church.

Mishawaka, Ind.—For foreign missions in 1903, $8.40; 1904, $87.75, 1905, $100.—E. M. BARNEY.

Marion, Ind.—Our offering will reach $150 and we will raise in all $300 or more for for-

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.

MRS. E. AUSTIN.

An interesting letter to our readers from Mrs. E. Austin, of New York City.

Brooklyn, N. Y., Nov. 9th, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,

Mrs. E. Austin.

19 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

eign missions during the year. There were 300 contributors to the offering.—W. S. Buchanan.

Springfield, Ill.—The West Side church exceeded its apportionment of $100.—F. M. Rogers.

Atlantic, Ia.—We will double our last year's offering —W. B. Crewdson.

Tarkio, Mo.—Will exceed our apportionment by more than one-half. Best collection in the history of the church —G. G. Brelos.

St. Louis, Mo.—Yesterday was a great day for the First church. $220 for foreign missions. —John L. Brandt.

Toronto, Ont.—Cecil street church makes another advance. Apportionment $150. Offering will go over $200. This is the largest offering in the history of the church.—A. T. Campbell.

Norfolk, Va.—Raised $100 more than our apportionment, which was $125. These are great times, and great things must be undertaken for God and the kingdom. We earnestly hope to become a living link next year.—J. T. T. Hundley.

Kinghtstown, Ind.—Raised three times our apportionment.—E. S. Connor.

Armington, Ill.—$75 for foreign missions yesterday. This is two and a half times our apportionment and the largest offering for missionary work in the history of the church by $25.—L. E. Chase.

Wheeling, W. Va.—First church went $25 over apportionment, giving $125 for foreign missions.—A. E. Zeigler.

Chicago, Ill.—Irving park apportionment $60. Offering $72.—John R. Ewers.

Higginsville, Mo.—Our apportionment was $50. Our offering amounted to $70.—J. H. Coil.

Cameron, W. Va.—We worked on our foreign missionary campaign in connection with our meeting, taking a few minutes of the evening before the sermon to work it up, and yesterday we raised $115. Besides this 13 were added to the church.—W. E. Pierce.

East St. Louis, Ill.—Our apportionment for foreign missions was $55. We raised $100.—L. W. McCreary.

Jasper, Ala.—The Jasper church gave two dollars for every dollar we were asked for.—L. O. Herrold.

Lawrenceville, Ill.—Offering yesterday exceeded apportionment.—L. H. Stine.

Shelbyville, Mo.—Last Lord's day was a great day with us. Our apportionment was $30; we will almost double it.—C. E. Wagner.

Cherokee, Ia.—We exceeded our apportionment $15 for missions.—S. R. Reynolds.

Lexington, Neb —Our offering yesterday was nearly $40. We will make it that before we send it. Apportionment $20.—D. B. Titus.

Wexford, Mich.—We reached our apportionment for foreign missions for the first time. —W. H. Hedges.

Prairie City, Ia.—Raised three dollars more than apportionment for foreign missions.—C. H. Strawn.

Norwalk, Cal.—We went beyond our apportionment for foreign missions.—J. R. Jolly.

Laurens, Ia.—Exceeded apportionment by ten dollars.—Jos. N. Harker.

Shawnee, O. T.—Raised more than apportionment for foreign missions.

Hammond, Ind.—Raised our apportionment for foreign missions.—C. J. Sharp.

La Porte, Ind.—In excess of apportionment. I think it will reach $75.—Geo. E. Hicks.

Delinquent Subscribers.

We have been kind to you, will you not please show your appreciation of our kindness? Will you not please send your subscription for the CHRISTIAN-EVANGELIST at once, if you have not done so? If we do not hear from you we will be compelled to write you. Send all money to the Christian Publishing Company, 2712 Pine St., St. Louis, Mo.

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First Fruits.

The first fruits from the March offering for foreign missions are shown by the following returns during the first nine days of March as compared with the corresponding time, 1904:

	1904.	1905.	Gain.
Number of contributing churches	128	255	127
Amount..........	$2,769.24	$4,720.34	$1,951.10

These are the most encouraging returns for a number of years. Let all the churches press forward and make sure the quarter of a million dollars by Sept. 30. F. M. Rains, Cor. Sec.

Cincinnati, Ohio.

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A Need for Ready Money.

Our National Benevolent Association has been receiving generous annuity gifts of late, but these cannot be used for current expenses during the lifetime of the annuitants. Its homes having all been crowded to their utmost capacity during this severe winter, and expenses having been extraordinarily increased, there is great need for ready money for the proper support of its hundreds of dependent ones in its orphanages, old people's homes and free hospital.

This appeal is for immediate contributions of money for the purchase of food and fuel. It is hoped there will be a generous response at once to this appeal for bread. Remittances may be sent to Mrs. J. K. Hansbrough, 903 Aubert Ave., St. Louis, Mo.

Geo. L. Snively, Gen. Sec.

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Program of the Seventh Congress of the Disciples of Christ, Columbia, Mo., March 21-23, 1905.

Tuesday, March 21.

CHAIRMAN—J. J. HALEY.

9:00 A. M. Address of Welcome—Pres. R. H. Jesse, The University of Missouri.
Response—J. J. Haley, President of the Congress.
9:30 A. M. Paper—"The Archeology of the Past Century in its Bearing Upon the Historical Value of the Old Testament Records," Dr. H. L. Calhoun, Lexington, Ky.
10:30 A. M. Review—Dr. O. T. Morgan, Lindenwood, Ill.
11:00 A. M. General Discussion—Opened by Dr. Clinton Lockhart, Des Moines, Ia.
12:00 A. M. Noon intermission.

CHAIRMAN—J. H. GARRISON.

2.00 P. M. Paper—"Our Congregationalism, Its Perils and Its Safeguards," W. A. Parker, Emporia, Kansas.
3:00 P. M. Review—Prof. Silas Jones, Eureka, Ill.
3:30 P. M. General Discussion—Opened by T. P. Haley, Kansas City, Mo.
4:30 P. M. Intermission.

CHAIRMAN—T. P. HALEY.

7:30 P. M. Address—"The Central Significance of Jesus," Pres. Henry Churchill King, Oberlin, Ohio.
8:30 P. M. Discussion—Opened by Dean W. J. Lhamon.
9:30 P. M. Adjournment.

Wednesday, March 22.

CHAIRMAN—W. F. RICHARDSON.

9:00 A. M. Paper—"The Gospel Miracles," M. M. Davis, Dallas, Texas.
10:00 A. M. Review—Howard T. Cree, Augusta, Ga.
10:30 A. M. General Discussion—Opened by C. C. Morrison, Springfield, Ill.
11:15 A. M. Session of American Christian Education Society.

CHAIRMAN—DR. GEORGE H. COMBS.

2:00 P. M. Address—"The Fundamental Laws of the Spiritual Life," Pres. H. C. King.
3:00 P. M. Discussion—Opened by C. C. Rowlison, Kenton, Ohio.
4:00 P. M. Business Session.

CHAIRMAN—J. H. HARDIN.

(*Place—Christian College Auditorium.*)

7:00 P. M. Paper—"The Social Test of Theology," George Bellamy, Cleveland, Ohio.
8:00 P. M. Review—Harold B. Wright, Kansas City, Mo.
8:30 P. M. General Discussion—Opened by I. N. McCash, Des Moines, Ia.
9:00 P. M. Reception to the Congress. Christian College.

Thursday, March 23.

CHAIRMAN—F. N. CALVIN.

9:00 A. M. Paper—"The New Theology in its Bearing Upon the Problem of Christian Missions," Prof. W. M. Forrest, Charlottesville, Va.
10:00 A. M. Review—G. D. Edwards, Nevada, Mo.
10:30 A. M General Discussion—Opened by J. M. Philputt, St. Louis, Mo.

CHAIRMAN—C. A. YOUNG.

2:00 P. M. Paper—"Our Religious Journalism, Its Rights and its Responsibilities," L. G. Batman, Philadelphia, Pa.
3:00 P. M. Review—E. T. Edmonds, Ft. Smith, Arkansas.
3:30 P. M. General Discussion—Opened by Dr. W. T. Moore.

Program Committee.

J. J. Haley, president, Chalmers McPherson, Alva W. Taylor, J. H. Goldner, Charles M. Sharpe, secretary.

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The Missouri Lectureship.

The session of the Missouri Christian Lectureship has this year been curtailed in view of the Congress coming to the state. The meeting will immediately precede the congress, J. B. Jones speaking on "The Codes of Moses and Hammurabi Compared," on Monday evening, March 20, and a business meeting being held at 8:10 A. M. on Tuesday.

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Another Great Bequest.

When the will of the late Bro. Claude L. Garth, of near Georgetown, Ky., was probated it was found that he had left his estate of over $200,000 to his wife during her lifetime and had provided that after her death it should all go to the educational fund of the College of the Bible, Lexington, Ky. This will be one of the largest donations ever made by a single Disciple of Christ for educational purposes, and it will be of great benefit in the future to indigent young men who are studying for the ministry. Brother Garth gave $20,000 to this fund about eighteen months ago.

NEWS FROM MANY FIELDS

Arkansas.

Two added here Sunday, one by letter and one by baptism. Besides other services of the day, the minister conducted a funeral service and officiated at a wedding. Also another wedding late Saturday evening.

The work here is progresssng very well, considering that we have to meet in the cold, uncomfortable court room, till the new church is finished. We had hoped to have the new building completed before this, but the severe weather stopped the work the first of December. We expect to commence the work again in a few days. We have made a hard struggle to advance since my coming here eighteen months ago. There have been fifty additions to the congregation; the membership now numbers 125. During the past year, there has been paid into the treasury from various sources, $4,398.73.

Northwest Arkansas is a prosperous, healthful and rapidly growing country. It has a delightful climate, 1300 feet above the sea level. It is becoming a great fruit growing country, and may become a leading mineral field in the future. With other attractions, the water, with its medicinal properties, makes it a great summer resort for the people of the south, and a winter resort for those of the north.

We could soon have a number of strong churches in this part of the state, if the right men would take hold of the work. If a man isn't a conscientious, sacrificing, consecrated minister, and comes to this country, he will soon be very sorry of his trip, and will join the hustling class of this country, who are always on the move.

There are a number of towns with congregations that should be doing as great or greater work than is being done here, for instance, Siloam Springs, Rogers, Eureka Springs, Harrison and Springdale. These are all good towns, ranging from 2,000 to 4,000 inhabitants, but for the most part the churches at these places have been unable to have ministers during the past year. Let us endeavor to induce the right men to labor in these fields.

Bentonville, Ark. J. W. Famuliner.

West Virginia Letter.

On last Lord's day we had five confessions and four by relation, at Dean, Wetzel county; this church was closed for about a year. The brethren after building a good substantial church employed a man opposed to a Sunday-school, and his preaching was of such a character as to discourage a congregation from a forward move. A church that is not essentially missionary cannot do any permanent good in West Virginia to-day and the people are coming to realize that more every year.

We have to eat in order to live. Action is essential to life, and if there is no activity the person is either asleep or dead. So with churches; the essential thing is the missing spirit and work. We have some churches almost asleep, and others are almost dead. The only remedy that God has in this great universe, is the missionary tonics.

They will sleep on and take their rest until they hear the missionary gospel. And it will have to be preached by someone that believes it. The hope of sleepy churches is in the fact that a missionary gospel is preached to them. The missionary spirit will enlarge the conceptions of all who study the great problem. It will put us to work for Christ.

Some grand meetings have been held in our state this year. I am at this writing preaching the gospel every night at Shinnston. On Monday, W. M. Long, of New Martinsville, will join me. We are anticipating a good meeting.

W. M. Long has been in a meeting near the Wetzel county seat with ten additions to date.

I recently spent two Lord's days at Follenshee. We appointed Geo. E. Wood, elder, H. Hubert, deacon, and Geo. H. Sharp, clerk and treasurer. Some 22 Disciples were anxious to have an organization. T. H. Proctor, of Bethany, has been employed as pastor. The foreign missionary rally at Moundsville was a great success, A. McLean had charge. The audience was so great in the afternoon that they had to carry in chairs to seat people. A. Linkletter.

Ohio.

M. E. Chatley has had a fine year's work at Ravenna. A recent meeting closed with 52 additions. Geo. Darsie, of Massillon, did the preaching. There have been nearly 100 added to the church since Brother Chatley took charge of the work, and the hearing is splendid.

The Ravenna church entertained the Kent C. E. Society, March 7.

W. F. Rothenberger goes March 1 to Chicago university to take some work. He will be succeeded at Ashtabula by a Brother Hotaling, of Chicago.

P. H. Welsheimer and wife have the deep sympathy of the brethren in the loss of their six weeks old boy.

C. A. Kleeberger is holding a meeting at Greenford, having begun Feb. 19.

The Priest-Bagby-Hackleman meeting at Columbus resulted in about 35 additions to the church. They had bad weather and sickness that almost made it impossible to carry the meeting on. Brother Priest goes March 12 to assist Brother Bagby in a meeting at Washington.

G. F. Crites is in a good meeting in the new house at Blanchester. Chas. C. Smith, the pastor, was called to Greenfield during the meeting to baptize six who had decided for Christ without a preacher being present. Miss Ida Blackwell sang for the Blanchester meeting. She will preach for Lerado church half time this year.

Wilmington now has 700 members and the house is too small. They contemplate a new building.

The Mt. Ephraim church had not met since last June but Evangelist Crites went in and rallied the dry bones and set them going again.

The Fourth avenue church in Columbus, dedicated a new home Feb. 19. The improvement in new building and remodeling the old cost about $11,000. F. M. Rains was there. In the morning service alone they got $6,200 in pledges and cash, or about $1,200 more than they asked for. A great meeting was held in the afternoon when the neighbors came to the housewarming and to congratulate. The building is stone veneer and will seat all thrown together 700. The basement under the whole house is finely finished. It is the best plant we have in Columbus. It has hardwood floor, steel ceilings, fine art glass windows and a good pipe organ. Andrew Carnegie put $650 in the collection basket for the organ fund. The church was organized Aug. 11, 1895, in a third story hall on King avenue, by T. S. Buckingham and W. J. Russell, E. S. DeMiller becoming pastor Dec. 1, 1895. They remained two years in the hall, then built the chapel on Fourth avenue and Neil. This was dedicated Nov. 7, 1897. Brother DeMiller did a most heroic work here. He closed his pastorate in December, 1901. M. E. Chatley followed him and served two years and about nine months. During this time the lot was provided for and the church grew in members constantly. Jan. 1, 1904, S. H. Forrer took the work and is the present incumbent. E. J. Meacham, of Wilmington, is helping in a meeting following the dedication. There were 25 additions Sunday, Feb. 26, and the house filled to overflowing. We know of no finer opportunity in Ohio for a good growing and influential work. May the Lord bless this church and its work.

Ashland, Greenfield, McConnellsville, Stockport, Camden, Lewisburg, Lakewood, Warrensville and large districts in Akron and Lorain have recently gone dry in local option campaigns in Ohio. We now have five whole counties entirely dry. The opposition to Gov. Herrick for re-nomination grows stronger every day and so the good work goes on.

Hiram won the state intercollegiate oratorical contest Feb. 16. This is three out of six they have won and the other three times took second place. They did not get first place last year simply because they thought it would look somewhat suspicious for them to get it every year. Hiram has no Greek letter fraternities and has not gone crazy on football but she does have the best literary societies in the state By their fruits ye shall know them. Hurrah for old Hiram! C. A. Freer.

Collinwood, Ohio.

Waynesboro, Pennsylvania, Letter.

I have neglected to congratulate the Christian-Evangelist sooner on your splendid evangelistic number of Jan. 5. It is a very helpful issue.

Bro. H. G. Kendrick, our neighbor at Hagerstown, Md., had M. E. Harlan, from Brooklyn, in a meeting of two weeks. The writer heard one sermon on "The Church." Our brother from "way down east" spoke with no uncertain sound of the old landmarks. There were 16 additions. Brother Kendrick expects more will be added.

We regret to learn that Bro. H. F. Lutz is ill at his home at Harrisburg, where he recently closed a long evangelistic siege with 23 additions. A United Presbyterian brother whom he baptized during their meeting is a good leader in song and otherwise, and the congregation is faithfully keeping the work going, and has reached its apportionment for foreign missions. As I had an appointment at Ringgold, Md., on Lord's day evening, some of our brethren after young people's meeting went to hear Chas. Scanlon, of Maryland, on "Temperance," and were much pleased with his address. He is kept in the field by the temperance committee of the general assembly of the Presbyterian church. Their minister here informs me they intend to place the temperance work on the same basis as their missionary boards, and send ten men up and down the land all the time in this great work. What are the Disciples of Christ doing in this matter? Most of the preachers among us stand right on the question.

The same evening some of our brethren went to another neighboring church. The preacher was an old man who was asked to preach because it was the fifty-first anniversary of his entering the ministry. After reading his text he began something as follows:

"The Campbellites, who call themselves

Christians, come here where we Reformed and Lutherans and Presbyterians and Methodists are at peace with one another, and disturb our peace by telling us our creeds are wrong. They are trying to unite all the churches by starting another denomination in the community. They say they have no creed. It is the rankest heresy I ever heard. Paul told Timothy to 'hold fast the form of sound words, which thou hast heard of me.' " He then discoursed on the creed for which he stands. I told our brethren not to be disturbed. That's the kind of stimulant we've grown on. I'm thinking some of the conditions here indicate there was need of disturbing the religious plea of the community.

First, Because a man with the reputation this preacher sustains was permitted to preach in any pulpit in the place.

Second, A leading congregation here with 700 members is building a fine house for the worship of God and one of their plans to get money to build a church that will eclipse all the rest in town, is to have people pay 10 cents for a guess at the number of seeds in a pumpkin. The one guessing the nearest got a fine doll. That is straight gambling, as some of the judges have declared progressive euchre to be gambling, and the organist of one of the churches here is prominent in the Friday club, that gives progressive euchre parties regularly.

A member of another church, who doesn't attend very regularly, had a shock to his faith recently by being invited by the choir leader of his church to go in to the bar and take a drink. A prominent man in another church permits the rent of a room in a building he is part owner of, to a bibulous club, and so we are trying to disturb the peace, and hold up a higher ideal of Christian living, as well as New Testament doctrine. We are not succeeding perfectly, for on Christmas day one of our members partook of an intoxicant, and came to the evening services and created a disturbance, but we gave no rest to the case until he had acknowledged his sin before the church and is at work again. One of our young men, a weak babe in Christ, went to a public sale and got drunk, was arrested and placed in jail. The jail was visited and he has promised when liberated to come back and try again. Thus we endeavor to discipline some of those disgracing our Master, and build them up in the faith. Many of our members are active and earnest, and we are working hard to get a church home. J. A. Hopkins.

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Texas.

Howard L. Magee joins the Texas ministry for the present at Pecos. B. F. Wilson resigns at Brownwood and moves to Fort Worth. B. B. Sanders, our veteran evangelist, is bombarding Baton Rouge, La. We have loaned him to this work for a short time. Texas cannot spare him long and only where there is some specially hard work to do.

"A member" gives $600 for Texas missions. The Missouri example is infectious. This is $500 more than was ever before given by one person at one time for Texas missions. Our sincere prayer is that others may speedily follow this example. Let us hope that the day for larger liberality for the state mission work is at hand. We are preaching the gospel in Texas in at least three tongues.

In three district conventions held recently there has been a marked increase in attendance, enthusiasm of the permanent sort, and the pledges have been double the amount pledged in the same districts last year.

Fort Worth will probably be the first of our Texas cities to employ per annum a city evangelist. This move began with the Tabernacle church, S. G. Inman minister.

Dallas is also moving in the direction of a city evangelist, and will prove a close second to Fort Worth in this much needed work.

We now have county evangelists in Collin, Hunt, Dallas and Stephens. Cook county is planning for an evangelist, besides, we have ten organized districts, making fifteen in all affiliating with the state board.

A spring campaign is on in Texas. Arthur W. Jones is in a good meeting at Santa Anna.

The writer is aiding Geo. H. Morrison in a meeting at Oak Cliff. H. S. Saxton and wife are leading the singing.

By the time this is in print we hope to have inaugurated a dozen or more missionary meetings in Texas.

"The Holy Spirit and prayer in evangelism" is timely. We are growing more spiritual and prayerful and less pugnacious, but not less loyal to God's word.

The citizens of Waco are contributing $5,000 toward completing and beautifying our Texas university, already perhaps the most valuable school building owned by the Disciples of Christ.

Now, Mr. Editor, if you would see Texas at its best come over to our state convention, May 15-19, to be held in the university building at North Waco, where your thousands of Texas friends will give you a hearty Texas welcome. J. C. Mason.

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Nebraska Secretary's Letter.

The state evangelist's meeting at Kearney closed Feb. 21, with 26 added to the church —a material strengthening. He is now at Elwood in an effort to get that work more firmly established.

The state secretary spent Lord's day, Feb. 26, at Nebraska City and Plattsmouth, talking state work. John T. Smith, one of our veterans, has accepted the work at Nebraska City, and has begun work. This church has been badly run down by lack of pastoral oversight for about a year, and will be a difficult field. We are glad to have Brother Smith working in Nebraska again. Two added there by letter Feb. 26.

D. A. Youtzy is in his sixth year at Plattsmouth. The work there is in fine condition.

The Lincoln First church reports six added to the congregation during February. Northside church, Omaha, had the same number during the month. The latter church is endeavoring to get their building on to a new location.

H. J. Kirchstein, pastor at Northside, Omaha, and R. A. Schell, of Hebron, were in Lincoln Tuesday and Wednesday of this week, on committee work relating to the program for the state convention, Aug. 1-6, 1905. The committee is prepared to say that the program will be the best we have ever had. The details are working out rapidly, and it is expected that we can announce the most prominent features soon.

The committee on dining hall has begun its work, and the house will be built on the best lines for comfort and convenience. The state society will have charge of it for a few years at least, until the structure and necessary furniture are paid for from the profits.

The tabernacle plans are maturing. Our architect has been hindered by sickness from getting out the perfected design.

J. B. White has been recalled for another year at North Bend.

D. S. Domer, of White City, Kan., has entered upon the pastorate at Beaver City. Brother Harris' meeting still continues.

The Burton-Park meeting at Hastings outgrew the house, and they are now meeting in the M. E. house, which was kindly offered to them. With largely increased audiences, due to larger room, the meeting continues to deepen in power. Fifteen were added the first two weeks. H. S. Gilliam is the pastor.

Melvin Putman is at Talmage in an effort to establish the work at that place. We have a successful church in the country, and meeting has been held in the town for some time.

J. E. Wilson reports his meeting at Wray, Col., closed with 11 additions. He is the regular pastor at Bartley and Indianola.

Janes and Lintt are now in a very successful meeting at Marshalltown, Ia., with 32 added the first two weeks. Brother Lintt has been with C. A. Young, at Vincennes, Ind., where Wm. Oeschger is pastor, and with Allan Wilson, at Terre Haute, Ind. He will be with Brother Wilson next at Temple, Texas.

J. S. Beem and wife are at Fall River, Kan., in a meeting. Could be had in Nebraska for a couple of meetings.

H. A. Denton has resigned at Rising City, to take effect April 1. Foreign missions has the right of way this month; $250,000 this year is the mark set by the national convention. This would be 25 cents each member, not quite. The first Lord's day in March is every Lord's day until the offering has been taken. Money should be sent to F. M. Rains, Cincinnati, Ohio. W. A. Baldwin.

March 1, 1905.

SUPERIOR MERIT.

Remarkable Curative Properties of a Remedy for Indigestion and Stomach Weakness.

Stuart's Dyspepsia Tablets, a preparation for the cure of dyspepsia and the various forms of indigestion and stomach trouble, owes its great success as a cure for these troubles to the fact that it is prepared for disease and weakness of the stomach and digestive organs *only*, and is not recommended or advised for any other disease.

It is not a cure-all, but for any stomach trouble it is undoubtedly the *safest*, most sensible remedy that can be advised with the prospect of a permanent cure. It is prepared in tablet form, pleasant to taste, composed of vegetable and fruit essences, pure pepsin and Golden Seal, every one of which act effectively in digesting the food eaten, thereby resting and invigorating the weak stomach; *rest* is nature's cure for any disease, but you cannot rest the *stomach* unless you put into it something that will do its work or assist in the digestion of food.

That is exactly what Stuart's Dyspepsia Tablets do, one grain of the digestive principle contained in them will digest 3,000 grains of meat, eggs, or similar wholesome foods, they will digest the food whether the stomach is in working order or not, thereby nourishing the body and resting the stomach at the same time, and *rest* and *nourishment* is nature's cure for any weakness.

In persons run down in flesh and appetite these tablets build up the strength and increase flesh, because they digest flesh-forming food which the weak stomach cannot do, they increase the flow of gastric juice and prevent fermentation, acidity and sour watery risings.

Stuart's Dyspepsia Tablets can be found at all drug stores at 50 cents per package.

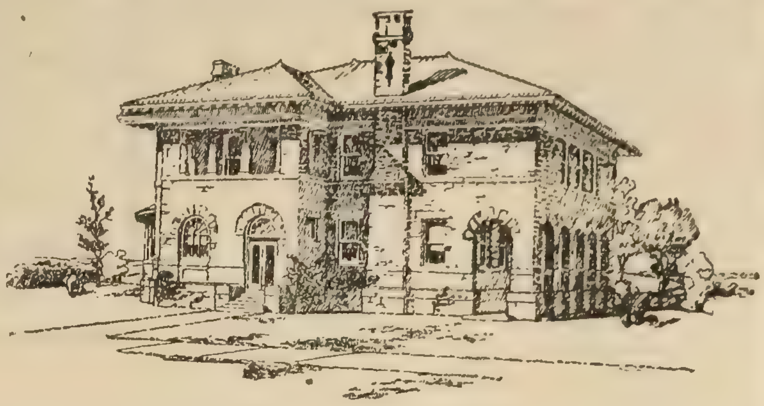
STAMMER?

We are cured; let us cure you. No Time-beating. The Science of Speech for Stammerers. Individual attention. Book J Free. Natural Speech Academy, 1028 East 28th St., Los Angeles, Cal.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Bible Chair Hall at Kansas University.

We give herewith the architect's design of the new hall for the Bible chair in connection with the University of Kansas, at Lawrence. As will be seen, it is a very pleasing building, and from the floor plans we gather that it will be a very practical and useful one. It is a simple form of Spanish architecture, and it is proposed to build it of local native stone, with a certain amount of trimmings in dressed work. Spanish tiles will cover the roof. It is designed with a view to making a complete and well equipped building in the first instance, and with a possibility of future extension which will add fully one-third to its capacity. It will be finished throughout in hard wood, will have its own heating plant, and will be equipped with all modern sanitary accommodations. The general dimensions are 68 feet in length, and 46 feet in width. The total cost is estimated at $25,000.



On the ground floor there will be a library and study alcoves, two large class rooms, and the office of administration and cloak rooms. The second story will contain two large lecture rooms, each capable of seating 175 persons, and so arranged that they may be thrown together, giving a seating capacity of 350. Two smaller rooms adjoining may be used as studies or in preparation for the lecture work. In the basement provision is made for the custodian of the building, and the lighter forms of gymnastic work, including a bowling alley.

The growth of the Bible chair at Kansas university has been marked. The enrollment increased from 80 the first year to 280 the fourth year. About 700 students have received instruction during the four years. The growth of the work calls for a hall adapted to meeting the opportunities presented. All together $12,668 have been subscribed towards the amount needed. Prof. Wallace C. Payne has charge of the work and will gladly receive gifts or correspond with anyone interested in this movement if he be addressed at 1300 Mt. Oread avenue, Lawrence, Kansas.

As our readers know, this work is a child of the C. W. B. M.

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The Florida Convention.

With the Jacksonville church as hostess of the convention, an atmosphere of brotherliness was assured. I have not attended a convention where the fellowship was sweeter.

With F. M. Rains representing the F. C. M. S., Howard Cree the A. C. M. S., C. C. Smith the Board of Negro Education and Evangelization, and G. L. Snively our benevolences, the people heard the message they needed about these ministries. The Church Extension Board was not so fortunate, as it devolved on this scribe to exploit its claims.

It was the common opinion that we reached high water mark in the history of Florida missionary work so far as the past is concerned, and the plans laid at the convention insure even greater success the coming year if we are faithful to the vision we have received.

The brethren are especially grateful to the national C. W. B. M. board for the presence and helpful counsel, not only in the specific work of the women but in the work of the general convention as well, of Mrs. Atwater, who proved herself eloquent in speech and wise in council.

There were four new churches organized and $1,000 raised for state work this year. We are sanguine for the future. Three evangelists will be kept in the field, a number of pastors of small churches at strategic points will be assisted, and an earnest effort made to enlist more of the churches of the state in missionary work. J. P. ROWLISON, Cor. Sec.

Kentucky University Letter.

The celebration of the fortieth anniversary of the removal of Kentucky university from Harrodsburg to Lexington, promises to be a big event in the life of the university. The celebration will occur some time during commencement next June. Old students from all parts of the United States will reassemble and be heard on the different occasions during commencement week.

Word was received here several days ago of the destruction by fire of the home of Merrit Owen and wife, of Washington, N. C. Brother Owen graduated from the College of the Bible in 1902, and has many friends here who regret to hear of his loss. Mrs. Owen before her marriage was Miss Katie Lemon, of this city.

Joseph Severance, of Newtown, Ky., has left the ministry and accepted a position with the Hagan Gas Engine Co., of Winchester, Ky. Brother Severance is an old K. U. boy and his many friends regret to hear of his leaving the ministry.

C. C. Redgrave gave his celebrated stereopticon lecture, "In the Footsteps of the Pioneers," at the Broadway church Sunday evening, Feb. 19. It was given again by request in Morrison chapel on Thursday evening, March 2. Brother Redgrave's lecture is interesting, instructive and very helpful.

Jas. L. Kelly from the College of Arts and Jas. E. Thomas, H. F. Ficklin and Harry Shafer of the College of the Bible attended the state convention of the Y. M. C. A. at Owensboro.

The celebration of Washington's birthday by the literary societies was unusually interesting this year. A large crowd was present and the following were the speakers: V. C. Carpenter from Cecropia; Miss Mayme Sampson from Cornelia; R. N. Simpson from Phileusebia; M. L. Hurst from Periclea; Miss Lydia Berry from Alethea; and A. F. Hensey from Philothea.

Pres. J. W. McGarvey was seventy-six years old on March 1. He celebrated the event by an informal reception at his home that evening, at which time he and Mrs. McGarvey received the congratulations and good wishes of their many friends. E. B. B.

Lexington, Ky.

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A Voice From Egypt.

After ten years in the work in Philadelphia, ten difficult but very precious years, we have located in this pleasant little college town of Albion, which has a population of about 1,500. The five churches are Congregational (100 members), Christian (260 members), Cumberland Presbyterian (200), Methodist Episcopal (150) and Episcopal (about 75). The Southern Collegiate Institute, nominally Congregational, numbers 100 students. Of these students nearly half are Disciples. The principal of this school is one of our strong, active members. One of our opportunities here is to endow a chair for Bible and other work in this institute. A movement is now under way to raise a $50,000 endowment for the school. The success of this movement will mean that at an early date 100 or more Disciples will be numbered among these students.

If You Are Prudent

Why not be insured, and save money at the same time? Our new policy on the endowment plan is the best insurance contract issued, and is meeting with great favor. Our booklet, "How and Why," sent free on request, you will find interesting, and perhaps instructive.

Penn Mutual Life Insurance Co.,

921-923-925 Chestnut St., Philadelphia.

We have ten Christian churches in the county. Of these Albion employs a man full time; Brown's, Little Prairie, West Salem and West Village, half time; Bone Gap, Ellery, Kitchen's Bridge, Marion and Shiloh, fourth time. "Organization" and "Co-operation" are coming watchwords. Geo. T. Smith, of Brown's, is president of the newly formed county organization. The April meeting will be held at Albion.

The Albion church is earnest and loyal. All the high days of the brotherhood will be observed. A committee on missions and benevolences is preparing a budget for the year. No interest will be slighted. All will be remembered as liberally as is practicable. The formation of an "advisory council," composed of representatives from each department of our work, marks, we believe, the beginning of a new epoch in this church. The fundamental purpose of this council is to "emphasize each department and to unify all." The first session lasted over three hours. These were three of the most suggestive and thought-provoking hours of our lives.

Education day made an auspicious debut into this congregation. The faculty and students of our high school and the college were our guests of honor. Nearly one hundred of these marched to the church in a body and occupied reserved seats. Each school sang a favorite school hymn. The president, also the principal of the college and the county superintendent of public schools, participated in the exercises. C. C. Garrigues gave the address: "Education: its motive, its process, its result." Four hundred were in attendance and many were turned away.

During the past four months 22 have united with the congregation. The church has spent $500 on repairs and furnishings. A mission study class of 15 has recently been organized. And now "A Christian paper in every Christian home" is one of our mottoes.

CASPAR C. GARRIGUES.

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Valuable Information for Advertisers

The well known American advertising agency, Lord & Thomas of Chicago, New York and St. Louis, has issued the 1905 edition of their "Pocket Directory of the American Press." This book is compact and convenient in size and arrangement but none the less complete, comprehensive and correct. It consists of 800 pages, handsomely printed and bound in morocco leather, with gold edges and gold stamping. It contains a vast amount of valuable advertising information together with the circulation claimed and full data on all newspapers, magazines and periodicals published in the United States, all American Possessions and Canada, with the latest Federal Census, also special lists of mediums by classes, such as Agricultural, Religious, Weekly, Foreign and Co-operative Papers. An entirely new and very useful feature is a complete directory of Outdoor Display. Everyone interested in advertising should have a copy of this book because it is a convenient source of valuable information, and clearly points the way to judicious advertising, the aim of every man who is in business to make money.

The Chapman Meetings in Denver.

(*Continued from page 343.*)

in the hands of the finance committee before the formal inauguration of the work. The expenses here referred to were the railroad fare of the evangelists and singers, their entertainment at the Adams hotel, and advertising. The preachers agreed to accept as compensation for their services the free will offerings of the people at the conclusion of the campaign. A supervisor was appointed in each district. Every section was reached by this movement, simultaneously. Ushers were selected in the respective districts representing the congregations co-operating. These men and women were personal workers rather than ushers in the usual meaning of the word usher. Much was made of prayer. Singing was a prominent feature of the meetings.

The unity of Christians in this great work was one of the most remarkable features. The pastors were joined together in one mind. They spoke the same things. Not a discordant word was pronounced. The people were a unit and had a mind to work. Ecclesiastical lines were invisible. The evangelists did not reveal their denominational connections. When questioned about their church relations there was no effort to conceal their place in the ecclesiastical geography of the day. There was unity among the pastors, among the churches, among the people, between Dr. Chapman and the various committees, between Dr. Chapman and his evangelists, between the evangelists themselves, and between the evangelists and their singers.

The preaching was simple, earnest, sweet-spirited and, in the main, Biblical. The preaching was sane and symmetrical to a remarkable degree. There was not a crank in the company. No man rode a hobby, and the burden of the preaching was: Man is a sinner. Man needs a Savior. Jesus is able and willing to save all who will come to him. The condition of deliverance from sin is coming to Christ. Whoever surrenders, absolutely and unconditionally, to the Christ, will certainly be saved by him. But little was said on the subject of baptism. One of the preachers, Henry Ostrom, put the place of baptism as well as I ever heard the subject presented. He did it in an effective recital of the story of Philip's work in Samaria. I was told that Dr. Chapman, in his last meeting, spoke in terms clear and strong concerning the duty of baptism and church membership. Not a disparaging word was spoken concerning the churches and their pastors. The tone of the evangelists, at this point, was in strong contrast with the utterances of revival preachers a few years ago. The campaign for the Christ in Denver moved on a high plane. The preachers were gentlemen.

Dr. J. Wilbur Chapman, accompanied by eight evangelists, and as many singers, began work in Denver, Jan. 4, and concluded Jan. 23.

The preparations had been so thorough that the preachers were met the first evening by large audiences. The congregations increased in size and the interest deepened as the days passed. The climax was reached in a midweek Sabbath. This was Friday, Jan. 20. Not less than five hundred business houses closed from 11:30 to 2 o'clock, to give their employes an opportunity to hear the word preached. Not a prominent business house was open. Some saloon keepers closed their places voluntarily! The mayor of the city closed the offices under his control. The state legislature adjourned. The governor of the state and the mayor of the city attended the meeting at the Tabor opera house, and heard Dr. Chapman preach. Sixty of the churches were open at 10 o'clock in the morning of this Sabbath day, to give the pastors an opportunity to meet their people. At noon a half dozen theaters, opera houses and halls were open down town for praise, prayer, and preaching. Thousands of people were on the streets unable to find even standing room in any one of these places. This was an occasion never to be forgotten.

The arrangements for bringing to fruitage the awakened interest were excellent. The following is a copy of the card used in each place of meeting evening after evening.

I have an honest desire to live a Christian life.

Name...
Address..
Church or Pastor's Reference....................
Usher's Name...

The cards that were signed were distributed among the pastors every day. Each person signing a card received a letter in a few hours from the evangelist in whose meeting the signature was obtained, containing a word of encouragement, and an offer of help in every way possible. Each pastor was supposed, in person or by a representative, to see, at once, every one expressing a preference for him or his church. No man or woman, no boy or girl who said, "I have an honest desire to live a Christian life," was permitted to go on unnoticed. This was the plan. I do not think of a better.

It is too soon to speak of permanent results. At a meeting of the pastors of our churches Monday morning, Feb. 27, 239 additions to our five congregations were reported since the beginning of this campaign. This would be an average of about forty-seven to each church. There were about sixty churches co-operating in this work. If this average obtained throughout the city, there have been added to the churches in the neighborhood of three thousand members. I see no reason for thinking that the Disciples of Christ received more than their share of the immediate results of the Chapman meetings. Our pastors were active in the work. Only one, W. Bayard Craig, was prominent. Only one of our houses of worship was used as a place of meeting.

Looking back upon the movement and surveying the field, considering also moral and spiritual conditions, I am prepared to say that the union evangelistic campaign was a blessing to Denver. B. B. TYLER.

Denver, March 3.

❀ ❀

Another Successful Meeting at Joplin, Mo.

State Bible-school secretary, W. A. Moore, of Mexico, Mo., and singer, L. D. Sprague, of California, Mo., have just concluded a meeting with the south Joplin church, J. W. Baker, minister, which under all the circumstances will rank with our other great meetings recently held in this place. It lasted 33 days and resulted in 121 additions, bringing their total membership up to almost 550. Not more than 10 were from the First church and almost all were grown. About 25 are from various denominations. The first meeting this church ever held was conducted by Brother Moore with 117 added. Never was the simple gospel preached with greater clearness and tenderness. Brother Moore fills the requirement, "speaking the truth in love," as nearly as any evangelist the writer has ever heard. Brother Sprague's work has won him a warm place in the hearts of Joplin people. The remarkable thing was that the audiences and interest continued unabated through the worst blizzard this section has had for over a quarter of a century. It is confidently believed that with fair weather the results would have been doubled. There were 15 added the last Sunday and six at the last service which was in the nature of a farewell meeting. Brother Baker has thus led this church in less than a year and a half to these proportions and his work is only begun. A new modern building and a thousand members is looked for there in five years.

W. F. TURNER, minister First church.

Joplin, Mo.

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St. Louis, Mo.

❀ ❀

Bible-School Notes.

Jesse T. Craig, the long-time pastor at Poplar Bluff, has been employed as field man for southeast Missouri in place of Brother Head, who has resigned. While many will regret that Brother Head, who has worked so hard and faithfully, has closed his work with the board, all who know Brother Craig will rejoice to know that we have secured him for this very important field. He is now in a meeting at Flat River.

R. B. Havener is at his usual trick again—another building is under construction as a result of his organization.

Let us plan a hundred new schools this spring. W. H. McClain says, "Wherever there are 15 or 20 children there should be a Bible-school." That's right. Now, brethren, don't you know of a place where there should be a Bible-school organized? Write me.

I have closed a meeting at south Joplin with 121 additions. J. W. Baker is pastor. L. D. Sprague led the music. With such men the meeting could hardly be otherwise than successful, even though the weather has been cold. W. A. MOORE.

Mexico.

❀ ❀

Kansas Fourth District Missionary Convention.

The fourth district convention will be held at Yates Center, April 4 6. The Yates Center church is making extensive preparations to entertain all delegates free. The new church building just dedicated is one of the finest in the state. The district board has worked hard to make this a great convention and the co-operation of the pastors is asked in securing a number of delegates from every church in the district. Will not every department of each church send a delegate?

Indifference and failure to work up the meeting will insure failure, while enthusiasm and work, bringing out the people, will insure a success that will be a credit to the district and an honor to the cause.

Entertainment free. Send your name to Bro. J. G. Slick, pastor at Yates Center, he will see that you have a home while there.

G. F. BRADFORD, president.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CALIFORNIA.

Los Angeles, March 6.—God greatly blessed our meeting of two weeks with the First and Magnolia avenue churches with 81 added, nearly half by baptism. Brother Smither said the attendance and results were the best ever seen in a meeting in the First church. Prof. J. Walter Wilson led the music. We begin at Redlands to-night.—Sumner T. Martin.

Norwalk, March 5.—Four additions by letter and one by confession during the past month.—J. R. Jolly, minister.

CHINA.

Nanking, Feb. 2.—We had 11 baptisms a week ago Sunday. We held a week's meeting in the boys' school recently with the above results. They are fine boys and we expect much from them in the future. Day before yesterday was the commencement of the girls' school. All the exercises were of a high order and the two graduates read essays which showed much thought and research.—Frank Garrett.

DISTRICT OF COLUMBIA.

Washington, March 7.—The following additions were reported at ministers' meeting yesterday: Ninth street (W. R. D. Winters, assistant pastor), one by letter; Fifteenth street (J. E. Stuart), one by statement; Vermont avenue (F. D. Power), four by letter; H street church (J. Murray Taylor, pastor, and J. J. Taylor, evangelist), 20 additions. E. B. Bagby has just closed a meeting at Columbus where there were 39 additions during and immediately following the meeting. W. S. Priest begins a meeting at Ninth street on March 12. All reports from offerings for foreign missions not yet in. City full of inauguration visitors. —Claude C. Jones.

FLORIDA.

St. Petersburg.—We go in a few days to St. Petersburg. We have a little band trying to establish New Testament Christianity in this important center. We ask the prayers of many.—E. L. Frazier, H. H. Saunders.

IDAHO.

Cora, March 3.—Evangelist Morton H. Wood, with Miss Mattie Bennison as singer, just closed one of the greatest meetings in the history of the Disciples, not in numbers but in uniting Christians of all denominations. The meeting was held in a school house in the country ten miles from town. There were only three members of the church of Christ when Brother Wood came; he preached 15 sermons, and there were 28 confessions and 42 baptisms. It was just at the breaking up of winter, and the roads were almost impassable, but there was a good attendance and the best interest. Few of the people here had ever heard the Disciples' plea. At the close he organized with more than 60 members, almost all Christian people in the neighborhood uniting upon the Bible and the Bible alone. We also raised enough in cash and pledges to pay for our meeting.—Anna G. Briggs, clerk.

Freese, March 3.—Just closed a meeting which lasted 13 days at Cora. We started in with two members, the rest of the community being divided into all kinds of sectarianism; but we captured the entire community. There were 67 additions—47 by baptism and 20 by statement from the denominations. Our meeting at Waverly, Wash., closed Feb. 13, having been conducted for four weeks, with 100 additions. They have rented a hall and have organized a S. S. and Endeavor society with an average attendance so far of 111 pupils and the money is nearly raised and the work begun to build a church. We are now in a meeting at Freese for a few days. Have preached two sermons; four added last night. We are to begin at Fairfield, Wash., March 9. I have with me the Misses Bennison, of Waverly, as singers and personal workers.—Morton H. Wood, evangelist.

It takes a good dealer to sell right lamp-chimneys when wrong ones pay so much better.

Macbeth.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

Macbeth, Pittsburgh.

Caldwell, March 3.—I have just returned from Roseberry, where I closed a short meeting; I preached nine sermons and organized a church of 40 members—23 by baptism, 17 by statement. They want a preacher and will build a house of worship this summer. Roseberry is located in the center of a beautiful and productive valley on the Payette river and is a fine place to live.—H. C. Varner.

ILLINOIS.

[By Telegraph.]

Paris, March 11.—Charles Reign Scoville and De Loss Smith are here; 101 added in the first nine days, and exactly 200 in the first 17 days. This is the greatest spiritual awakening in the history of the city. No bitter antagonisms, but a great uplift. We look for greater things to follow.—Finis Idleman, pastor.

Champaign, March 9.—Sixty added at end of three weeks, and town deeply stirred by our meeting. The evangelist is John W. Marshall, Waco, Texas, and C. E. Millard is the singer.

Thomson, March 5.—One added by confession and baptism yesterday morning.—Cecil C. Carpenter.

DeLand, March 6.—We had six baptisms at the regular services yesterday. This makes 12 in three weeks. During our meeting recently we had three from the Baptists.—T. W. Lowman.

Rock Island, March 6.—Closed revival meeting with Lockhart and Garmong, evangelists, March 2. Meeting lasted 24 days; 205 added—175 baptisms, 15 from other religious bodies, 15 by letter. Brother Lockhart held fellowship meeting last night and addressed new members on obligations to the church, financial among others—and with urging the new members made weekly subscriptions to amount of $800 per year. Church voted to raise pastor's salary $300 at meeting for church and community.—O. W. Lawrence.

Tuscola, March 3.—Meeting closed here Sunday night with 34 additions. One of the best meetings Tuscola Christian church has held in years. The good work of Brother Davis, pastor, was very beneficial to the church and the membership was spiritually strengthened.—O. L. Parker.

Denver, March 6.—The meeting conducted by G. W. Buckner, of Macomb, closing a little over a week ago, was a success. There were 12 confessions and 11 from other bodies. The congregation gave one-third more for foreign missions than was asked by the Foreign Society.

INDIANA.

Corydon.—Our meeting of three and one-half weeks closed March 1, with 46 additions, 44 of which were baptisms. The majority of these were young men and boys. The minister, Frederick Grimes, was assisted in the meeting by H. Randal Lookabill, of Crawfordsville. This revival, in point of baptisms, was the greatest ever held in Corydon.—Sallie K. Jones.

Laporte, March 9.—Our recent meeting was a great success; 18 were added. The church is hopeful and greatly strengthened. I have decided to remain indefinitely.—Geo. E. Hicks.

Hammond, March 7.—Two confessions, three from Baptists and one by letter.—C. J. Sharp, minister.

Greencastle, March 7.—Six additions in last three weeks at regular services; three from M. E.'s, two from Baptists, one confession.—C. W. Cauble

Bedford, March 6.—Twenty-three added at our regular services since Jan. 1. We are using our connecting annex with the great audience room to accommodate the attendance. Have entered on the fourth year of service here.—E. Richard Edwards.

Lynn, March 8.—Our first service here last night. Good crowd, though it rained all day and all night. Willis M. Cunningham is pastor and evangelist. Just closed a splendid little meeting with Chas. Bloom and the church at Rantoul, Ill. The results there were 17 additions.—Guy B. Williamson and wife, singers.

Clinton, March 7.—Thomas A Hall began a meeting in his new field here on March 5, with five confessing the first night. The graduating class of the high school, Brownsburg, attended services at the Christian church, Sunday night, March 5, and heard the baccalaureate sermon by E. B. Scofield. The church gave more than appraisement for foreign missions.

New Albany.—Two more by confession and baptism at regular services.—Wm. A. Ward, Park church.

Kewanna, March 10.—Five baptisms last Lord's day. Meeting of 25 days closed with but six accessions—one by statement. By request I continue here until April 1.—J. G. Shaw.

Noblesville.—The Martin family is engaged in a meeting here, with good interest.

New Albany, March 10.—S. M. Martin has been the occasion of more religious conversation and more Bible reading than any evangelist who ever came to this city. People are interested and are giving up their human creeds for Christ and the New Testament. Five accessions last night, 81 to date.—B. F. Cato.

Arrest It—$50 Reward.

A small sample bottle of Ec-zine will be sent free to every reader of the Christian-Evangelist who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever Sores, Cancer, Rheumatic Pains, or any other Germ disease or sore of any name or nature.

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INDIAN TERRITORY.

Ada, March 6.—Had the best day of the year, so far, yesterday, and the church made its first offering to foreign missions. One addition by letter at the evening service.—A. M. Harral.

IOWA.

Atlantic.—Two added by letter.—W. B. Crewdson.

Cherokee, March 6.—Two additions by letter yesterday. We press forward with great assurance in the King's work.—S. R. Reynolds.

Mason City, March 6.—We closed a three weeks' meeting here with 110 added—80 baptisms. We followed a union meeting. Should have continued but was worn out. H. A. Easton led our singing. We have received more than 150 additions from all sources since Jan. 10. This makes the second meeting I have held here in my 16 months' pastorate.—W. W. Burks.

Clarinda, March 6.—The gospel meetings are being blessed of God. Earnest work by the church under the direction of W. T. Fisher, the pastor, and the plain gospel preaching are bringing a great victory—18 accessions yesterday, making a total of 50 to date.—H. H. Hubbell.

Clarinda.—In fourth week of meeting; 50 additions—34 by primary obedience, two reclaimed, 14 by commendation; 18 yesterday. Will continue the meeting another week. H. H. Hubbell, Leon, doing the preaching.—C. W. Bisbee.

Sioux City.—Several non-co-operative members have been found and enlisted since the beginning of our pastorate, Feb. 1. Four additions yesterday—one from Baptists by statement, and three confessions. We have engaged a larger building for the summer. We will build, either this summer or next, on our fine location selected by Brother Muckley.—J. K. Ballou, pastor.

Des Moines, March 9.—We have just closed a successful two weeks' meeting at the Highland Park church of Christ with 18 additions—two by statement, four by letter, two reclaimed, and ten by confession. Our pastor, M. Lee Sorey, did all the preaching and we know that his sermons were a great benefit to all who heard him. Brother Sorey began work with us Sept. 11, 1904, and we have had 27 additions since that time. We more than met our apportionment for foreign missions, March 5. —Mrs. Pearl Page.

Marshalltown, March 10.—Our meeting here a little over three weeks old with 50 confessions. Crowds packing the house all the week through and interest deeper than at any time yet.—Janes and Lintt.

JAPAN.

Tokyo, Feb. 12.—Baptized three men today, making 14 baptisms thus far this year. Ten of our young men have been called to the front.—W. D. Cunningham.

KANSAS.

Fall River, March 6.—Meeting here increasing in interest. We find the gospel wins when preached in love; 13 to date, six yesterday, five confessions. We continue.—Beem and Wife.

McPherson, March 3.—Began a meeting at Canton, Feb. 6. Was closed by quarantine on account of scarlet fever Feb. 27. Were hindered by bad weather throughout. Results, 13 confessions, 12 baptized, one to be baptized, four by relation. An excellent meeting. R. A. Adamson is the pastor.—W. A. Morrison.

Caldwell, March 9.—Meeting closed last night with 20 additions: four by letter, seven by statement, one from the Baptists, one Catholic, seven confessions. A. E. Wrentmore and Bert I. Bentley were with us in this meeting. Bad weather interfered greatly.—Lee H. Barnum, pastor.

Cunningham.—Closed last night our meeting of 29 days with 60 added—47 confessions—10 last day—eight the last service. The town has about 200 people in it with three churches. Leading people came; the principal of the schools was among them. He will enter the ministry. Business men closed in time for service and churches adjourned. It was a fine meeting. Gardner, singer. Perry, Okla., next.—C. C. Atwood.

Baxter Springs.—We can report 37 additions since I wrote last.—W. T. King.

KENTUCKY.

Louisville, March 7.—At the Parkland church we had eight additions last Lord's day, making 23 added during the first five weeks of my pastorate. In the revival here Brother Powell had 45, and Brother Stafford of the Third church 61 additions. The prospects are good for our people in this city.—G. W. Nutter.

MICHIGAN.

Saginaw, March 8.—Two added recently not reported.—J. S. Raum.

MISSOURI.

Troy, March 8.—I organized an auxiliary to the C. W. B. M. yesterday, with eight members. We are in a union meeting at the M. E. church, conducted by McConnell, of Georgia. Good audiences.—E. J. Lampton.

Farmington, March 1.—We are in a great union meeting, just closing, with Lincoln McConnell as evangelist. He is an M. E. South. All went smoothly and fine work done.—P. S. Hillman, pastor.

Farmington, March 8.—Twenty-four additions here Sunday; 13 were baptisms; about six yet to unite. It was the result of a union meeting.—P. S. Hillman.

Monroe City, March 6.—We have just closed a two weeks' meeting with home forces; 15 additions: 11 by baptism and four otherwise.—J. C. Todd, pastor.

Price's Branch.—Preached on foreign missions at the morning service, first Lord's day in March, and had three confessions.—David Millar, Jonesburg.

Windsor, March 4.—The church is moving along nicely with Bro. J. S. Clements as pastor. Brother Clements began work with us Sept. 1, and his congregations have increased gradually. To date our membership has increased about 45 in number. Brother Clements held a three weeks' meeting in November, and there were 36 additions. The outlook is very bright.—J. E. Thompson, deacon.

Shelbyville, March 7.—One confession.—C. E. Wagner.

Higginsville, March 8.—F. M. Rains will dedicate our new building the first Sunday in May. H. A. Northcutt will follow with a meeting. Our building may cost $15,000.—J. H. Coil.

Independence, March 6.—Three confessions and $1,025 for missions with more to come. We have had 46 additions at regular services since Sept. 1, 1904.—L. J. Marshall.

Fayette, March 8.—The work here is progressing nicely since the opening of spring. The principal manifestation of renewed activity is the missionary zeal of our various organizations. The Juniors have planned to raise $50 this year and will do it easily. The Senior society will give $30 to the work at Damoh, Ind. The new C. W. B. M. auxiliary has increased from the original 13 members in January to 20 at this writing, and are doing excellent work. We more than reached our apportionment in the foreign missionary offering March 5. The Sunday-school is increasing in interest and attendance. The ladies' aid has undertaken the carpeting and decorating of the church—which work will be accomplished within the month. The brethren here are to be commended for the work they are doing. Bright prospects are before us.—R. B. Helser, pastor.

Kidder, March 7.—A three weeks' meeting at Braymer closed with seven added—the largest number since the new organization. The "anti" brethren were friendly, and some worked with us. I have undertaken the pastorate and will move to Braymer at once.—C. E. Hunt.

Sedalia, March 9.—Our three weeks' meeting resulted in 47 additions: 16 by letter and statement, 31 by confession and baptism. There were 21 males. I did the preaching, and Miss Una Dell Berry, of Lafayette, Ind., had charge of the music. There have been 91 additions at the Broadway church since I

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ook charge, January, 1904.—W. F. Hamann.

Dawson, March 7.—We closed a three and a half weeks' meeting at Hopkins, with 22 additions: 17 by baptism, three by letter and two from the Baptists. The interest was fine, though the weather was bad. We organized a Junior Christian Endeavor, and added 12 members to the C. W. B. M. Frank McCallon is the pastor. We began here March 4 with good prospects.—C. O. McFarland and wife, King City.

Dixon, March 9.—Our meeting here one week old with seven added; crowded house. Brother Couch, one of the Kimberlin Heights' students, is now in Pulaski county, and is doing good work. J. R. Blunt has closed a meeting at Newtown, where he and his brother recently won over a young evangelist of the Congregational church.—Joseph Gaylor, state evangelist.

MONTANA.

Billings, March 6.—The church here was organized a little over a year ago. The first regular pastorate began Sept. 1, when I was called to take up the work. The first annual business meeting has just been held. The reports filled us with joy and pardonable pride. The pastor's report covered a period of six months during which he has served the church. The part relating to membership showed a net gain of over 45 per cent. The ladies' society has increased in number from eight to twenty-two. During the year the society raised over $175. Fine building lots have been purchased and we expect to build this year. Two added by letter last Lord's day.—John T. Webb, pastor.

NEBRASKA.

Valparaiso, March 5.—Since our last report there have been three additions to the church, two by confession and one by letter. All departments doing good work.—J. E. Chase, pastor.

Clay Center, March 6.—Our meeting closed last night with 37 added, 30 by primary obedience, seven otherwise. Much good has been done in every way, and new life instilled into every department. Simpson Ely was our evangelist. The church is in splendid condition. —A. G. Smith, pastor.

OHIO.

Elyria, March 6.—We are in a great revival here with James Small. The meeting is three weeks old and we have had 70 additions. Will continue another week.—John P. Sala.

Garrettsville, March 6.—One confession and one from the United Brethren since last report. —Garry L. Cook, Hiram, O.

Newark, March 6.—Eight added yesterday—five by confession.—H. Newton Miller.

Athens, March 6.—Seven additions at the regular service yesterday.—T. L. Lowe.

Wooster.—The work moves on slowly without special meetings. Accessions are frequent. Since Jan. 1, 1905, there have been 12 by confession and baptism, four by statement and one by letter. House to house teaching is effective.—W. L. Neal.

Columbus, March 9.—The Central church in this city has closed a short meeting which added 49 to our membership, of whom 19 were baptized. E. B. Bagby, of Washington, did the preaching. His presence in the homes of our people was a benediction and a delight. Bro. W. E. M. Hackleman, of Indianapolis, led. His illness the first week of the meeting greatly hindered him. We had the worst weather of the year, and so many of the church folks were sick that little personal work could be done. The meeting should have gone on two weeks more. We have received 55 since Jan. 1.—Walter Scott Priest.

OKLAHOMA.

Granton.—Meeting closed here March 1 with seven added. Eld. O. A. Walker, Woods county evangelist, led us. Sickness and bad weather hindered.—C. F. Vaughn.

Ingersoll, March 8.—Closed a meeting at Perkins, T. L. Noblitt minister, with 14 accessions, 12 baptisms, two by statement.—M. B. Ingle.

Shawnee.—Sixty-nine additions to the First church. I am called for an unlimited time as pastor.—Granville Snell.

Perkins, March 9.—Our meeting of 36 days' duration, M. B. Ingle, evangelist, closed last Lord's day. Much good was accomplished in the name of the Savior. During the meeting 14 persons became members of the congregation—two by statement and 12 by primary obedience.—T. L. Noblitt.

OREGON.

La Grande, March 3.—Fifty-six added—38 by primary acceptance of Christ and 18 by letter and statement, in a meeting of 18 days. The congregation is greatly encouraged. J. V. Coombs did the preaching. This meeting means much for this mission church.—O. H. King.

PENNSYLVANIA.

Elwood City, March 6.—Our revival began yesterday. There were nine additions, four by confession and five by letter. Great enthusiasm prevails. Bible-school attendance shows nine increase over the previous Lord's day. Our motto is "Each one win one."—F. F. Schultz, minister.

TEXAS.

Weatherford.—Our series of meetings conducted by Evangelist Richard S. Martin, of New York city, came to a close Sunday evening. On Sundays the church refused to accommodate the people, and often as many were turned away as were admitted. The meeting resulted in 24 by primary obedience and very much good every way to the church and city. The Central church has much wealth, and now stands at the very head of all the churches, with an unmistakably bright future.—Ernest C. Mobley.

WASHINGTON.

North Yakima, March 6.—Our great meeting continues, 105 added and many more are deeply interested. Brother Updike is preaching with his oldtime power. The largest theater in the city was thronged last night to hear his great sermon on baptism.—Morton L. Rose.

WISCONSIN.

Milwaukee, Mar. 9.—Our special meetings closed last Sunday evening with 56 additions as follows: three by letter, nine by statement and 44 by primary obedience. Of the last seven are yet to be baptized. Dr. and Mrs. J. E. Powell, of Wabash, Ind., were the evangelists. We all feel that we have had a most excellent meeting and are deeply grateful to these friends for their efficient work in our midst. We shall organize at once a Christian culture class for the new converts and thus try hard to keep the exit door closed. We are looking forward to a fine year's work.—C. M. Kreidler.

Changes.

W. T. King, Hallowell to Baxter Springs, Kan.

J. W. Johnson, Redfield, Ia., to Sterling, Ill.

D. S. Domer, White City, Kan., to Beaver City, Neb.

J. Irving Brown, Panora to Sac City, Ia.

J. W. Stout, Vanceburg to Martin, Lewis County, Ky.

Geo. W. Watkins, New Richmond to North Salem, Ind.

H. J. Corwine, Fulton to California, Mo.

E. A. Orr, Saybrook, Ill., to Mankato, Minn.

W. H. Rust, Berwick, Ill., to Schaller, Ia.

Henry Mobley, Panora, Ia., to Iowa, S. D.

J. B. Wright, Des Moines, to Charles City, Ia.

J. E. Cresmer, Des Moines, Ia., to Manhattan, Kan.

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PUBLISHED BY

**Christian Publishing Company
2712 Pine Street, St. Louis, Mo.**

Christian Endeavor.

By H. A. Denton.

March 26, 1905.

CHRISTIAN ENDEAVOR COMRADESHIP: WITH OTHER CHURCHES AT HOME, AND WITH DISTANT LANDS.—Acts 17:24-28; John 17:20, 21.

For the Leader.

The Christian Endeavorers among the Disciples of Christ stand for certain great principles. Among these is the union of God's people. This has been the special aim of our fellowship all these years. The movement that is to-day known as the Christian church or the Disciples of Christ had its organic beginning in a desire to see all the people who believe in worshiping God recognize their oneness. The divisions grated upon the tender soul of Thomas Campbell. He knew the will of the Lord as expressed in his memorable prayer was that all his followers might be one. He remembered that the Savior desired this as a means of securing belief upon him in all the world. Our young people stand to day for this plea for the union of Christian people. So let us to-night look over the field as it presents itself to us at the beginning of the twentieth century.

For the Members.

1. Jesus prayed first for his apostles and those who are preaching his gospel. He wanted them to be one. This is important. Often we hear it charged that the people would soon come together if the preachers would let them. Is this true? One can hardly accept it as true. It is not true as stated, but there is no doubting the fact that the preachers are not always as willing to have union realized as many of the laymen. May they be leaders in this as in other matters spiritual.

2. Jesus prayed for those who should believe on him through the apostles' preaching. He prayed that they might be one. That unity such as characterized the relations between the Savior and the Father might obtain between all believers. There were many reasons then why they should be united. In unity there is strength. But the chief reason, and the one given in the prayer of Jesus, was that the world might be led to believe on him. It follows, then, that a divided church and a divided ministry is a source or a cause of skepticism. Jesus' word for it.

3. As a cause of unbelief we note its work in our own land. We are often confronted with a statement that there is no way of telling whether Christianity is right or not; that there is no way of finding out what the Bible really teaches, for those who believe it do not get the same message out of it. And why are not the views of some one not following the Bible just as much entitled to recognition? This is a use made of the divided state of Christendom, whether it is sincerely made or not, it is made. It could not be made if the churches were united as Jesus wants them to be. Upon the mission field division is still more confusing to unbelievers. The use made of it there by the opposition is more telling than that made at home. Let us do all we can to remove this stone of stumbling and rock of offense.

4. Among the agencies that have wrought for the union of the people of God none has been more successful than Christian Endeavor. It is God's great unifier in the modern world. Have we not seen its blessed work in the great union conventions? Not only a unifier of divided churches, but of the races of the world and the nations of men. Here is a great consecration meeting at the close of an international convention. The roll of states is called. They stand from all the states, every Protestant creed joining in the service. The lands afar are called. From England, Ireland, France, Germany, Holland, Scotland come responses—a song, a testimony, a prayer. Then the oriental nations are called. Will there be anyone from there? Yes. India responds, then China, then Japan, and then Persia is called. There is a pause. Is it to pass? Just now two women rise far back of the choir and sing a consecration. Yes, it is calling the nations to walk in the ways of the Lord.

Quiet Hour Thought.

What have I been doing to answer the prayer of my Savior?

DAILY READINGS.

M. A call to comradeship. 1 John 1:5 8.
T. In patriotic endeavor. Neh. 2:11-18.
W. First fellowship meeting. Acts 1:12-14.
T. Forgiving and yearning. 2 Cor. 2:4-14.
F. A Christian convoy. Acts 28:13 15.
S. Around the throne. Rev. 7:13-17.
S. Christian comradeship, etc. Acts 17:24 28; John 17:20, 21.

Sunday-School.

March 26, 1905.

QUARTERLY REVIEW.

Golden Text.—But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.—John 20:31.

The first step in the preparation of this review lesson should be to read over, at one sitting, the first nine chapters of the gospel of John. Not simply the selected verses which form the text for the lessons, but the whole nine chapters. They occupy about thirteen pages in an ordinary edition of the Bible. You would not be content to read so short a portion of a novel, or even of an interesting history or biography, at a sitting. Read it two or three times.

By reference to a good harmony of the gospels (for example, Stevens and Burton's,) or to a chronological outline of the life of Christ, such as is found among the "Helps" in a teacher's Bible or at the beginning of Dowling's "Christian Lesson Commentary," get a clear view of the relation of the events which the lessons treat to other events recorded in the synoptic gospels and to the general course of Christ's ministry. Did the incident of the woman at Sychar occur early or late in the ministry? What was the chief purpose and burden of Jesus' teaching in the period within which the conversation with Nicodemus falls? The feeding of the five thousand led directly to the great crisis and turning point in the ministry. What events led up to it and what followed in sequence from it? Such questions as these are important to a true understanding of the life and teaching of Jesus, and they demand that the incidents shall not be studied separately.

Note that in these lessons from John, Jesus himself is always the central figure. The interest is centered not upon what he says but upon himself. The other gospels, especially in their earlier parts, represent Jesus as a great teacher of profound truths about God and man and human duty and the art of right living. It would be possible (not profitable, of course,) to separate the messenger from his message and value the message for its own sake. So with the teaching of the Sermon on the Mount, for example, or the teaching about the Sabbath, about fasting, about the nature of the kingdom of God and the manner of its coming, about God's care for lost men. But with John, the messenger *is* the message. It is impossible to separate them. Perhaps it was because John wrote after a longer interval than the other evangelists that he had come to realize more fully, through his own experience and through his observation of the history of the church, that safety lies in exalting Christ and that the faith is safe so long as he is supreme. His words might be variously interpreted, or misinterpreted, but his character and his power to uplift men cannot be misunderstood.

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Concerning Samples.

Upon request we will send free samples of the above supplies to any school not at present using them.

Christian Publishing Company
2712 Pine St., St. Louis, Mo

Midweek Prayer-Meeting.

March 22, 1905.

HOW MAY I KNOW THAT I AM A CHRISTIAN?

Wherefore, if any man is in Christ he is a new creature: the old things are passed away; behold they are become new.—2 Cor. 5:17.

1. THE EVIDENCE.—1. The Testimony of Jesus (John 8:32; Mark 16:15, 16); 2. The Testimony of the Apostles (Acts 2:38; Acts 16:31; Rom. 8:1-6; 1 John 4:7; 1 John 5:1).

2. THE FRUITS.—1. Unity and Fellowship (Acts 2:44-47); 2. Purity of Life (1 John 3:1-4); 3. Freedom from Sin (Rom. 8:1-6); 4. Newness of Life (2 Cor. 5:17; Col. 3:1-3); 5. Love for One Another (1 John 2:14).

It is important to remember that the first disciples of Christ did not know much about what it meant to be a Christian when he called them to follow him. It was not necessary to know very much before becoming his followers. But after doing this it was of the greatest importance that they should "grow in knowledge." The scripture passages to which we make reference above indicate some of the ways by which we may know the Christian or the follower of Christ. After all, these may be resolved into the essential question of obedience. Love for Christ is a primary quality of discipleship, but "If ye love me, ye will keep my commandments," he says.

A beautiful story of glad and hearty obedience to the words of Christ is that of the traveler who was lost in Chili. After hours of wandering he was captured by Indians. His captors were on the point of putting him to death when suddenly all fell with their faces to the ground, then rising one by one they mounted their horses and rode away. The traveler was alone and safe. But why?

He wandered on and after dark reached a cabin where he begged for shelter. But his reception was hostile. Food and a place to rest were refused. Weapons were brandished and he was glad to depart. But before he had gone many rods the weapons were thrown down and the natives ran to him, embraced him, and begged him to enter the hut and receive the best they had. The night was passed in safety. But the traveler could hardly sleep for curiosity. What was the cause of this second change in the attitude of foes, a change as sudden and mysterious as the first, when his life was saved.

Next day he went on his way. It was not long before he fell in once more with the Indians who the day before had threatened his life. Instead of meeting him with hostile demonstrations they were ready to worship him. They loaded him with gifts which he did not wish to take until he saw the happiness with which the gift was made. A child offered him a fine opal and as he took it from her hands he was surprised to note the beatific expression of her face.

More curious than ever he demanded an explanation. Then he learned the reason for the mysterious salvation from death, the cordial reception at the cabin, the load of gifts. At the moment his life was sought, as at the moment of his turning away from the hut, the natives had heard a peculiar bird cry. According to their superstitions this was the cry of a night bird which no one had ever seen—an angel bird sent by Christ. The bird's cry is the voice of Christ; and that cry will, on the instant, stop a battle, a dance, anything. It is a command and must be obeyed. Furthermore, when the bird has called it turns into a traveler, and the traveler is Christ. Whoever sees him must load him with gifts and every gift will bring a blessing from heaven to the giver. It is only a fable of the superstitious people of Chili, but what a commentary on the teaching of Christ.

Many men say and perhaps even believe that their difficulties are intellectual, when they are moral. Carlyle says that doubt of any kind cannot be removed except by action and he says, "Do the duty which lies nearest thee." This was Jesus' solution: "If any man willeth to do his will he shall know of the doctrine whether it is of God." And yet how supremely difficult it is for many of us to simply cling to his cross! We want guaranties of security. A truly religious life is closely identified with the intellect, but let us beware lest we give a one-sided preference to knowledge, feeling, conscience or action. The evidence of our being Christians is our attitude to our Master. Let us obey his commands as instantly, cheerfully and completely as the ignorant Indians of the story obeyed what they took to be the voice of Christ, although that voice demanded hard things.

> "If our love were but more simple,
> We should take him at his word,
> And our lives would be all sunshine
> In the sweetness of the Lord."

Prayer. Our heavenly Father, we have heard of thy goodness to sinful men. Our hearts are first struck with unbelief. May this never come to disbelief. Help us to appreciate more clearly and appropriate more fully thy written word. Thou hast the words of eternal life. May we seek to know thy will and strive daily to do it faithfully. Then may we have our feet established and forbid the seducer when his appeal is most eloquent. In his name. Amen.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

MARRIAGES.

BURTON—DILLEY.—On Feb. 12, 1905, at the residence of J. P. Dilley, Leonard Burton and Miss Fannie Dilley, near Quay, Okla., W. H. Crackel officiating.

FOUNTAIN—CHASE.—Near Atlantic, Iowa, Marvin Fountain to Daisie F. Chase, W. B. Crewdson officiating.

LOHMAN—CARTER.—At Plattsburg, Mo., March 1, 1905, by J. W. Perkins, George T. Lohman and Miss Sallie L. Carter, both of Clinton county, Mo.

RANDALL—BLAND.—Near Sigourney, Ia., March 1, 1905, Albert T. Randall and Miss Ethel O. Bland, both of Keokuk, Ia., C. H. Strawn, of Prairie City, Ia., officiating.

WHITTICH—SMITH.—On Feb. 12, 1905, at the residence of bride's parents, near Quay, Okla., H. R. Wittich and Miss Charlotte V. Smith, W. H. Crackel officiating.

⁂

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CHAMBERS.

Adaline Chambers was a charter member of the Division street church at Auburn, N. Y., in 1845. She continued an active, faithful member until her death, Jan. 25, 1905. She was interested in all church work both local and general. She was a member of the auxiliary to the C. W. B. M. from its organization in 1882, and was a contributor to all missionary calls. In her will she generously remembered the C. W. B. M. and made the local church her principal beneficiary. A long life of service endeared her to the church and the church to her. She loved all the children of God of whatever creed. She died full of faith and hope.

D. H. Patterson.

CHAMBERLAIN.

After a life of 89 years, mostly spent in the Master's service, my wife's mother, Grandma Chamberlain, died Feb. 28. For the past 35 years most of her time has been with us. She leaves an unmarried daughter in Kentucky and my wife here. She rests now and we can go to her later. We buried her at Cameron, Mo., after a beautiful service conducted by Brother Bricker, the pastor.

Kansas City, Mo. T. W. Cottingham.

DICKERSON.

Zerilda Dickerson, one of our faithful members, died at Lawton, Okla., Feb. 19, 1905, age 68 years, five months and 14 days. She had been a Christian ever since she was 15 years of age. Besides a host of friends, she leaves six children: George E. and Wm. Dickerson, of Detroit, Mich.; Mrs. W. E. Vinien, of Taylorville, Ill.; Mrs. W. H. Tincher, of Lawton, Okla.; Mrs. C. H. Carter, of Kankakee, Ill.; Mrs. Mora Wood, of Decatur, Ill. The funeral was at the Christian church, Taylorville, Ill., Feb. 22, Z. Moore officiating.

Taylorville, Ill.

FIELD.

After an illness of two weeks from bronchitis Mrs. Catherine Field passed away from this life Sunday, Feb. 19, at the advanced age of 82 years, 10 months and three days. She was born and reared in Lexington, Ky. Her maiden name was Coffman. She united with the Christian church early in life, and always lived devoted to that church, though for a long time she was debarred the pleasure of attending church by failing health. She was married to Archibald Morrison in Kentucky and came to Missouri. He died during the civil war. She was married the second time to Judge Robert Field, who died 15 years ago. God gave six children to the first union, all surviving her. She was tenderly cared for in her old age by her daughter, Miss Alice Morrison. She was partially paralyzed for several years and almost helpless. She was possessed of Christian virtues that make noble womanhood and hers was a strong character and a busy life. As a mother she was wise and tactful, loving and kind. As a Christian she was faithful and constant. The funeral services, held at her daughter's, Mrs. W. M. Wilhite, with whom she lived, were conducted by Rev. Hall, of Slater.

ISRAEL.

Maria Gregg Israel, born near Belmont, Belmont county, O., Aug. 11, 1838, died at her home near Morristown, Dec. 1, 1904. The deceased was the wife of J. C. Israel and for many years was a faithful member of the church of Christ. A chosen servant has been called to her reward.

OMUNDSON.

Died at his home in Atlantic, Ia., Feb. 25, 1905, P. A. Omundson, age 86 years.

W. B. Crewdson.

SAPPINGTON.

Our friend and brother, Elder James W. Sappington, has passed to his final reward. Brother Sappington died at the home of his daughter, Mrs. Mary Bybee, five miles southwest of this city, on Lord's day morning, Feb. 26, 1905. He had been in poor health for more than a year, and his death was not a surprise to his family or his friends. He was a grand man. His intellect was of rare quality. His thought power was profound. His heart was full of love for God and his fellowmen. His life was rich in fruitage of works of faith and labors of love. He was phenomenally fair and just in his judgments of and dealings with others. He was a man of God, in the truest sense, among his neighbors. He has left the impress of his unique personality upon this entire community.

James W. Sappington was born in Madison county, Ky., Oct. 8, 1821. His parents moved to St. Louis county, Mo., in 1823. In the early 30's the family moved to Cooper county, Mo., and in the early 40's to a farm near what is now Clarksburg, in this (Moniteau) county. Captain Sappington, as he was called by many of our citizens (he was a captain in the Federal service during the civil war) was married in 1846 to Susan Woods, a noble Christian woman who is still with us. In 1850 these two settled on the farm where they have lived almost ever since and where he died. Besides his wife six children survived him: Mrs. W. J. Fulks, of this city; Mrs. Margaret Bybee and Mrs. Mary Bybee, of this county; Mr. Howard Sappington and Mrs. J. A. Hill, of Miller county, and Mr. Sebastian Sappington, of Kansas City, Mo.

Brother Sappington was a preacher of power, but his influence extended far beyond the field of his ministerial labors. Twice, in 1863 (under Governor Fletcher), and in 1873 (under Governor Woodson), he served this people as their representative in the legislature. While he was a supporter of the U. S. Government during the civil war, he was a friend in need to his neighbors who loved and had espoused the "Lost Cause." Our old settlers well remember his journey to Washington, D. C., in 1865, when he interviewed the great Lincoln on behalf of some of his neighbors who had served in the Confederate army and were, at the time, held as prisoners of war at Rock Island, Ill. This and other deeds of kindness cause him to be held in loving remembrance by scores of our people. After a long and useful life he has passed to the rest that remaineth to the people of God.

The funeral of Brother Sappington was attended by a great company of sympathizing friends. The services were conducted by the writer and Elder B. F. Hill, of this city. We laid the wornout body away in the Sappington burying-ground on the old farm.

The noble spirit has returned to God who gave it.

"It is little matter at what hour of day
The righteous fall asleep. Death cannot come
To him untimely who has learned to die.
The less of this brief life the more of heaven;
The shorter time, the longer immortality."

Edmund Wilkes.

California, Mo.

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Family Circle

The Charge of the Bargain Brigade.

Half a league, half a league,
Half a league onward!
Quick to the bargain sale
Rushed the Six Hundred.
"Forward, female brigade!
Charge the dress goods," she said.
To the department store
Surged the Six Hundred.

"Forward, female brigade!"
Was there a soul dismayed?
Hopeful, but yet afraid,
Counters were plundered!
Theirs not to make reply;
Theirs but to dress and fly:
Theirs only but to try
To get there first or die!
Quick to that bargain sale
Tore the Six Hundred!

Silks to the right of them,
Ginghams to left of them,
Linens before them,
Floor-walkers wondered!
Quizzing the tired clerks,
(You know just how it works,)
Pawing with frantic jerks,
Remnants all sundered.
Bravely they rushed and well,
Hither and yon, pell-mell,
Without a breathing spell,
Crazy Six Hundred!

Flashed fingers here and there,
Snapping up bargains rare,
Each seeming not to care
That the clerks wondered.
Right down the line they broke,
Grabbed remnants—holy smoke!
Bargain sales are no joke!
Every one blundered.
Fought for the choicest goods,
Frantic Six Hundred!

What a clean-up they made
At that wild bargain raid!
"Will the goods wash, or fade?"
Each woman wondered.
Honor the nerve displayed
Over each nine-cent trade.
Whether 'twas charged or paid,
Tired Six Hundred!

—*E. A. Brininstool, in Leslie's Weekly.*

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How She Was Murdered.

By Josie Ballou Sherman.

It was after five o'clock, on an evening of November. The first snowflakes of the season were falling mistily through the evening air, covering hill and vale, trees and housetops, while the far-off light in the west did its utmost to give light to a mere slip of a girl as she hurried home through the evening twilight. Amy Barton had just been to the post office and had received a letter from her sister, Marion, Farmer Barton's eldest daughter, who had married a rich lawyer and moved to the city years ago, and who was old enough to have been the mother of the blue-eyed darling of the farmer's old age.

Amy had read the letter and her heart was so light over what it contained that the picturesque beauty of the surrounding landscape, the lowing of the cattle at the barnyard gate, the bleating of the sheep as they followed the tinkle, tinkle, of their leader to the sheds for the night—all was unobserved, forgotten. This was something unusual, for she was a country girl, born and bred thus far in the country and the sights and sounds of farm life had always been full of interest to her, for they were a part of her very self.

"A winter in New York," she repeated over and over. "If I only could!"

As she neared the home of her childhood, she waved the letter to her father at the barn. He dropped the pitchfork and hurried to the house to see from whom it came. The mother read it through and as Farmer Barton came in and sat down on the lounge by the window, she handed it to him, while Amy crept close to her father's side, her eyes all aglow, her lips radiant with smiles.

"Only think of it—a winter in New York, and the child hasn't been out of Pine Hills in all her days!" said Mrs. Barton the second. Amy's mother had died when she was a tiny baby, yet a strong tie of love lay between these two.

"May I go, father?" Amy faltered pleadingly.

"Do you want to leave your old father, Puss?" His voice seemed husky in spite of the joking accent he meant to give it.

"No, oh, no! That isn't it, father. But I would so love to visit Marion and see the great beautiful city."

"Not so beautiful a place as you may imagine, my little girl. But no doubt I would have thought the same at your age. There's no putting old heads on young shoulders and I don't know that I would like the arrangement if there was. How much will it take to fit the child out, mother? Will a hundred dollars do?"

A hundred dollars! Amy clasped her hands in breathless surprise and delight at her father's liberality.

"Why, father, I shall be dressed like a queen."

When the time approached for departure, Amy visited all the animals on the place. She followed her father more closely than usual in his routine of daily chores. She went to the bars by the creek where so often she had gone to let the cows in at milking time. She drew water for the horses at the old well curb; the old mill close by, the bench by the river, the mill pond and even the maple sugar camp, which was cold and untenanted, she visited to say good-bye.

And in spite of all her raptures, Amy Barton cried heartily when she bade her father good-bye at the depot, with the buffalo draped cutter standing by and old Doll rubbing her shaggy mane against her shoulder as if she too were sorry at the thought of seeing her little mistress no more.

"Oh, now do not make your pretty eyes red with crying! Just think of the new silk dress and the white kid gloves that were a dollar and a half a pair," said her father cheerily.

And Amy was laughing through her tears as the cars bore her away through the winter twilight.

Her tears indeed! What were they compared with the scalding drops which stood on the old man's cheeks as he drove back through the dusk to the home which seemed doubly desolate now.

Marion was much pleased with her little rustic blossom of a sister.

"Why, my dear, you remind me of one of my tea rosebuds. Just wait till I get you something decent to wear and I'll have you in the fashion at once," said the elder sister.

"Oh, Marion, I have some beautiful things already. Just see!" And Amy continued to lay out one garment after another, holding them up for Marion's approval. But none came and Amy's heart sank a little as her sister tossed her head and gave a little shrug of her pretty shoulders and said: "A country dressmaker and goods half a season old."

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Witch Hazel is not the same thing. On analysis of seventy samples of Witch Hazel—so often offered as "just as good"—fifty two were found to contain **wood alcohol or formaldehyde or both.** *To avoid danger of poisoning insist on having*
THE OLD FAMILY DOCTOR
PONDS EXTRACT

"But Marion we can't afford"—"I'll see to that," said Marion, taking her in her arms and kissing her passionately.

Something to love and caress, something to lavish her care upon, was the aching void in Marion Felton's home. Amy satisfied this longing. No children had ever come to this home. There was no time for children; no room for children. A continual round of suppers, receptions and teas used up all the time which God intended to be given to the care of his heritage—children.

Amy had not yet reached her eighteenth year and to her pure, honest heart, this new opening seemed like a glimpse of fairyland. The profusion of flowers, the brilliantly lighted rooms, the adoration of those about her, almost turned her pretty head.

Some of the manners and customs of city life jarred on her sense of right.

One evening, she sat in front of the grate, the firelight heightening the color of her cheeks, the richness of dress and jewels with which her sister had decked her gleaming with a beauty bewildering. Marion's wrapt look of admiration was met by a serious, questioning glance from Amy.

"What is it, Amy? A proposal?"

"No, Marion," said Amy slowly. "It doesn't seem quite right for me to be dancing with a gentleman's arm so tight about my waist. I'm really afraid mamma might not like it."

"You little innocent, doesn't everybody do so?"

Amy bowed her head, looking still into the grate.

"Then of course it's right."

"But, Marion, some of the young men with whom I come in contact make me shiver. They are elegantly dressed, and they seem to please others, but to my country mind they seem coarse and I tell you, Marion, they make me shiver." And before Marion could answer, Amy had buried her face in her hands and was weeping.

Marion wrapped the girl in her arms and soothed her by telling her she had danced too much and had been bored and that when rested she would be all right. That night, or morning, rather, she dreamed of the woods cool and silent, of the evenings spent in the old farm house reading to her dear old father, and she awoke sad at heart because it was not true.

"Amy," said Marion one afternoon after a matinee, "go to your room and sleep,

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John I. Brown & Son

for I want you fresh for the evening." Mr. Dunlap will call for you at eight o'clock."

"I'd rather stay at home, Marion, but I will try to go if you wish me to," said Amy.

"Of course you must go to-night. The swellest banquet of the season," and Marion playfully chucked her under the chin.

"I say," said the husband to Marion, after Amy had left the room, "you are going too fast. Don't you see she's losing all her rustic roses?"

"Oh, but she's so much admired!" And Mr. Felton gave way to his wife's superior knowledge.

That night as Amy came down dressed in a rich gown of spotless white, with twining trails of clematis wreathed in her golden hair and pink spots on her cheeks, Marion told her with a proud kiss that she had never looked so pretty in all her life.

"I love to please you, Marion, dear; but I don't believe I care so much for these things as I did. I feel nowadays as if I would like to see father and mother and the dear old home," said Amy sadly.

"Homesick?" asked Marion.

"No, Marion, not exactly homesick, but oh, so tired!"

Marion took no notice of Amy's words then, but they came back to her with a pang when, amid the gilded splendor, Amy was carried fainting from the oppressive heat of the ball-room. It was so like death — the closed eyes, the pallid cheeks. Marion thought of her father.

How could she render up her trust to him if Amy should return in the spring pale and drooping? Old Dr. Brengle was called the next day. He talked gravely of pulmonary predisposition and tubercular tendencies and the result of the interview was that Marion wrote to her father.

"Amy is not seriously sick," ran the eldest daughter's letter, "but just a little indisposed. If you choose to run up the latter part of March she will no doubt be able to return home with you. Our little Amy, the doctor tells us, has not a strong constitution naturally."

As if Farmer Barton would have waited a day, scarcely an hour, after this epistle came like a bombshell of ruin into the solitude of his home! He packed his carpet bag straightway and took the first New York bound train. He arrived in the metropolis just as the morning sun was peeping above the roofs of the houses and to his surprise the entire household were astir; Marion herself met him on the stairs.

"Is she worse?" gasped the old man.

"No—that is—we hope she is not seriously worse. A sudden bad turn—that's all." And Marion threw open the door of the apartment, where, like a snowdrop veiled by the drifts of December, Amy lay among her pillows.

She had been muttering all night about father—the apple trees—the seat by the spring—old doll—and in her wanderings was at home among the scenes she loved so well.

She opened her eyes at the sound of the familiar footsteps.

"Oh, father, I am so glad you are come. I only wanted to see you just once more, father. Now I can go in peace."

And Amy wreathed her arms about his neck for an instant and then they fell back on her breast.

"My child—my Amy!" cried the broken-hearted old man.

But the sweet lips closed would never speak more.

"My dear sir," said Dr. Brengle solemnly, forcing the old man away from the bedside where only a lovely statue remained, "there is really no one to blame. A little indisposition—slight cold rendered obstinate by neglect—a delicate constitution. He hath given, my good friend, and he taketh away."

"It's a lie—a blasphemous lie!" said Farmer Barton, and, pointing his finger at his eldest daughter, his voice tremulous with emotion, "You have murdered her!" he cried.

And Marion felt that the words of the frenzied old man were but too true. She hid her eyes from his piercing gaze and her body shook with sobs. She had meant naught but tenderness, she had loved the girl as dearly as herself, but she knew hers had been the hand that had led her on to death, garlanded and jewel-decked like the sacrifices of old.

Truly war hath killed its thousands, and pestilence its tens of thousands, but what are they compared with the victims which fall daily beneath the wheels of the great Juggernaut of Fashionable Life?

Keosauqua, Ia.

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Gleanings from Magazines.

W. T. Stead on the Welsh Revival.

I went down to South Wales in the middle of December to see for myself what was going on. I was profoundly impressed.

"The British empire," as Admiral Fisher is never tired of repeating, "floats upon the British navy." But the British navy steams on Welsh coal. The driving force of all our battleships is hewn from the mines of these Welsh valleys by the men among whom this remarkable religious awakening has taken place. On Sunday morning, as the slow train crawled down the gloomy valleys—for there was the mirk of coming snow in the air, and there was no sun in the sky—I could not avoid the obvious and insistent suggestion of the thought that Welsh religious enthusiasm may be destined to impart as compelling an impulse to the churches of the world as Welsh coal supplies to its navies. Nor was the force of the suggestion weakened when, after attending three prolonged services at Mardy, a village of five thousand inhabitants, lying on the other side of Pontypridd, I found the flame of Welsh religious enthusiasm as smokeless as its coal. There are no advertisements, no brass bands, no posters, no huge tents. All the paraphernalia of the "got-up job" are conspicuous by their absence. Nor is there any organization, nor a director—at least, none that is visible to human eye. In the crowded chapels they even dispense with instrumental music. On Sunday night no note issued from the organ pipes. There was no need of instruments, for in and around and above and beneath surged the all-pervading thrill and throb of a multitude praying and singing as they prayed.

The vast congregations were as soberly sane as orderly, and at least as reverent as any congregation I ever saw beneath the dome of St. Paul's. But it was aflame with a passionate religious enthusiasm, the like of which I have never seen in St. Paul's. Tier above tier from the crowded aisles to the loftiest gallery sat or stood, as necessity dictated, eager hundreds of serious men and thoughtful women, their eyes riveted upon the platform or upon whatever other part of the building was the storm center of the meeting.

There was absolutely nothing wild, violent, hysterical, unless it be hysterical for the laboring breast to heave with sobbing that cannot be repressed, and the throat to choke with emotion as a sense of the awful horror and shame of a wasted life suddenly bursts upon the soul. On all sides there was the solemn gladness of men and women upon whose eyes has dawned the splendor of a new day, the foretaste of whose glories they are enjoying in the quickened sense of human fellowship and a keen glad zest added to their own lives.

Employers tell me that the quality of the work the miners are putting in has improved. Waste is less, men go to their daily toil with a new spirit of gladness in their labor. In the long dim galleries of the mine, where once the hauliers swore at their ponies in Welshified English terms of blasphemy, there is now but to be heard the haunting melody of the revival music. The pit ponies, like the American mules, have been driven by oaths and curses since they first bore the yoke, are being retrained to do their work without the incentive of profanity. There is less drinking, less idleness, less gambling. Men record with almost incredulous amazement how one football player after another has forsworn cards and drink and the gladiatorial games, and is living a sober and godly life, putting his energy into the revival. More wonderful still, and almost incredible to those who know how journalism lives and thrives upon gambling, and how Toryism is broad-based upon the drinking habits of the people, the Tory daily paper of South Wales has devoted its columns day after day to reporting and defending the movement which declares war to the death against both gambling and drink.—*From "The Great Religious Revival in Wales," by William T. Stead, in the American Monthly Review of Reviews for March.*

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Lhasa The Golden.

Perceval Landon, the correspondent of the London Times, has written a summary of his forthcoming book on the Younghusband expedition into Tibet, for the March World's Work. From the mass of interesting mysteries revealed, we quote the following:

THE FIRST SIGHT OF LHASA.

You may see from afar the spot at which the first glance of the vast home of the Grand Lama at Lhasa may be obtained. Beside a barley field is a great heap of stones. There is not much else to mark the place. Then it came as we rode on. In the far, far distance, across and beyond flat fields of barley, and, here and there, the darker line of low-wooded plantations, a gray pyramid painfully disengaged itself

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from behind the outer point of the gray concealing spur—Lhasa.

Here, at last, the never-reached goal of so many weary wanderers, the home of all the occult mysticism that still remains on earth! The light waves of mirage dissolving impalpably just shook the far outlines of the golden roofs and dimly seen white terraces.

From end to end, the plain around the capital is almost without exception a water-sodden morass on which it is almost impossible to travel for a hundred yards without encountering a quagmire. The road by which one approaches the capital is a causeway built four or five feet up from the surface of the marsh, and pierced a dozen times by culverts through which brown, peaty water flows apace. In length the Plain of Milk, in the middle of which Lhasa lies, is about 15 miles. In width, it varies from two to five miles. And in upon it from all sides strike the spurs of vast mountains, which even then, in July, were snow-capped in the morning hours.

Lhasa would remain Lhasa were it but a cluster of hovels on the sand, but the sheer magnificence of the unexpected sight which met our eyes was to us almost a thing incredible. Lhasa is a city of gigantic places and golden roofs, surrounded by wild stretches of woodland, acres of close-cropped grazing land and marshy grass, ringed and delimited by high trees or lazy streamlets of brown, transparent water, over which the branches almost meet.

Between the palace on our left and the town a mile away in front of us, there is this arcadian luxuriance, interposing a mile-wide belt of green. In this, Lhasa has a feature which no other town on earth can rival. Between and over the glades and woodlands the city itself peeps, an adobe stretch of narrow streets and flat-topped houses, crowned here and there with a blaze of golden roofs or gilded cupolas. But there is no time to look at this; a man can have no eye for anything but the huge, upstanding mass of the Potala palace to his left. It drags the eye of the mind like a lode-stone, for, indeed, sheer bulk and magnificent audacity could do no more in architecture than they have in the palace-temple of the Grand Lama. Simplicity has wrought a marvel in stone, 900 feet in length and towering 70 feet higher than the golden cross of St. Paul's Cathedral.

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The Inefficient Mistress.

The domestic employee as she is to-day is in part the product of inefficient, inconsiderate and indifferent employers. I have experienced all three, and may have a choice as to which I should prefer; but the question here is not one of personal choice, but what sort of domestic employees will these different sorts of employers produce.

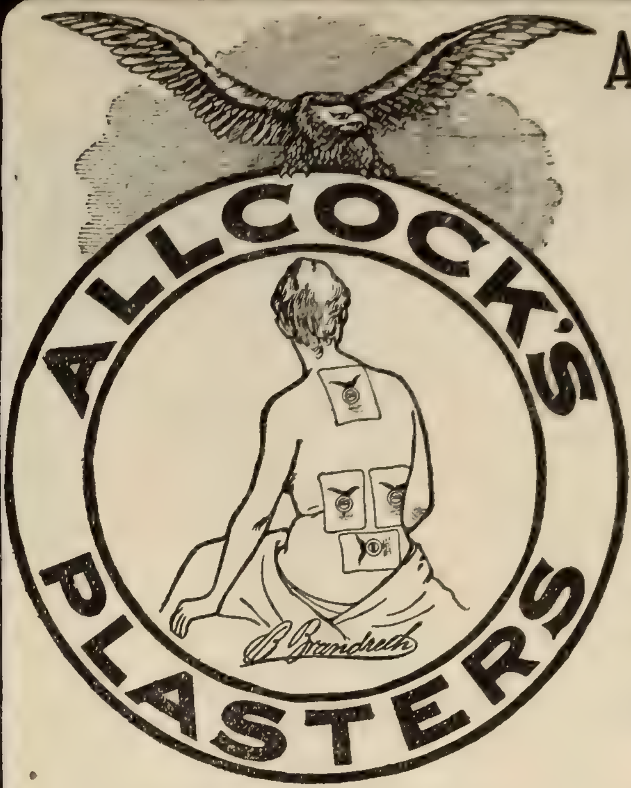
Take the inefficient first, and let the girls themselves answer the question.

"She don't know anything about keeping house, what's the use of trying to do it right?"

"The idea of her givin' us orders when I know it all, and she don't know no more than a baby."

"Mrs. B. thinks she can cook, but she says, 'Ann, take a little of this, an' a pinch of that, you know how, I want it to taste right!' and I don't know what she means."

Under such employers, maids grow careless, contemptuous and impertinent, three very unpleasant characteristics, for which they are not wholly to blame.—*Jane Seymour Klink, in the March Atlantic.*



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For pains in the region of the *Kidneys* or for a *Weak Back* the plaster should be applied as shown in illustration.

Insist Upon Having Allcock's.

REMEMBER—Allcock's Plasters have been in use over 55 years. They are the original and genuine porous plasters and have never been equalled as a pain-curer. Guaranteed not to contain belladonna, opium or any poison whatever.

The Czar's Soliloquy.

The March number of the North American Review opens with a grim and saturnine criticism of the Czar from the pen of Mark Twain. Mark's pen seems to have been dipped into vitriol for the purpose, and every word burns. As may be inferred from the title, "The Czar's Soliloquy," the criticism is put into the mouth of the "Little Father" himself. The place where the soliloquy occurs is in the Czar's dressing room, and the time is the hour immediately following his morning bath, which, according to an English correspondent, it is the habit of the ruler of the Russias to devote to meditation. Viewing himself in his pier-glass before he has begun to dress, he flouts himself as "a lank, skinny, spider-legged libel on the image of God," and confesses to himself that the hundred and forty millions of his devoted subjects do not worship such a spectacle as that. They bow down to the clothes which cover and conceal his uncomely nakedness, and to the high-sounding titles which give meritricious dignity to actual nonentity. The imperial soliloquist even despises his people for their loyalty to such an object, and expresses astonishment at the plea of the moralist that it is wrong to use violence against himself and his family—since being above the law, they are outlaws, and outlaws are a proper mark for anyone's bullet. The soliloquy proceeds:

"There is no power without clothes. It is the power that governs the human race. Strip its chiefs to the skin, and no state could be governed; naked officials could exercise no authority; they would look (and be) like everybody else—commonplace, inconsequential. A policeman in plain clothes is one man; in his uniform he is ten. Clothes and title are the most potent thing, the most formidable influence, in the earth. They move the human race to willing and spontaneous respect for the judge, the general, the admiral, the bishop, the ambassador, the frivolous earl, the idiot duke, the sultan, the king, the emperor. No great title is efficient without clothes to support it. In naked tribes of savages the kings wear some kind of rag or decoration which they make sacred to themselves and allow no one else to wear. The king of the great Fan tribe wears a bit of leopard-skin on his shoulder—it is sacred to royalty; the rest of him is perfectly naked. Without this bit of leopard-skin to awe and impress the people, he would not be able to keep his job."

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Making a Lawn.

Four things are required to make a good lawn: time, soil, climate and intelligent labor. In England they have a saying that it requires a hundred years to make a lawn, and two hundred years to make a good lawn. In this country, where we are trying to make suburban homes while you wait, and where a month or two seems a very long time, people are too impatient. It speaks well for their ambition that they want lawns as soon as they move into their houses, but they are really expecting too much. At the very best, it requires no less than three years to make a presentable lawn, and five or ten years to make what we uncritical Americans call a good lawn.—*From the Garden Magazine.*

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A Chinese Empire of Lice.

"Ten generations from one pair of plant lice will," says a writer in the March Country Life in America, "if allowed to breed uninterruptedly, equal in bulk five hundred million human beings, or the population of the Chinese Empire."

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CURE YOUR OWN KIDNEY

And Bladder Disease at Home at Small Cost—One Who Did Gladly Tells You How.

Mr. A. S. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer, for Mr. Hitchcock is positive it will result in their permanent cure.

With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE SECOND DAY.

When Mr. Tumbleton had been persuaded, not without difficulty, to go away till after breakfast, the Woodney family prepared to accept the invitation of the three Miss Days. They were greeted at the front door by Miss Lizzie Day, the youngest, who being only thirty-eight was looked upon as a child, indeed, by her elder sisters. Her face was mild and pleasant, and a welcome shone from her blue eyes which charmed Mace. The eyes of all the sisters were blue, but the expression of each was different. That of the oldest, Miss Polly, was grave and thoughtful; that of Miss Susie had the alert and keen sparkle common to people who "speak their own minds." Breakfast was ready and the family were at once conducted to the table. On the way, Mrs. Woodney's eyes fell upon a book which lay on a small table. "Oh!" she cried. "There is a book I never saw before, yet I have heard of it all my life, 'Ramona.' "

"I like it better than 'Romola,' " said Miss Lizzie, handing it to Mrs. Woodney, "because Romola married a man totally unsuited to her nature. I think it best to marry a man congenial to you, even if he is an Indian."

"I did not like Ramona's marrying an Indian," said Miss Polly, seating herself at the head of the table.

Mrs. Woodney, who still held the book, turned over the pages, glancing here and there at the conversation. "I should think not!" cried the elder Mrs. Woodney. "An Indian, indeed!"

"Still," said Miss Lizzie, "Ramona was part Indian herself, you know."

"Then the part of her that was *not* Indian," cried old Mrs. Woodney, "should have spent its time trying to cover up and hide the Indian part. What is to become of us if we do not hold up our families?"

"Why should we think so much of our families?" inquired Miss Susie; "I notice that our families spend precious little time in holding *us* up!"

"Mamma," whispered Mace, "you will get 'Ramona' in the gravy if you aren't careful." She was cutting her father's meat for him, and her mother had drooped the volume in that direction.

"It looks very interesting," murmured Mrs. Woodney. "You will lend it to me? Thank you. Benjamin, suppose we don't go on with the unpacking to-day. Would it not be well to rest a period, then begin with renewed energies?"

"Just as you please, my dear," rejoined her husband. Mace took his hand, and putting the fork in it, moved it here and there, saying in a low voice, "On this side is your steak; at this place, the fried potatoes; biscuit; butter; salt; hominy."

"All right, Mace," he whispered, "I'm located."

"We couldn't live in all that muss," objected old Mrs. Woodney. "Besides, company would come. We'll have to unpack enough to cook our meals, anyway."

"We'll begin with the books," said Mrs. Woodney. "After the most important things are opened, we can consider what's to be done." She closed Ramona and held it between her knees under the table.

"Miss Polly," said Mr. Woodney, "is there a church in the village?"

"Our church burnt down a year ago," replied the oldest Miss Day. "Nothing remains of it but the ashes."

"No doubt it will be rebuilt?"

"I don't think so, Mr. Woodney. There was such a trouble over it. It was a union church and belonged to four different denominations."

"I'm glad it burnt up," said Miss Susie. "If Christian people have to disagree and quarrel and be at dagger's point, let them not be so in a house of God."

"But why disagree?" objected Mr. Woodney. "Wasn't there room enough for everybody? Didn't each denomination have a separate day?"

"They did," said Miss Susie; "but what about the denominations over and above the four which owned the church? Had they no rights? There are seven denominations in town, and only four Sundays, or, at the very best, five, to a month."

"You surprise me," murmured Mr. Woodney. "I had no idea it was such a large place."

"There are thirteen houses in town, counting the school and the ice-house and the ruins of the church," said Miss Lizzie. "It just happens that hardly two families agree in their religion. Then, many country people drive in to meeting, and most of them have different faiths. It wouldn't have been so bad had they been content with their creeds, but each seemed to hold as the first article of his creed that he ought to fight other creeds."

"We must try to get that church rebuilt!" cried Mr. Woodney in a resolute voice.

"I don't see how it's to be done," said Miss Polly. "No one will want to subscribe unless you give his denomination one Sunday in the week, and there is scarcely more than a handful of each denomination."

"We must all meet on some common ground," said Mr. Woodney earnestly. "Cannot we make Jesus the rock of our faith? We all believe in him, and in the Bible, and surely we can worship him together, and with the same book. How beautiful it would be to see all the denominations side by side every Sunday! I can't imagine myself saying to a brother man, 'This is *our* Sunday to have the church; it's not *your* Sunday!' Dear me! Have we a right to withhold Sundays from our brethren?"

"Are you a minister?" asked Miss Lizzie.

Mr. Woodney replied in the negative. "I was a farmer—last," he said.

"Papa," said Mace, her eyes shining with girlish enthusiasm, "I tell you what we'll do; you and I will get that church rebuilt! Will it not be grand?"

Mr. Woodney laid his hand on the girl's head and turned toward the direction whence Miss Susie's crisp tones had issued. "Do you say we can't do it?" he cried, his face lighted up.

"I say this," remarked Miss Susie, who was past girlish enthusiasms, "that if you had all our denominations corralled in one meeting house, there'd be very little worship. You have no idea how bitter some

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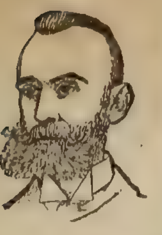

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of the people are with each other. There are quarrels that have lasted for years. You couldn't get some Christians into the church, if they knew other Christians were coming. Brother Walker and Brother Fencer are that way, and both belong to the same creed. When one saw the other coming in, he would get up and leave the house. One day they held a sort of truce, and for all I know, under a white flag; and they agreed on which Sundays each was to come to church so there couldn't be a conflict. That made it so that they got to come only six times in the year, and I think the religion of both has run down a good deal; but their quarrel is as strong as ever."

"We are deeply indebted to you for this delightful repast," said Mr. Woodney when they rose, "and I only hope (but do not expect) that we can some day offer you one as acceptable. And I have enjoyed our conversation. You have inspired me with a new purpose, and it shall be my work here to get a church above those blackened ruins. With such a lieutenant as Mace, I am sure of victory!"

When they were gone, Miss Susie remarked to her sisters, "To think of a blind man expecting to heal the troubles that thirty years have produced! He couldn't do it, if he were Samson. Well, it will give him something to think about, poor gentleman! I believe his wife would rather read a novel than eat. And the old lady is so stiff with family responsibility, I don't think she is enjoying life. Poor Mace! I fear it'll be a lonely home for her. There are five or six girls here, but none of them suitable. Some will hold themselves too high. By the way, I wonder if they are any kin to the Woodneys, here?"

That was the very question Mr. Tumbleton asked Mr. Woodney as he helped unpack the large boxes of books—the family owned more books than anything else. "I reckon you ain't no kin to G. C. D. Woodney?" remarked Mr. Tumbleton.

"Oh, yes," responded Mr. Woodney, "he is my first cousin."

"Who—G. C. D. Woodney?" cried Mr. Tumbleton, dropping a book in his astonishment. "You mean the Woodney that owns the land on both sides this town, and the biggest house in it, and has over fifty thousand dollars if he has a cent?"

"That is my cousin," said Mr. Woodney, with the utmost calmness. "That is George Woodney."

"I never knowed his name was George," said the other. "He don't give out nothing but his initials to us pore folks. And you're his cousin! Now I never even thought to ast you before, it seemed so unlikely. And his daughter, about Miss Mace's age, she's your cousin, too, then!"

Mr. Woodney did not care to pursue this subject. He broached that of the ruined church.

"I don't want to never have nothing more to do with building new churches," said Mr. Tumbleton emphatically. "The wrangles we got into over the one that's gone—and it's better gone—still lasts, though the church is ashes. And how could you git us together? It's all very well for you to talk about our worshiping the same God, and our loving Jesus. But what is far more important than that is organs and baptism and such subjects that just starts a blaze when you drop a spark into 'em. Now with me, it ain't no great matter. I'll tell you. It's this way. I've been sprinkled and I've been immersed, and I hain't no prejudices agin either. I've belonged to four of the seven denominations they have here, Mr. Woodney, and I knew the weaknesses of all of 'em. I was raised a Methodist, and I raised myself a Baptist, I stepped upward into the Episcopalians, and when I became a Presbyterian, I thought I had found peace, but it wasn't there."

"May I ask what you are now, sir?"

"You may, Mr. Woodney, and I'll tell you. I'm a Come-Outer. I'm the only one in these parts, but they's some up in Gentry county. We just got naturally dissatisfied with all churches, and we come out, and we banded as Come-Outers."

"I am interested!" exclaimed Mr. Woodney, who had never before heard of this sect. "What is your peculiar faith, Mr. Tumbleton?"

"Our faith is that *other* faiths won't do," said Mr. Tumbleton. "We haven't reached no settled ideas except that other people's ideas won't do. We are just simply Come-Outers."

"I must ask you all to come out of this room," said Mrs. Woodney, appearing with a skillet in hand; "we'll have early dinner so we can get the things put away before anybody comes." The house was now in the wildest confusion. It was almost impossible to step on account of the books which had been sorted in so many separate piles that they resembled the Christian denominations of the town. The gasoline stove was lighted, and some dishes were set on a bare table. In the next room Mr. Tumbleton continued to unpack books. He would read the title of each and Mr. Woodney would tell him where to place it. This necessitated a separate trip for each book, and Mr. Tumbleton enjoyed his labors, as a great deal of conversation was possible. Mace was busily washing the windows, hoping to finish by the time the meal was ready, and Mrs. Woodney, very much flushed from the cooking and from having to step over Webster's dictionary every time she passed from the stove to the table, kept an eye on old Mrs. Woodney, who stood guard at the front door. "I know I am a perfect fright," exclaimed Mrs. Woodney, as she turned out the back-burner where the potatoes were done, and set the dishwater over the front-burner.

"Indeed, mother," said Mace, hastily wiping the last window pane, "your hair is all loose and looks *very* bad."

At that moment old Mrs. Woodney burst through the front door excitedly. "Company is coming—two ladies—and dressed *so* stylishly—grand people, I am sure."

Mrs. Geraldine Woodney, at these words, snatched up "Ramona," which lay at a convenient spot, and rushed through the house toward the rear, calling in a hoarse whisper as she darted past her husband, "Good-by, Benjamin!"

(TO BE CONTINUED.)

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⁂

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⁂

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⁂

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⁂

We have about sixty copies of the Revised Hymnals, some in cloth, some in morocco, some in leather, all to be sold, while they last, at $3.00 per dozen, not prepaid. They sell, in good condition, for $7.50 to $10 per dozen.

⁂

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⁂

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Yet rootlike cling to that proved true.

To love the garb and grace of Work,
For Doubts and Rights oft cloak the shirk.
To make life brother to cloud and clod;
Spend less on self, and more on God.

To yearn for flower and sea and sky,
For pictures and music and poetry;
Yet live 'mid the city's muck and roar,
And be a Christ to the callous poor.

To know sin more, nor love man less,
And still a full chalice of gladness press
To lips that bless and lips that curse,
Alike for the good and the worse than worse.

To pass forgotten, and never touch
The hem of the beauty you love so much.
To lift earth skyward a little a day;
To pay as you preach, to live as you pray;

Though little indeed all this sufficed,
Enough to have lived in the life of the Christ.

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For the brighter age to be.

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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
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Vol. XLII. March 23, 1905 No. 12

Current Events.

The Colorado Case. The Colorado General Assembly, sitting in joint convention in judgment on the gubernatorial election contest, has declared James N. Peabody (Republican) elected. Mr. Peabody has resigned according to previous agreement, and Jesse MacDonald, Republican candidate for Lieutenant-Governor, has succeeded to the office. It is a triumph for peace in a very threatening situation, but otherwise a very shady procedure. The history of the case in brief is this: In the November election, Governor Peabody was defeated for re-election, largely on account of unpopularity acquired by his severe handling of the union miners in the strike. His Democratic opponent, Alva Adams, received a plurality of 9,774 votes on the face of the returns. Two days after the election, Peabody filed a contest on the ground of fraud in the election. He gave up the office under protest, and Adams was inaugurated as governor on Jan. 10. The legislature on Jan. 17 appointed a committee of eighteen Republicans and nine Democrats to take testimony bearing on the contest. The committee, after hearing both sides at length, reported back to the legislature on March 3. Since then, both contestants have, by their attorneys, argued the case before the legislature. There is a Republican majority of 35 on joint ballot, but many of the Republican members refused to vote for Peabody. Finally Peabody agreed to resign if elected, and that proved the solution of the difficulty.

⁂

An Evasion. Probably nobody will ever know whether Peabody or Adams was really elected governor of Colorado. The elections, especially in Denver, have been unfathomably crooked. But the task set for the Colorado legislature was to find out who was elected. If it could find that the Democratic candidate was the beneficiary of frauds in excess of 9,774 votes (net), it could of course declare Peabody elected; but not otherwise. The business of the legislature was not to elect a governor, but to find out who had been elected by the people. One member proposed that the legislature declare the election void and seat the Republican lieutenant-governor, but the supreme court pronounced this plan unconstitutional. But in effect, that is exactly what was done. Certain members who were determined to vote against Peabody, voted for him when he had promised to resign. But his promise to resign could not possibly bear upon the only question which they had any constitutional right to be voting upon—namely, the evidences of fraud in an election last November. We are not prepared to say that justice has not been done in a certain free-handed, cross-lots fashion. Perhaps it has, and perhaps not. But it is pretty clear that the legislature, by a subterfuge, did what the supreme court said it had no right to do, for to seat a candidate on condition that he resign within twenty-four hours does not differ materially from declaring the office vacant. The striking thing about the whole contest is that party loyalty and the personal attitude of members toward Governor Peabody seemed to cut a much larger figure in determining the result than did the evidence which was supposed to be the only thing under consideration. But then the electoral commission of 1876, composed of fifteen perfectly honorable and fair-minded men, voted eight to seven on strictly party lines. Why should one find fault with Colorado?

⁂

A Logical Development. A newspaper dispatch tells of a family of Christian Scientists who, when their house caught fire, made no effort to extinguish the flames, but prayed that their property might be saved by divine power. We have not investigated this report, but it seems reasonable. Why not? The destruction of one's home by fire is an evil. This Christian Science family must have considered it so or they would not have prayed to have it stopped. One does not invoke divine aid against things that are either good or indifferent. But evil is unreal and non-existent, it is error, it is a mere delusion of mortal mind, according to Mrs. Eddy. It is to be overcome by denying it. "Until the fact concerning error—namely its nothingness—appears, the moral demand will not be met, and the ability to make nothing of error will be wanting." (Science and Health, 224th edition, page 258.) Quite so. The ability to make nothing of error will be wanting until the nothingness of error appears. It could scarcely be otherwise. That fire in the body which we call fever—itself, of course, an evil and therefore mere nothingness—is to be cured by discovering its non-existence. "Fevers are forms of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures depicted by mortal mind on the body. The images held in this disturbed mind frighten conscious thought." And so the thing goes on until it "ends in a belief called death." (S. and H. page 378.) Why then shall it not be said that the fire which destroys our property, being evil, is also a mere delusion, and that the rising temperature, the flames, the ashes, the charred ruins are but images which frighten conscious thought into the belief that a real calamity is transpiring. The theory is, you remember, that nothing exists except mind; the cure of disease by correcting one's belief occurs not because mind and matter are intimately connected in the human body (for this is denied) but because only mind exists, in the body or anywhere else. Since mind is the only existence, mind should be the only means of doing anything that needs to be done—whether curing a fever or putting out a fire. This family whose house was on fire certainly had the courage of their convictions. But the sad part of it is that the house burned down. Perhaps that was on account of the overwhelming belief of the neighbors that it would do so. But it makes no difference. The ruin is no more real than the fire. We are wondering whether they will collect insurance and if so on what ground.

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The Proper Mixture. The following comment in the daily press on the incident above referred to suggests the old and good advice to "trust in God and keep your powder dry."

> A Marion, Ind., family, believers in Christian Science, fell on their knees and prayed when they found their house in flames. They made no effort to rescue their property and threw no water on the fire. The family is now homeless. This family didn't work its Christian Science just right. The way to put out a fire with Christian Science is to use lots of water with it. Christian Science, with medicine and a good doctor to go with it, will do wonders in the way of curing the sick. You can make a good garden with Christian Science if you, also, use the hoe and sprinkler. With a good stove in the room you can keep warm through Christian Science. In fact, Christian Science will accomplish almost anything if it is mixed with the proper ingredients.

Roosevelt on Motherhood.

The President's address before the National Congress of Mothers a few days ago contained a good many old-fashioned truths, such as he might have been expected to utter before such an audience. It may be doubted—and it is doubted by some—whether it is any proper part of a President's business to give advice, however excellent, on these topics. But it is a confirmed habit with Mr. Roosevelt to say the thing which he thinks needs to be said, without stopping to debate with himself or with any one else as to whether or not it is his special business to say it. We quote a characteristic passage. The sentiment in the latter part of it must be very painful to Mrs. Charlotte Perkins Gilman and others of the sort who believe that the "accident of sex" should not doom any person to the drudgery of household tasks. Mr. Roosevelt said:

> No piled-up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common sense and decency, unless he works hard and is willing at need to fight hard; and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up as they should be brought up, healthy children, sound in body, mind and character, and numerous enough so that the race shall increase and not decrease.
>
> There are certain old truths which will be true as long as this world endures and which no amount of progress can alter. One of these is the truth that the primary duty of the husband is to be the home-maker, the breadwinner for his wife and children, and that the primary duty of the woman is to be the helpmeet, the housewife and mother. The woman should have ample educational advantages; but save in exceptional cases the man must be and she need not be, and generally ought not to be, trained for a lifelong career as the family breadwinner, and, therefore, after a certain point, the training of the two must normally be different because the duties of the two are normally different. This does not mean inequality of function, but it does mean that normally there must be dissimilarity of function.

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An Awful Peril.

President Castro, of Venezuela, though not in the ranks of professional humorists—unless the presidency of a South American republic should be considered as essentially an engagement in *opera bouffe*—contributes more than his share to the gaiety of nations. A few days ago a pamphlet was issued by one of Castro's officers, presumably with his sanction, but of course so that he is not officially responsible for it, urging an invasion of the United States by a Venezuelan army. The capture of New Orleans and the domination of the Mississippi Valley by Venezuela would, he thinks, wipe out the insults which his country has received from ours. The particular insults are not specified, but they must be very serious. The English language cannot by any perversion be made sufficiently bombastic to carry the full fragrance of this heroic. Venezuelan jingoes speak, think and act in Spanish. But here is a feeble representation of a paragraph of the document:

> Perhaps 30,000 Venezuelans bearing the glorious national banner, that very banner whose floating iris illuminated the waters of La Plata with the splendor of the Venezuelan fatherland to the echoes of the carions of Carabobo, of Bombona and of Ayacucho, would to-day be sufficient to wash away the insult which our glorious flag has received from North America, in the very waters of the Mississippi. Cunduncurca is not more distant from Venezuela than the hostile land, and the territories which we have to cross in order to arrive there are almost all of the same fatherland.
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> Colombia, the first of these, will readily open its frontiers to give passage to the sons of Bolivar, as well as Costa Rica, Nicaragua and Mexico, the fatherland of Juarez, the feared by France and by Europe for his formidable and terrible patriotism. There can be no doubt that our Latin brothers would willingly open the way for the army of Venezuela in order that the sons of Washington should not be allowed to believe themselves more valiant and warlike than the sons of Bolivar. This may seem to many a utopian vision, but when we reflect that the North American squadrons can not operate in the forests, and that traders will always be traders and cowardly in feats of heroism, our hearts swell within us, and we are willing to take our stand in the vanguard among the distinguished heroes of the new world who are called once more to prove that Venezuela is immortal and is the first to take up the glove which is thrown down to-day to the whole of Spanish America.

No, Senor Castro, the fact that Japan seems to be getting the best of it over Russia does not necessarily prove that any small nation can defeat any large one. Besides, Venezuela is not Japan.

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The Japanese Advance.

The armchair critics, who have been pointing out Gen. Oyama's great mistake in failing to follow up the Russian retreat from Mukden, will have an opportunity to revise their opinions. Gen. Oyama did not fail to follow up this retreat. A large portion of his army disappeared from the ken of the press correspondents shortly after the occupation of Mukden and it is now reappearing far to the north to cut off the retreat of Kuropatkin's diminished column. Tie Pass, 40 miles north of Mukden, has been taken and also Kai Yuan, a point on the railroad still farther north. There seems now to be no great reason to doubt the Japanese prediction that Harbin will be captured on or before April 10. As Harbin is the point at which the Siberian railroad divides, one branch running east to Vladivostok, and the other south to Port Arthur, the control of this point will mean a complete control of Russia's holdings in Manchuria. Nine months ago an enthusiastic Japanese who was lecturing in this country declared that the war would go on until the victorious Japanese army standing on the shore of Lake Baikal, would shout defiance to the Czar and declare to his armies, "Thus far shalt thou come, and no farther!" It seemed a wild dream at that time but no one will now be surprised if it comes true.

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Missouri's New Senator.

The senatorial deadlock in the Missouri legislature has been broken by the election of Major William Warner, Republican. On joint ballot there was a Republican majority of ten in the legislature. The Republican caucus made Mr. Niedringhaus its nominee, but the Kerens forces refused to vote for him. The faction in the party created a deadlock during which 67 ballots were taken without reaching a choice. A number of Republicans threatened to vote for Cockrell, the Democratic nominee, if the Kerens men held out against Warner, who had succeeded Niedringhaus as the choice of his party. Five Republican votes would have elected Cockrell. At the last moment and amid wild uproar, the followers of Kerens went over to Warner, and a majority was secured. Thus, when the Senate convenes its next session we shall see for the first time since reconstruction days a Republican Senator from Missouri. But the party had, during the long years of its minority, so far forgotten how to conduct itself and how to subordinate private ambitions to public good, that it almost lost the fruit of its victory.

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A Rebuke From Their Leader.

Mr. Stone, grand chief of the Brotherhood of Engineers, will have the approval of the public in his reprimand of the members of the organization who participated in the Subway strike in New York. A contract between the company and the engineers was entered into last September which will not expire before September, 1907. No complaint is made that the Sub-way company has not lived up to its part of the contract. Yet the workmen, at the orders of their local leaders, went on a strike. Mr. Stone, the national leader of the engineers, has withdrawn the charter of the local organization. We are not entering into the merits of the particular question. Some of the striking workmen may have had sufficient excuse, but it does not seem that the whims of certain leaders should be allowed to inconvenience the great public. The word of an organization must count as well as that of a man, or where would we be? Grand Chief Stone has a level head.

Christian Unity a Growth.

Recently we saw an article in the Morning Star (Free Baptist), referring to the proposed union of that body of Christians with those known as Disciples of Christ, in which the writer seemed to fear that something might be done precipitately, or the union be effected before the people interested were ready for it. Nothing of this kind, we judge, is likely to occur. The work of education must be carried on among the people of the two bodies interested until they can see not only the desirableness but the duty of union and co operation. Union to be permanent must be based on unity, and unity is the result of growth in Christian ideals.

It is a matter of history and of common observation that the lower down in the scale of intellectual and spiritual development you find people, the more difficult it is to unify them in any common work. Look at the bitter prejudices that divided Jews and Samaritans, Jews and Gentiles, Greeks and barbarians, before Christ came. Just as men were brought under the influence of his teaching and towering personality, their narrow provincialisms and petty prejudices gave way before the bond of a common love that bound them in allegiance to a common Master. In Christ, says Paul, there is neither Jew nor Greek, neither bond nor free, neither male nor female.

There is a tendency among Christians to magnify the importance of certain doctrinal opinions, or beliefs if you prefer to call them so, above the plain teaching of Christ and his apostles concerning unity. It would be strange if this disposition were not manifested by some among Free Baptists and Disciples of Christ. In a recent issue of the Christian-Evangelist a brother expresses his surprise at the statement of another that difference of opinion concerning the design of baptism should not hinder union between Baptists and Disciples of Christ. He wants to know if the scriptures are not plain in their teaching that baptism precedes remission of sins. His inference is that if they do teach that plainly to us we ought not to unite with other baptized believers until they can agree with us that baptism precedes pardon! And this among us who have been pleading for union on the basis of faith in Christ and obedience to his commandments!

If such ideas prevail to any limited extent among a people who have been making a specialty of Christian union from their beginning, we ought not to think it strange if we find others thrusting their opinions and interpretations into their basis of union. All this means that the work of education and the process of Christian growth must go on until we have reached the plane where the great unities of the gospel will be so apprehended and appreciated that our individual opinions and interpretations will take their proper place, which is subordinate to the unification of believers. If believers, equally Christian in character and equally loyal to Christ's commands, should happen to differ in their interpretation of certain passages relating to the connection between baptism and remission of sins—though both have been baptized and have received remission of sins—who would dare to interpose this difference in understanding on this subject as a barrier to their union and co-operation?

While we are sure, therefore, that Christian unity is a matter of growth, and that there can be no permanent union until we grow up to it, by growing up into Christ, who is our living head, it does not follow that we may fold our hands and simply wait for Christian union to come about. It is our plain duty, who believe that God wants his children to be united, to do what in us lies to promote such mutual acquaintanceship between Christians and such education in the nature and conditions of Christian union as will hasten that consummation. A conscience must be created in favor of union, stronger than the conscientious scruples which bind men to opinions and practices which hinder union.

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Order of Faith and Repentance.

Peter Ainslee, minister of the Christian Temple, Baltimore, has an admirable article in The Watchman (Baptist) of Boston, reviewing in a fraternal spirit the paper by Dr. C. F. Winbigler, of Washington, D. C., recently read before a joint meeting of the ministers of the Disciples and Baptists of Baltimore. In commenting upon the points of difference, as suggested in Dr. Winbigler's paper, Brother Ainslee says:

> "The Baptists and the Disciples do differ in the order of faith and repentance, the Baptists contending that a man must repent before he can have faith, and the Disciples contending that a man must believe before he can turn from his sins."

We have had occasion frequently to point out that there is no necessary antagonism between the two positions as stated above, each being but a partial statement of truth on this subject. It is true that Jesus and his apostles taught that wicked men, whether Jews or Gentiles, sinning against what light they had, should repent of their sins that they might believe the gospel. "How can ye believe," said Jesus, "who receive glory one of another, and the glory that cometh from the only God ye seek not?" Paul preached, both to Jews and Greeks, "repentance toward God and faith in our Lord Jesus Christ." There is no man who does not believe in God, or at least in the eternal distinction between right and wrong, and who does not feel the moral obligation to do right. The first thing for a man to do who finds himself condemned by his own standard of morality, is to repent, and bring his life into harmony with what he believes. He may not believe in Christ, but he probably does believe in a God who is righteous, and who wishes men to be righteous. At the very least, if he is a normal, sane being, he believes in truth and righteousness. That belief ought to cause men to repent, so far as the gross sins of immorality are concerned.

But it is equally obvious that repentance, in a Christian sense, is only possible to one who sees his life and its shortcomings in the light of Christ's life and teaching, and only a believer in Christ gets the benefit of this light. Men may turn away from the grosser sins without faith in Christ, and many do so; but faith in Jesus Christ opens up to such persons new and deeper meanings of repentance, because it reveals sins of the heart that were not recognized before. Indeed, repentance is not an isolated act, but a series of acts following each known violation of God's law; and each advanced step in our enlarging faith, making Christ more real and his life more winsome and attractive, naturally leads to the bringing up of our ethical standard to correspond therewith. A deepening faith requires a deepening repentance.

In the case of innocent children, reared in an atmosphere of Christian influence, it may be that faith in Jesus Christ is the first conscious religious experience. But in the case of adult sinners, we should think this would rarely, if ever, be the case. If we carefully analyze our religious experiences most of us would find that our first feeling was one of unworthiness, a sense of guilt for past sins, and sorrow therefor, followed by the decision to confess Christ and commit our souls to him. It was this consciousness of sin that prepared us to accept Christ, who, when accepted, has given us a new conception of life and led us to put away many things from our lives which we at one time had supposed to be harmless.

Baptists are right, then, in holding that there is a repentance ordinarily preceding Christian faith; but they are wrong in not seeing that this repentance is the product of belief in some moral standard. Disciples are right in holding that repentance in a Christian sense, is preceded by faith in Christ; but they are wrong in so far as they do not recognize any kind of repentance as preceding Christian faith. It takes both their positions, with the misconceptions eliminated, to make the whole truth.

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Most of our differences are the result of partial knowledge. "We know in part, and we prophesy in part." But, unlike Paul, many of us take our partial knowledge for the whole truth, and in our relations with others who do not see with us, we often manifest a lack of that charity or love which is greater than knowledge, as it is greater than faith and hope. In the absence of perfect knowledge let us cultivate love.

Notes and Comments.

Dr. Osler has pronounced judgment upon all men over forty years of age. But before he found newspaper notoriety, we had all heard of a "dead line" in the ministry. Since Dr. Osler got funny, some members of an official board in the Christian church have "gone one better." For they, in considering the kind of man they wanted to fill the vacancy in their pulpit, came to the conclusion that he must have the following seven qualifications: Must be over 35 years old; must be married; must be an evangelist; must be a lodge man; must be a mixer; must be a crank, and must be willing to assume the burdens of the flock.

* * *

Now did not this official board advertise for a "crank" we would presume that their dead line was about 36 or 37 years, for how a preacher can spend his evenings at the lodge, be a "mixer" during the day, and take the burdens of his flock on his shoulders and then *preach* such evangelistic sermons as will win souls, after he has reached forty is something of a problem. We remember these lines of Cowper—

> "A kick that scarce would move a horse
> May kill a sound divine."

* * *

Bro. S. S. Lappin has made a witty "application" for this vacant pulpit where the chairman of the board says, "It takes a crank and a mixer to move things." In his letter he says:

> "I am an evangelist. I served one year as state evangelist in Illinois, and nearly killed myself. I always hold my own meetings where I am pastor if I feel like it and the church will let me. It has been a rule with me never to turn any away if they wanted to join a church where I was preaching, especially if I had reason to believe that they were in earnest."

* * *

And he is a lodge man. He belongs to the Ancient Free and Accepted Masons, the Independent Order of Odd Fellows and the Modern Woodmen of America, and he would not object to joining some more, provided the brethren will pay the admission fees and keep up the dues.

* * *

> "I am a little in doubt about the next question, for you do not define what you mean by a 'mixer.' I rather guess that I would fill the bill, though, for I on several occasions have shown myself a master hand at getting things mixed. Maybe you mean socially inclined? If so, I am your man, for the person who comes near the church where I preach anywhere near service time must be keen of scent and fleet of foot if I don't make him shake hands before he gets away. Social? Well, I should say so. Many's the time I have waded across a muddy street to speak to a man who owed me."

Brother Lappin is "keen of scent and fleet of foot," but in the right direction. Doubtless he recalled Bacon's dictum that a natural and secret hatred and aversion towards society, in any man, hath something of the savage beast.

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Further S. S. Lappin declares himself a crank:

> "Not a fool, understand, but the kind of a crank that 'moves things,' as you suggest. Things do move where I preach. If I can't make them move, I can generally get some of the cranky brethren or sisters to lend a hand till the thing starts. On several occasions I have succeeded so well in moving things that my family, household goods and all were moved into another pastorate.
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> "Now, as to being willing to assume the burdens of the flock. I had best be a little positive in my answer, for I am not sure what you mean by that. I don't propose to take care of pocketbooks of the brethren while they go fishing, or to speak knowingly about the bigness of the hats worn by the good sisters at Easter time. I will not engage to salve the consciences of the brethren who hurrah for Jesus and vote for the devil, and I will not usher any such up to the pearly gate. I will not engage to write or deliver eulogies for those members who regard their religion as a kind of spiritual life insurance with a brimstone clause, paid up at baptism for all eternity. About this last I am particular. If members won't come to church till they are brought by their friends in a big black wagon, I may happen to be absent then. If I can't preach to people while they live I don't care to preach about them when they are dead, unless I could say what I please, and that isn't considered good form at funerals."

There is a whole lot of "horse sense" in this retort. The good brethren who in solemn conclave discussed the kind of a preacher they wanted doubtless had no thought of the possible outside effect of their deliberations. They do not seem—at least the newspapers say nothing of this—to have given much thought as to whether the preacher could show them "the steep and thorny way to heaven." They did not ask for a preacher like Richard Baxter who "preached as never sure to preach again," so that fools who came to scoff might remain to pray. If they did they did not emphasize it enough. For after all the pastor that a church needs is he who can give the Bread of Life, no matter what his age or his freedom from crotchets.

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The Baptist Argus of Louisville, Ky., is publishing a very liberal part of our Symposium on the Holy Spirit and prayer in relation to Evangelism, simply with the view, as the Editor writes us, to let his readers know what our representative men think on this subject. This is most commendable and in striking contrast with a certain class of papers who never quote anything from any of our papers except some extreme or erratic statement from some extreme paper that does not represent the prevailing thought among us. We have never cared what narrow and extreme men in any religious body are saying. That doesn't count for much. We like to know what those men are saying whose statements represent the real genius of the people for whom they speak. If there is ever to be Christian unity it must come about through a better acquaintance with each other's spirit and teaching, and the course of the Baptist Argus looks in that direction.

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The Word and Way remarks: "Oh, that some pastors knew how to resign without bringing hurt and reproach to the cause of the blessed Christ!" That is only another way of saying, Oh, that some pastors knew how to *practice* what they *preach;* or possessed the mind of Christ which they have commended to others! No preacher having the spirit of Christ will resign in a way that will bring hurt and reproach to the cause of Christ. It is one of the severest tests of a preacher's character.

* * *

Methodists are looking toward the establishment of a Bible chair at the seat of the University of Illinois and Presbyterians have appropriated $40,000, from a gift of $50,000 to found a theological seminary near the City of Mexico. Union theological seminary has just received an anonymous gift of $1,100,000, making it the richest divinity school in the world. As a brotherhood we have yet much to learn from the denominations. We must pay for our religion the full price and not be satisfied to throw around our small change when we can spare it.

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The Word and Way (Baptist) tells of a lively tussle its contributors have been enjoying of late over that familiar battle ground, John 3:5. It seems that a great variety of interpretations have been given, none of which were satisfactory except to their authors. What is the trouble with that passage, anyway, that makes so many otherwise sensible people say the most absurd things in trying to tell what it means? It seems to be a case of religious hydrophobia. On its surface the passage seems simple enough. A Jewish rabbi, apparently convinced of the divine mission of Jesus, seeks him to announce that fact, and probably to signify his readiness to accept the baptism of John and thus be in readiness for the Messianic reign. Being not only a Jew but a Rabbi as well, what else could he need? "You must be born again," said Jesus, and this birth from above is not of water only, but of water and the Spirit. Now, if John baptized in water and Christ in the Holy Spirit, what could be more natural than Jesus' statement emphasizing the agency of the Spirit? The point which Jesus was emphasizing was not the importance of baptism, but its insufficiency without the life-giving agency of the Spirit to make one a citizen of the kingdom of God.

Editor's Easy Chair.

Nothing can be more delightfully tranquil than early morning down here in semi-tropical Florida. The tall pines stand motionless, lifting their topmost boughs toward the cloudless sky, as if offering incense to the God of nature. The sun raises his head in the glowing east and looks across the key and over the bay, whose quiet waters reflect his smile. Down through the aisles of the pines are seen the tufted tops of the cocoanut palms and the broad leaves of the banana giving a tropical touch to the scene. The birds feel the inspiration of the morning scene, and, led by the mocking bird, they have been rendering an impromptu musicale. Out yonder on the bay stand a number of sail boats, motionless, but in readiness to catch the morning breeze when it rises. It is a picture of peace and rare beauty, or rather it is the real thing from which pictures are made. War may rage between Russia and Japan; men of the cities may get excited and bawl around the stock market, on change, and "society" may be in a flutter over some social event, but Cocoanut Grove, and especially this nook in the bay south of it, maintains its air of serenity and peace. The waves of tumult from the great outside world, break and lose their fury long before they reach this peaceful abode.

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Then, of course, the reader thinks, the place must be dead, and real estate without value. But the reader who thinks that overlooks the fact that this age has a large number of people who are seeking refuge from its excitements, its noise and tumult, and are on the lookout for just such quiet, peaceful places, where they may have a chance to rest body and brain and think of the unseen world and its great realities. This class of people are coming here, and they keep desirable property in good demand at steadily-increasing prices. The great wealth of Florida is not in its oranges, grape fruit, lemons, limes, mangoes, pears, cocoanuts and other semi-tropical fruits, but in its delightful climate which makes these things possible, and in addition, makes it possible for people to live here with some comfort who cannot live in a more rigorous climate. This is the one thing that is going to cause Florida to be in increasing demand as a winter resort for the years to come. After all we are here on or near one of the great thoroughfares of the world's travel. The steamers pass in sight to and from Havana and the West Indies, arriving and departing, daily, from Miami. Yesterday Bro. Oreon E. Scott and wife, of St. Louis, who have been cruising in the West Indies, blew in on us, looking as brown as the natives of that tropical clime. We had a brief but delightful visit with them and they went on northward, by easy stages, minding to stop at several places, between here and St. Louis. This way lie Cuba, Porto Rico, the West Indies and Panama.

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Speaking of peace, there has been stopping here with us one of those sweet and sunny old ladies whose presence is a benediction in any home. Although in her 75th year, she is younger in mind and spirit than many persons at forty, whom we have known. She is a northern woman who has been spending the winter south. She is well posted on nearly every subject of general interest, but her specialty is botany. She is out every day in the woods gathering specimens, and is much delighted in finding a new flower. She has made it a point, all her life, she says, to keep some study on hand, so as to keep her mind fresh and vigorous. We wish we could convey the benefit of this object lesson to all the readers of the Easy Chair. Do not allow yourselves to lose interest in life. Read what the world is doing. Keep your mind at work. Never think you are "too old to learn." Do not become so attached to old ideas that you refuse to abandon them when you find they are false. Keep some fresh study on hand, so as to prevent your mind from growing rusty and becoming diseased by sheer disuse. Keep sunny. Open your heart to God's love, and to all the beauty in God's world. Help to make others happy. Get out of the miserable habit of living for self, which has dwarfed and embittered so many lives. So shall you flourish like a tree planted by the river side, and bring forth fruit even in old age.

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So far at Cocoanut Grove. Since the foregoing was written we parted from our friends there, and, missing connection at Jacksonville for the north, we tarried there most of a day and a night. This gave us the privilege of hearing Brother Harlow at the First Christian church, where he is in the first week of a meeting with Brother Boone. He is assisted by Bro. Le Roy St. John as singer. When we say that St. John sings as effectively as Harlow preaches, the reader will readily draw the conclusion that they make a very efficient evangelistic team. We were glad to find a good audience filling comfortably the now completed and beautiful auditorium of the new church building. We had thought some of running off on a tangent from Jacksonville and paying a brief visit to Kissimmee and Eustis, but as Paul had to hurry by Ephesus to be at Jerusalem on Pentecost, so we had to forego the pleasure of visiting these places in order to reach our Congress at Columbia. The churches at the places mentioned will, no doubt, excuse us in view of this apostolic precedent! C. C. Smith and family, and Carey E. Morgan are at Eustis, which made it harder to abandon this side visit.

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The misconnection at Jacksonville made it necessary to spend Lord's day on the train, in order to be at Jerusalem on Pentecost. It is a pleasure to say that only a few people are on the train, and that we are having a quiet Lord's day, and have tried as far as possible to make the Pullman Sleeping Car a sacred place. Most of the day we have been running through Alabama and soon we shall invade Tennessee, our ancestral state. In no other state in the union have the churches of the Reformation been so largely dominated by a mistaken conception of Christianity as in this goodly state. This mistake, in a word, is, that the New Testament not only furnishes us the facts, truths, principles and precepts of the gospel, but the methods and minute details of how that gospel is to be extended throughout the world. One religious journal is chiefly responsible for the prevalence of this false idea in Tennessee, and eternity alone can reveal the harm that has come to our cause from it, here and elsewhere. It is a form of Jewish legalism which exalts the letter at the expense of the spirit of the gospel. We are glad to know that through the faithful and patient labors of A. I. Myhr, assisted by an increasing number of brethren and churches in the state, this form of bondage is giving place to the liberty wherewith Christ makes men free.

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All along the way, coming north, we noticed the ground becoming more barren, and the trees less green. But Spring is on her triumphal way from the South, decorating the landscape with green, and sending a thrill of life through the veins of all living and growing things. Never has her advent been more welcome in the past, perhaps, than it will be this year after our severe winter. We reached St. Louis, where this last paragraph is written, under dripping clouds, with a chill in the atmosphere which we had not felt since leaving for the South less than three weeks ago. It has been a flying visit, but it has served to give us a change and keep us in touch with Florida, which is now closing one of the most successful seasons in its history. Great throngs of people now visit that state each year, most of whom are elderly people. They renew their youth in a measure, and thus keep on the sunny side of life.

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Dr. Francis E. Clark has invited Evan Roberts, the young Welsh evangelist, to come over to the Christian Endeavor convention at Baltimore.

Is the Pulpit Losing Power?

By W. T. Moore

Perhaps this question does not state the matter in the best form. The pulpit may not be losing power, and yet it may be feeble when compared to what it ought to be. It is probably true that the power of the pulpit to-day is as great as it has been for even a century. Of course, in such estimates, we must take into consideration the number of pulpits which now exist as compared with former times. The pulpit as a whole to-day ought greatly to exceed its power in any other period of the church's history. Is this true of it? I think not. There is no doubt about the fact that even the feeble pulpit of modern times is exerting a very considerable influence upon the thought and life of the twentieth century. But I am bound to believe that its power for good is nothing like what it ought to be, and what it certainly would be, if it were not bound hand and foot by stereoperfunctity. It needs freedom. Not simply freedom of expression, or freedom to say things that may be contrary to the stereotyped creeds of the churches, but freedom to court investigation, and opportunity for the expression of contrary opinion. Some of us pretend to go back to Christ and his apostles for guidance with respect to all religious matters. But it may be seriously questioned whether we are always willing to do this when Christ and his apostles would lead us contrary to our established habits and customs. There is scarcely anything so imperious as custom, and a slavish subservience to modern custom is precisely what is the matter with the pulpit to-day.

In the first place, the pulpit is protected against any questions. This is very different from the method of Christ and his apostles. They courted reply and discussion at every meeting they held. Each meeting was for the purpose of enlightening the people, and was open for inquiry, reply, or any form of investigation that would help to inform the hearers. Everywhere the apostles went they held themselves ready to hear all objections and to answer these on the spot. Indeed, their most signal triumphs were gained by this free platform.

No doubt this method had some apparent disadvantages. It sometimes produced considerable confusion; but even this was far better than the "ease in Zion" which now prevails in most of our churches. A little stirring up would be a great relief to those who attend our religious services from week to week, and are compelled to hear sermons which are often cut by the theological pruning knife and then dried in the furnace of sectarian enthusiasm—an enthusiasm which has its center and circumference in the maintenance of creedal shibboleths.

Is there any salvation from this questionable use of the great privilege of preaching? I am inclined to make a suggestion or two even at the risk of being regarded as an iconoclast.

(1) Let there be an open meeting held on every Lord's day for the proclamation of the gospel and for hearing objections and answering them on the spot, or else answering any that may be left in the question box during the week. Let there be the most perfect freedom granted at these meetings for inquiry, objection or discussion, within reasonable limits. This will at once bring to the meetings the very people who have need of them. Thousands now stay away from our Lord's day religious services for no other reason than the failure of the pulpit to touch the actual needs of the people. The sermons may be excellent of their kind; they may do for church members and persons well-disposed to religion, and so far as these hearers are concerned, accomplish a great amount of good, but if they miss entirely the unconverted masses, then it must be confessed that the power of the pulpit is limited entirely too much.

Probably the plan I have suggested would be subjected to considerable abuse. It might be that the meetings sometimes would not be as quiet as a graveyard, but they would, even at their worst, be better than a graveyard meeting. Life needs agitation, and friction is generally the best evidence that things are not dead. I have never had any fear of free discussion, but I have always greatly feared the suppression of it. Evils may come with the former, but untold evils are sure to come with the latter.

But I do not believe that the freedom I have suggested would run away with itself, if properly managed by a wise presidency. Of course much would depend upon the presiding officer, who should usually be the pastor of the church. If he should announce the subject for discussion beforehand, and let it be known that it will be open with reasonable limitations to all comers, in my judgment the church would soon be surprised at the number of people who would be attracted to its services who now never enter the church building at all.

(2) Of course I do not mean that every public meeting of the church should be a "free for all" in the style I have indicated. Church members should have a special meeting for worship, for mutual edification, and for the study of the scriptures with respect to the development of the spiritual life. This, in most churches, should occupy the morning service, though sometimes it may be better to have it at another hour. The time, however, is a matter of mere detail and does not affect my general contention. No one believes in the importance of a quiet, restful, devotional service more than I do, but I believe that this cannot be secured, in the best sense, unless the meetings are practically confined to the church members, and hence without any outside interference. At present our Sunday services are held without any discrimination between the world and the church. Indeed, if there is any emphasis it is on the worldly side and not on the church side. "The world expects us" to do certain things and to have certain things done in our Lord's day services, and to meet this expectation we go on with our enumerations until the world practically takes precedence over the church in our Lord's day worship. The sermon is often a sort of medley without any very specific message for either saint or sinner. In an attempt to meet the case of both classes it has little or no power for either. But by the plan suggested all this lack of directness could be avoided. Will our churches have the courage to give up what is simply nothing more than a stereotyped formality?

(3) Much could be said about the character of the preaching of the present day which has distinguished it from that of apostolic times. But I need now say very little with respect to this. It may be well to notice the fact that the apostles, in all the great assemblies which they addressed, gave special prominence to the gospel message as the power of God into salvation, and so far as we can determine the matter, they seem to have thought that it was no special part of their mission to consider side issues, such as ordinary education, civilization, etc. They evidently regarded their mission as ended when they proclaimed the message of salvation. This message was first and last with them. They followed strictly the mission of their divine Master. He came to seek and to save the lost. This was the burden of apostolic preaching.

The modern church seems to have lost the vision of the apostles. A great deal of the preaching at the present time is to entertain, to instruct with respect to much that has little to do with the salvation of souls. All this may be well enough in its place, but when it occupies the chief place in modern preaching the pulpit may still be powerful, but it will not be unto salvation. And yet salvation was the one thing aimed at by both Christ and his apostles.

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We are to work after no set fashion of high endeavor, but to walk with Jesus, performing, as it were, a ministry on foot, that we may stop at the humblest matter, and prove our fidelity there.—*Bushnell.*

A Three Months' Missionary Campaign

By A. McLean

For three months I have been out among the churches in the interest of the March offering for foreign missions. Stephen J. Corey, of New York, was with me for one month. Cecil J. Armstrong, of Winchester, Ky., was with me for nearly three weeks. Prof. G. A. Peckham, of Hiram, and J. L. Garvin, of Youngstown, O., were with me in four or five rallies each. W. E. Rambo, of India, was with me a considerable portion of the time. These men were heard with delight and profit. Their addresses will bear fruit for all time to come.

The rallies were well attended. In some cases as many as five or six hundred were present. Owing in part to the extreme cold, in a few places the attendance was less than was confidently expected. All things considered, however, there is abundant reason for gratitude that so many found it in their hearts and in their power to be present and to assist. When the nature of the service is considered, the attendance is remarkable. A rally is unlike any other service. It is a council of war. There is no thought of amusement or entertainment. There is no applause. People come together to think, to speak, to hear, to pray, and to sing about world-wide evangelism. All the powers of mind and heart are concentrated for the day on this single topic. Information is given in the hope that it will generate interest and enthusiasm, and interest and enthusiasm are generated in the hope that they will lead to more numerous and liberal offerings.

While on this campaign several things were suggested to my mind.

First, it is as plain as daylight that the missionary spirit is extending itself in ever-widening and in ever-deepening circles. Such rallies as were held this year could not have been held ten years ago. Then there were not so many men able to speak intelligently on the subject. Then the missionary atmosphere was lacking in the churches. Then the people would not attend. The interest in missions now is much stronger than it was then. It is no exaggeration to say that in hundreds of churches there is an earnest desire to support a missionary. It is almost certain that before the present decade closes hundreds of churches will be doing this. The living link idea is gaining ground every day. It haunted some church officials so that they could not sleep.

Second, the people are hungry for missionary information. There was the closest attention to every speaker who had a message to deliver. If a man should attempt to give an address that did not cost him anything, or a liberal section from an old sermon that had nothing pertaining to the subject in hand in it, and that had not even been warmed over, it is likely that the interest would flag perceptibly. But one who had made careful preparation and had a message that stirred his own heart was sure of a most appreciative hearing. The audience drank down his words as a thirsty ox drinks water. It was curious to see how they listened to a man who had been at the front of the battle, and who knew as others could not the truth of what he affirmed. He left them in tears.

Third, a campaign reveals the strange power of a preacher. Wherever a man wanted a great service and worked for it, he had it. There was no exception. In not a single instance was the program carried out exactly as it was planned. Lovers were inconsiderate enough to plan for their weddings on the very day set for the rally, and it was necessary for the preacher to remain at home. Others sickened or died, and that interfered with the service. In some cases half or more than half the speakers did not appear. In spite of all interferences, when the preacher in whose church the rally was held exerted himself to the utmost, the attendance of both speakers and people was most gratifying. His enthusiasm was contagious and affected those near and far. So it came to pass that many of the rallies were as largely attended as a state convention, and were quite as enjoyable and quite as helpful. When the service was eminently successful the lion's share of the honor belonged to the men who acted as host.

A. McLean.

Fourth, many strong churches have yet to learn to give on a scale worthy of their numbers and resources. They are timid and afraid to venture in faith. Some churches of a thousand or more members think they cannot support a missionary. They are abundantly able to support two or three. They could do that easily if they were willing to undertake it. They make much of their current expenses. They have to pay the minister and the organist and the chorister and the janitor. The difficulty is in getting the consent of their own minds to attempt some large thing. They do not appear to have learned that it is far easier to do a handsome thing than it is to do a petty thing. More persons respond, and they respond more liberally, and they feel more self-respect and more joy when it is done. Most of the churches have yet to learn what it is to have fellowship with Christ in his sufferings.

Fifth, many do not yet understand what a rally is. Men and women will leave home for several days and spend considerable money to attend a state or national convention, and think nothing of it. These same people do not often think it worth while to attend a service of equal value at their doors. They do not spend even an hour at the rally. It will be different as time goes on. They will come to know that they cannot afford not to attend such a service. Lovers will understand that the rally has the right of way, and will arrange their weddings so as not to conflict. Every speaker who is necessarily detained will endeavor to send a substitute, so that the program may be symmetrical and complete. No one who accepts a duty on the program will fail to appear except for a sufficient reason.

Sixth, no one who is acquainted with our churches can fail to feel that we are living in the roseate dawn of a better day. The signs of prosperity and promise are numerous and unmistakable. Better houses of worship are being provided. The ministry is better equipped. The people are more hopeful. They are thinking and planning for larger things. The churches are becoming aware of their power and of their opportunity. Like young Samson, when the Spirit of the Lord moved upon him, they are coming to feel equal to any task to which they are called.

Seventh, if the preachers will stand together they can do anything. They can haye a great rally anywhere. They can enlist thousands of churches that have never as yet done anything for this cause. The power in their hands is all but unlimited. If the six thousand men who preach the gospel would all co-operate there would be at least six thousand co-operating churches. In each church there would be at least one contributor. In every church there are those who would place liberal offerings beside the liberal offering of their minister. It is example that counts. Self-sacrifice in the pulpit is sure to call out self-sacrifice in the pews.

Cincinnati, Ohio.

As Seen from the Dome

By F. D. Power

The pageant of the Inauguration has passed and all things have resumed their normal condition at the capital. We miss the noisy House, but the stately Senate for a time abides. The most sensational feature of the dying Congress was the attempted mileage grab—the most scandalous thing for many years, but the upper house had the virtue and the lower house did not get away with the swag. The House of Representatives had impeached before the Senate a judge on the charge of inflating his expense accounts, and just before the vote was taken had exercised its ingenuity in framing legislation to prevent such constructive inflation on the part of judges, and then proceeded to commit the same sin in the most aggravated and wholesale fashion by voting themselves $109,000 for expenses they never incurred. The judge traveled, and charged the maximum expense allowed by law—ten dollars a day; the House did not budge from beneath the Dome between the special and regular sessions and voted itself mileage as if its members had gone all the way home and back again. It is reasonable to expect that some of these honorable gentlemen will hear from the country. Such inordinate greed and glaring inconsistency deserve a rebuke that will be remembered.

The Inauguration brought a number of our brethren to Washington, among them J. G. M. Luttenberger, President R. E. Hieronymus, S. M. Hunt, Hon. W. H. Graham, and Hon. Oliver Marshall. The Vermont avenue church is always a sort of Mecca to visitors on such occasions, and we had a generous share, representing every section of the country. Two very sad incidents for us were connected with this festival. Capt. O. C. Pinney, of Cleveland, one of our brethren, who had visited us and arranged for quarters for his command, was one of the victims in the wreck at Clifton; and William P. Luddington, another of our people, from St. Louis, a young civil engineer, formerly from Muncie, Ind., was taken with the smallpox and died here, and it was my sad duty to conduct his funeral last week in this city. His wife reached him before the end came. It was a distressing case which called forth universal sympathy. The death of Senator Bate, of Tennessee, was directly traceable to exposure on March 4. The other Senator from that state, Hon. E. W. Carmack, is a Disciple and attends the Vermont avenue church. Hon. Benton McMillin, who was with us some years ago, is talked of as the successor of Senator Bate.

Our brother, Judge A. R. Webber, of Elyria, O., did excellent service for the cause of Temperance in connection with the Inauguration. Representative Babcock, of Wisconsin, proposed to permit licensed establishments to remain open on Sunday, and debauch the crowd as usual, when Judge Webber brought in a resolution to the contrary effect and defeated the move. There was unusual drunkenness on Inauguration day, but on Sunday all places were closed. Our Anti-Saloon League had a large number of workers on the watch for any violation of the law, but the city was dry.

In church circles there is unusual activity. Lenten lectures, mission services, and protracted meetings are on. E. B. Bagby returned from three weeks' work in Columbus, O., where he conducted a revival at the Central church with 39 additions. He found Boreas combined with that old trio of adversaries, the world, the flesh and the devil, in opposition to him. W. S. Priest, in turn, is holding evangelistic meetings at our Ninth street church with fine prospects and fair weather. W. R. D. Winters is in charge of the music. J. J. Taylor closed a very useful and successful series of services at the H street church, where he was assisting his brother, J. Murray Taylor. There were 34 added and the church greatly encouraged. The evangelist did excellent service and large numbers attended the meetings. Eight united with the Vermont avenue church the past month. J. E. Stuart is getting hold of the work at our Fifteenth street church with vigor. The outlook in that needy section of the city is every way bright and hopeful.

Our historic Beaver Creek church met with another great loss recently in the death of Miss Ellie Newcomer. She was born in the old Newcomer home July 14, 1827, and entered into rest February 22. From her birth her vision was impaired, seeing only the dimmest outlines of things, but this affliction seemed to call into play energies and virtues of the rarest and richest quality. As a noble Christian woman she was known and loved far and wide and her influence for good felt as that of few people who have enjoyed the fullest possession of all the senses. Active as a member of the church in all its departments of service, she has been from the beginning the teacher of the primary class in the Sunday-school where all the little ones knew and loved her as "Aunt Ellie"; she was the leader of the woman's missionary work and of the children's band, and an active Christian Endeavorer. Our Lady Bountiful, she was generous to the poor and needy, and a liberal supporter of the local church; she provided for the education of young men for the ministry, and our General Home Missionary Society received $3,000, and the Church Extension Fund also $3,000 of her bounty, and she presented the Beaver Creek Sunday-school a well selected library which has proven a blessing to old and young. Possessed of unusual qualities of head and heart, well educated, and versed in the best literature, she was a writer of both prose and verse, and always delighted and instructed her readers. Best of all, an earnest Christian of the most pronounced spiritual and devotional, and yet lovable, wholesome, and happy type, with the word of God dwelling in her richly, and full of the Holy Spirit and of faith, she indeed adorned the gospel of God her Savior and served well her generation. With the beloved and venerated Aleck, her blind brother, who preceded her but a little while, she spent her long and useful earthly life, and in the heavenly mansions they are again united. What a lesson in these two beautiful lives! How useful and memorable notwithstanding their limitation! What a rebuke to those who, equipped with all their faculties, are yet idle and unfruitful! Blind Homer, blind Milton were no greater in their sphere than these two loyal souls and can stand no higher now with their darkened eyes opened.

While I remember those who are passing on, let me speak of J. G. Burroughs, one of our preachers, who died at Berkley, near Norfolk, Va., Feb. 24. He was from Illinois, and was 67 years of age. Educated for the ministry, he also studied medicine, and practiced that profession. At the time of his death he was pastor of the Twenty-fifth street church, Newport News. Dr. Burroughs moved to Berkley in 1889. For several years he conducted a newspaper known as the Saturday Graphic, and wrote several books. He was specially interested in prophecy. His widow and two children survive him. A man of ability and character, he served faithfully. One more prominent in the public eye, who often worshipped with us here, and whose wife was a faithful Disciple, was Hon. John H. Reagan, of Texas, who fell asleep in Christ in his 89th year at Palestine. Judge Reagan was the last member of Jefferson Davis' cabinet, in which he served as post-master general. He was a member of the House of Representatives before the civil war, and after, and served also in the Senate. As a constructive statesman he ranked high, and was not only a great man, but a historic figure. I never knew a more prodigious worker, or a kindlier man. As a youth he walked all the way from his native Tennessee to his adopted home. When in Congress he lost a child and I knew him to walk the floor all night with the sick little one in his arms and then labor all day at his congressional duties. A modest gentleman, a devout spirit, a faithful and diligent servant of the people, he was held in the highest esteem by all who knew him. At the time of his death he was engaged in writing his autobiography. It would be a volume of great value.

Letters from a Retired Minister

LOS ANGELES, Feb. 10, 19—.

MY DEAR NEPHEW:—I have been thinking, and not without concern, about what you say of the demands made on you by some of your congregation. I threw out a hint in a former letter at the social dangers that would confront you in Belleview, but I scarcely thought your own church would be so exacting. If it is expected that you attend every social function that goes on among your people; every service of the church; represent your denomination at divers and sundry union meetings; attend to your regular pastoral duties and then preach two edifying, uplifting and convicting sermons a week—if, I say, *you*, a sort of ministerial yearling, are expected to do all this and do it well, then —pardon my Bostonese—you are up against it in dead earnest and I can see your finish right now.

Lowell once said of Wordsworth, alluding to that poet's prolificness, that he tried to make "Jove's eagle do the service of a clucking hen." I've been wondering if I could strike off some sort of a parallel expression to describe the preacher who tries to spread himself out over so much territory, but I can't exactly hit on one, other than to put it this way: the fellow who attempts it is ticketed for a trip over the "dead line route," beyond the peradventure of a doubt.

There are some things the preacher should not permit. Kindly but firmly he should insist that he must have hours for study that have to be respected. I once incurred the practical ill-will of a good but thoughtless woman because I absented myself from a birthday party which she gave in honor of her five-year-old daughter. Strive to keep your study hours inviolate. Do as Dr. Cuyler used to. Pin on your study door the "very busy" sign which will ordinarily keep away those who have no real business with the pastor. There are a few people who have no adequate idea of the value of the preacher's time. Good but sadly mistaken folk they are.

An erudite, not to say pedantic, fellow at "R," where I was located for five years, used to drop in on me two or three times a week to discuss "evolution." He was the veriest crank on the subject I ever met. The "Darwinian theory" was his special hobby and he never lost an opportunity to mount it with much eclat. The poor fellow met his Waterloo, however. At the hotel where he boarded, one day two or three traveling men were present with him at the dinner table. By and by the unwitting victim got on his hobby and was soon in a gallop. "Do you know, gentlemen," he said, "do you know that I am ready to confess that perhaps I descended from the monkey?" Quick as a flash a red-faced, twinkling-eyed salesman for a hat house, who sat directly opposite, blurted out: "Well, my friend, some things are so obvious that a confession is entirely unnecessary!" It was heroic medicine and it cured, too.

Of course, you ought to be ready and willing at all times to succor the needy and to go on errands of mercy. But there's a vast difference between doing this and trotting your legs off to please and blarney everybody. Be busy, but don't make a fuss about it. Don't tell everybody you see how very busy you are. That's out of place, too. Simply be soberly and earnestly industrious.

Be sure to consider the interests of the young men in your congregation. If I were to live my life over again I would do even more than I have done to encourage young men for the ministry. I would make my study after work hours a veritable rendezvous for them. One reason why there is such a dearth of talented young men for the ministry is because ministers as a class haven't warmed up sufficiently toward the young fellows. I have had several of my preacher friends to tell me that they would never encourage young men to become ministers, believing they ought to take up that career sort of spontaneously and so on and the like. Just as long as such a feeling is manifest among preachers to any extent at all, just so long will candidates for the ministry be as scarce as hen's teeth. Pick out the manliest, brightest and best fellows in your flock and get them interested in the minister's high calling. Next to winning a soul for Christ this winning a young man for the ministry ranks in blessed importance. You can't do too much of such glorious work and I bid you God speed in using your influence in this way on the splendid young fellows in your church of whom you write so enthusiastically.

Coming back to the matter upon which I touched in the beginning of this letter, let me suggest, Will, that you set about in the gentlest and sweetest way to get all the time you can for good solid preparation for your pulpit. I predict things will then adjust themselves properly. "Drifting with the tide" may do well enough for the title of a song, but it's a bad principle to direct one's life. Then let me advise, too, that you take this problem, as you should take all problems, straight to the Father in prayer. I put this last by way of special emphasis. Affectionately your uncle,

WILLIAM PRENTICE.

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Oh, marvelous power of the divine seed, which overpowers the strong man armed, softens obdurate hearts and changes into divine men those who were brutalized in sin and removed to an infinite distance from God!—*Wycliffe.*

The New Evangelism.

By Charles Forster.

To have a new evangelism we must have a new conception of the meaning of salvation through Jesus. We must feel that the truth as it is in Jesus, when understood more truly, will form a message of salvation that fully meets the needs of our present age.

To my own mind Christ's true salvation contains no idea of a vicarious or substitutional atonement, but that a man is saved when, by a divine influence, he is attracted unto high and holy views of life. The lower life becomes mean and low in the dazzling radiance of the higher. His whole being longs and strives after a higher life. Such a man is saved.

How can men be thus attracted? The answer to this question is the new evangelism. As we look at Jesus, especially at his cross, we see an aspect of manhood so high and holy that as we reflect upon it it retreats farther and farther into the depths of the divine, and draws us with a peculiar power. It reveals unto us our unworthiness, and saves us from low and sordid views of life. What power there is in the cross! "The sky was dark, and the earth, as in all the environs of Jerusalem, was dry and gloomy. For a moment his heart failed him; a cloud hid him from the face of the Father; he endured an agony and despair a thousand times more acute than all his torture. He saw the ingratitude of men; he perhaps repented suffering from the vile race, and exclaimed: My God! My God! Why hast Thou forsaken me! But his divine instinct still prevailed, and in the degree that his life became extinguished, his soul became clear, and returned by degrees to its celestial origin. He regained the idea of his mission; he saw in his death the salvation of the world; he lost sight of the hideous spectacle at his feet, and profoundly united with God, he began upon the Cross that divine life which was to live in the heart of humanity throughout infinite ages." The Cross!

"I take, oh Cross, thy shadow for my abiding place;
I ask no other sunshine than the sunshine of Thy face.
Content to let the world go by, to count no gain nor loss,
My sinful self my only shame, my glory all the cross.
"Upon that Cross of Jesus mine eyes at times can see
The very dying form of One who suffered there for me;
And from my smitten heart, with tears, two wonders I confess:
The wonders of his glorious love, and my own worthlessness."

By beholding the Cross we are attracted unto a divine life—a life which it is possible for us to try to live. We can long and strive to get our lives closer to the meaning of the Cross, and it is by doing this that we are saved.

West Pawlet, Vermont.

Retiring and Tiring

BY F. M. GREEN

I am now fully at the close of fifty years of public life, of which forty-two have been spent in the ministry and eight in the school-room. Teaching and preaching have been my delight since as a young man I first entered the school room. These fifty years of continuous and often strenuous life have not yet *tired* me out, but I have realized by many signs that my generation is nearly passed and another generation is now the vanguard in the marching columns of progress. I have no sorrow that it is so. It is God's way and I am satisfied. I am not yet tired of the labor in the vineyard of my Master, though I find I cannot do what I once could; and I find myself on the edge of a *re*tired experience. While I am not able to take up any heavy burdens, I still will not refuse to do what I can do at the call of my brethren. During the winter I have taken a "vacation"—the first one in fifty years. So far as possible I have been visiting among the churches "to see how the brethren do." My first visit out of Ohio was to Washington, the capital of my country and nation. Twenty-five years had passed since I was there last and saw things "from the dome." There is no city like Washington among the great cities of our country. It is the only city whose growth marks nearly every feature of the greatness and wealth and splendor of the great Republic. It is the only city that each citizen can call his own. I go among its mighty buildings, and along its streets, and around its circles and monuments, and I say—"These are mine." The world is represented here as well as the greatness of the nation. I spent three weeks in the study of many matters to me of great interest. Of course I looked in on Congress, the Supreme Court, many of the public buildings, and departments, and did not fail to meet and receive the cordial greetings of my President. But while all these evidences of material greatness and power were interesting to me, I was more interested in the expression of the religious condition of the city. My interest was first special, then general. I had the pleasure of meeting the ministers of the Christian church in one of their regular meetings for conference. F. D. Power, J. Murray Taylor, Walter F. Smith, Claude C. Jones, E. B. Bagby, and J. E. Stuart are the good men who are now leading the various congregations of Disciples in the city. Brother Power is the oldest in service and in years of this goodly company. There are few, if any, pastors in Washington who have been so long in service with one congregation, and he is beloved by all who know him from the great President to the humblest citizen. Brother Bagby comes next with a record which commends itself to all. The others are younger in their service but are winning the hearts of many and the good will of all. In some respects the growth of the church in Washington in the last twenty-five years has been rapid and remarkable. When I was in Washington last there was one congregation on Vermont avenue; now there are six churches all growing and vigorous. Then 350 represented the extreme "number of the Disciples"; now there are about as many thousands as there were hundreds then. The church and Sunday-school membership of the various churches is about as follows: Vermont avenue, 600 church members and 300 in the Sunday-school; Ninth street church, 1,089 members, and Sunday-school, 824; Whitney avenue church, 200 members, and 160 in the Sunday-school; H street church, members, 250, and Sunday-school, 120; the Thirty-fourth street church has 64 members and 80 in the Sunday-school; in the new church on Fifteenth street there are to-day about 20 members and over 100 in the Sunday-school. All of these churches and schools are active and growing. I met, with the other preachers, William T. Laprade who at present has no station where he does special work.

The various religious phases of belief are represented in Washington. In the church announcements for February 5, 1905, I find religious services announced as follows: Protestant Episcopal, 16 churches; Methodist Episcopal, 21 churches; Presbyterian, 13 churches; Baptist, 20 churches; Christian, six churches; Congregational, four churches; Lutheran, six churches; Adventists, two churches; New Church, two churches; Unitarian church, one congregation; the Catholic body has numerous congregations, and "National New Thought Center," whatever that is, Spiritualists, United Brethren, Friends, Secular League, The Brethren, Theosophy, Reformed, Christian Science, Christadelphian, Vedanta, Universalist, Divine Science, Millennial Dawn, and a miscellaneous lot whose names I couldn't get, represent the mix-up. Mighty is division! It is as good as a shotgun to scatter abroad the seeds of fads and fancies and real beliefs in soil into which it would not go otherwise. But amidst this diversity, with its babel voices, the note of unity is being sounded and the ugly contentions of the years of my boyhood are giving way to melodies of peace.

I left Washington well pleased with my visit and am now among my friends in Wilmington, Ohio, with no prospect of getting away soon unless I run away in the night. With my best wishes.

Heart Suffering.

By Simpson Ely.

In Gethsemane our Savior was in such agony of soul that great drops of sweat like blood stood upon his brow. The cup of the world's sins—your sins and mine—were pressed to the lips of him who knew no sin, and in whose mouth no guile was ever found. It threw him into an awful paroxysm of anguish. It was here that he fought the supreme battle of his life, and here he won his greatest victory.

Jesus was a great sufferer upon the cross. The crown of thorns pressed upon his head caused great pain. The nails that pierced his hands and feet were most cruel. The burning thirst was awful to endure. But this was physical pain; and not to be compared to the agony in the garden of olive trees.

There is no suffering like heart-agony.

A mother never regrets any physical pain she has endured for her loved ones. It is the anguish of the heart that kills her—anguish caused by their ingratitude and wrong-doing.

A saintly old woman—now in heaven—said to me, "When our children are small they trample upon our toes; but when grown up they trample upon our hearts." That was the cry of a broken heart. She had a drunken, debauched son who had squandered her money, forged his father's name, and disgraced the family.

That mother complained not of any physical suffering she had endured for her boy. She had gone down into the very jaws of death, almost, to give him life; but the pain was swallowed up in joy when she pressed the new-born child to her heart. Through years and years she had ministered to his wants. She had spent sleepless nights over him when he was sick. Her hand had soothed his brow and her feet had been quick to go upon errands of love for him. In pain, and watchfulness, and weariness, she had cared for him; but never a murmur fell from her lips. It was a joyful service.

But his waywardness broke her heart.

Doubtless we meet with people every day who have their heart-throes. We jostle them upon the streets, and they greet us with smiles; but in their hearts they carry coffins which contain buried hopes, loves, or ambitions. May God enable them to say, "Thy will be done." With J. W. Carpenter may they be able to sing:

"Sometimes I pray 'neath clouded skies,
Within mine own Gethsemane;
I cry aloud, and God replies,
'Fear not, my child, cling fast to me.' "

Joplin, Missouri.

◆

Christianity may produce agitation, anger, tumult, as at Ephesus, but the diffusion of the pure gospel of Christ and the establishment of the institutions of honesty and virtue, at whatever cost, is a blessing to man.—*Albert Barnes.*

The Rational Basis of Obedience

By H. C. Garrison

III. The Spiritual Necessity of Repentance.

God commanded all men everywhere to repent. Why should such a command be given, and man's salvation made to depend upon obedience to it? Why not save all men, the penitent and the impenitent, the obedient and the disobedient? Why put before men so difficult a task that multitudes fail to perform it, and hence fail to enter into life?

Repentance is no arbitrary demand made by sovereign authority, but a spiritual necessity growing out of the very nature of sin and salvation. The spiritual law underlying this command and making it necessary is tersely expressed by Paul in his Epistle to the Galatians: "Whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the spirit shall of the Spirit reap eternal life." To unfold the thought of this passage is to explain the necessity of repentance.

The text is based on the well known duality of human nature. Man is an animal; he has essentially the same physical materials, organic structure and bodily appetites and passions as other animals. But man is more than an animal. Into him was breathed God's own breath of life, spiritual life. Man was made after God's own image—not physical form, but spiritual likeness.

Between these two parts of our being there is a conflict. Paul describes it as a "warfare"—"The law in my members warring against the law of my mind." The flesh clamors for gratification, for indulgence; the "inward man" delights in the law of God. In the light of this duality it is easy to see what he means by sowing to the flesh and to the Spirit. Yielding to the flesh is sowing to the flesh; yielding to the Spirit is sowing to the Spirit. Every deed done is in obedience to the one or the other.

The text compares a deed done to a seed sown. It links eternity onto time by the same law that binds the harvest to the seed. It connects destiny with conduct as effect is connected with cause. Actions are the seed; character is the grain coming to maturity; destiny is the harvest. The reign of God means a reign of law.

Time was when rewards and punishments were regarded as arbitrary. God was regarded as a judge clothed with absolute authority. We as criminals are summoned before the bar of judgment. What shall the Judge do? He may impose a fine; sentence to a term of imprisonment, or hard labor; or he may exercise judicial clemency and let us go entirely free from punishment. So the destiny of men was supposed to hang on the arbitrary decision of a sovereign God. He might save all, or many, or few, or none. He has, however, decided to prepare a fearful fate for the wicked; a lake of fire unquenchable, presided over by a fiendish fallen angel; a malicious, omnipresent and all but omnipotent immortal; a fearful "goblin that gits you if you don't watch out." Likewise, he has prepared for the elect a celestial city with golden streets and pearly gates, whose blessed inhabitants attend one eternal prayer-meeting. Our peace or our punishment, our weal or our woe, depend upon the place to which he decides to send us.

No argument against such a view of God's character should be needed at this time. A closer study of God's Word and of God's ways has led us to see that there is a reign of law in rewards and punishments. The God of the natural world is the Ruler of the spiritual also, and his conduct in one is no more orderly and invariable, no less arbitrary and capricious, than in the other. The body belongs to the natural world, the soul belongs to the spiritual world, and both belong to God's universe and are subject to the laws which he hath made.

To violate the natural laws governing the body brings certain penalties. These are not arbitrary punishments; they are effects with adequate causes.

Precisely so are there spiritual laws governing the soul. At the risk of being charged with uttering commonplace platitudes let one of these laws be mentioned, with its counterpart: *Sin produces misery;* or working in the opposite direction: *Righteousness produces peace*. The law of gravitation is not more certain or invariable than this law of our spiritual nature. "The way of the transgressor is hard." Who has not felt the operations of this law in his own experience: the pangs of remorse, and the sweet peace of a clean conscience? "First pure then peaceable" is the scriptural order.

Paul boldly pushes that relation between sin and suffering as cause and effect—and that of purity and peace also as seed and fruit—out into eternity, and assures us that the laws are there also. Sowing to the flesh, or sin, is the seed which ripens into destruction. As James tells us, "Sin when it is full grown bringeth forth death." Sowing to the Spirit likewise has as its harvest "eternal life." It is not a question of place, but of condition.

Without congeniality, there can be no pleasure in any companionship. A man whose habits were grossly immoral was thrown for a few hours into the company of several preachers and other Christians. It is needless to say he was ill at ease, and his significant remark, when he had escaped into more congenial society, was, "Boys, I would rather be in hell than among preachers." He spoke more truly than he knew. Take such a character, with such tastes, unreformed, just as he is, into the presence of God and the angels and redeemed saints, would he find peace and joy there? Heaven would be the worst hell to him; where he must endure the light which exposes to the eyes of purity all his corruption. It is, therefore, an act of mercy, and the best that divine love and wisdom can do for him, that he is separated and sent into "outer darkness." God will do the very best he can for every soul in that day. His verdict will be satisfactory to all. The wicked would separate themselves if he did not do it. "Depart from me, O Lord, for I am a sinful man," is the natural cry of a guilty conscience. That men shall call upon the rocks and hills to fall upon them and hide them from his presence is simply because they cannot endure his presence.

* *

IT'S FOOD

That Restores and Makes Health Possible.

There are stomach specialists as well as eye and ear and other specialists.

One of these told a young lady of New Brunswick, N. J., to quit medicines and eat Grape-Nuts. She says:

"For about 12 months I suffered severely with gastritis. I was unable to retain much of anything on my stomach, and consequently was compelled to give up my occupation. I took quantities of medicine, and had an idea I was dieting, but I continued to suffer, and soon lost 15 pounds in weight. I was depressed in spirits and lost interest in everything generally. My mind was so affected that it was impossible to become interested in even the lightest reading matter.

"After suffering for months I decided to go to a stomach specialist. He put me on Grape-Nuts and my health began to improve immediately. It was the key-note of a new life. I found that I had been eating too much starchy food which I did not digest, and that the cereals which I had tried had been too heavy. I soon proved that it is not the quantity of food that one eats, but the quality.

"In a few weeks I was able to go back to my old business of doing clerical work. I have continued to eat Grape-Nuts for both the morning and evening meal. I wake in the morning with a clear mind and feel rested. I regained my lost weight in a short time. I am well and happy again and owe it to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the little book, "The Road to Wellville."

Our Budget

—Now for the Homeland!

—The Foreign Society has had right of way. By reason of a late Easter special offerings for the Home Society, the C. W. B. M. and the Benevolent Association come close together this spring. We hope nothing will be brought into conflict with these.

—President McLean gives in this issue some impressions derived from his recent tour of the churches. It is an inspiring outlook that he presents. But, with all, Brother McLean finds some weak places in our work, some members and pastors who fail to appreciate their opportunities and their duties. We earnestly commend to our readers' attention the seven suggestions that have occurred to Brother McLean's mind.

—Will J. Slater has taken the work at Plainville, Minn.

—E. C. Browning, of Little Rock, Ark., has been quite sick.

—Frankton, Ind., gets T. M. Wiles, who has been at Anderson.

—L. H. Harrington has entered upon the pastorate at Iroquois, Ill.

—A building for our members has been started at Lewisville, Minn.

—W. O. Stephens has resigned as missionary pastor at Baton Rouge, La.

—Guy E. Wingate has resigned on account of ill health at North English, Ia.

—Victor Dorris is holding a fine meeting for the Central church, Des Moines, Ia.

—There is now preaching at Red Oaks, N. C., with J. D. Grubbs in charge.

—The contractors have agreed to turn over the new church at Mobile, Ala., about Aug. 1.

—J. P. Dargitz has, we regret to learn, resigned as state secretary of northern California.

—A church building is going up at Davenport, O. T., where we now have 58 members.

—A new pipe organ in the Jackson boulevard church, Chicago, will be dedicated April 20.

—F. O. Fannon begins a meeting at the Walnut Hills church, Cincinnati, O., March 26.

—R. B. Helser and wife are rejoicing in the advent of a son to the parsonage at Fayette, Mo.

—Dr. Errett Gates has just wedded Miss Nell Seass, who is a sister of Mrs. Oliver W. Stewart.

—Indications are favorable for a good work at Bardstown, Ky., where R. R. Campbell has gone to live.

—The oldest Christian church in Tennessee is at Post Oak Springs. It is now served by Geo. Phelps.

—Brooks Brothers are anticipating great results from their meeting at Madison, Ind., to begin March 26.

—The eighth missionary district convention will be held at Danville, Ill., where E. B. Moorman is pastor.

—The new building of the Highland street church, Worcester, Mass., is to be dedicated the second Sunday in April.

—L. H. Stine delivered his lecture, "The Fair Lights of History," at the Congregational club, of Springfield, O., recently.

—We regret very much to record the death of Mrs. Louise K. Sherman, who was matron of our Christian orphanage at Cleveland, O.

—The Pennsylvania brethren are getting stirred up about their simultaneous mission which is to begin next October. They are already at work starting the revival fires.

—F. W. O'Mallory leaves St. Matthews, Ky., for Muncie, Ind.

—W. J. Wright will campaign in Kentucky during the month of April for the offering for home missions.

—After improvements, the church at Latonia, Ky., is again in use. H. C. Runyan is doing a good work there.

—Charges E. McVay, singing evangelist, will assist R. E. Elmore in a meeting at Tazewell, Va., in April.

—The building at Bicknell, Ind., which was destroyed by fire, has been remodeled, and is now again in use.

—W. M. Taylor, recently our missionary in Porto Rico, campaigns in Texas for the offering for home missions.

—G. Walter Carpenter delivered an address before the students and faculty of Yale divinity school, March 8.

—There is talk of a railroad being put into Torrent, which will bring Hazel Green, Ky., 60 miles nearer Lexington.

—Our National Benevolent Association has just received its third annuity gift of $200 from a good woman of California.

—B. F. Baker, who recently left the Presbyterian church for our own brotherhood, has accepted a pastorate at Ft. Madison, Ia.

—T. J. White, pastor at Signet, O., had an attack of pneumonia during the meeting which Z. T. Bates, of Beaver Falls, held for him.

—H. A. Wingard's church at Marion, Ind., will begin a meeting about the first of April, with M. W. Harkins, of Evansville, leading.

—W. F. Rothenburger has closed his pastorate at Ashtabula, O., and is pursuing studies at Chicago. Lewis R. Hotaling succeeds him.

—Stephen J. Corey is assisting R. P. McPherson at Dunkirk. Reports are full of promise of a large ingathering to that mission church.

—Geo. B. Ranshaw will attend the district conventions of Indiana during the month of April and speak in the interest of the May offering.

—The Fort Worth Record gives a lengthy report of a sermon entitled, "The God We Love," delivered in that city by Bro. S. G. Inman.

—J. A. Stevens, the great evangelist of the southwest, is going to visit about 30 churches in Missouri in the interest of the offering for home missions.

—A church has been organized and the work has been well established through a meeting just held at Medaryville, Ind., by the Clarke family.

—Eureka has sent 22 missionaries to the foreign field. Vigorous preparations are being made to celebrate the college's fiftieth anniversary this year.

—W. R. Parker, one of our most active workers in the Greenville, N. C., church, has had to resign as mayor of that town by reason of poor health.

—The church at Glasco, where J. W. Ball is pastor, seems to be having a feast of good things. They have been having a visit from R. S. Robertson.

—The receipts for foreign missions during the month of February amounted to $9,111.68, a gain over the corresponding month one year ago of $3,337.97.

—Another Louisville church is about to begin a meeting. The Central will have the help of Brother Logan, of Murfreesboro, Tenn., the first Sunday in April.

—For three years the doors of the church at Rockport, Ind., have not been open until Wm. Chapple began a meeting there. A Bible-school was organized and then a congregation, and the salary of a preacher raised.

Children's Day

FOR HEATHEN MISSIONS

The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:

1. Children's Day exercise, Brightening the World, by Prof. P. H. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc. It will meet the demands of the most exacting schools of all grades.
2. *Missionary Boxes.* They are a new design, printed in red.
3. The Children's Day number of the *Missionary Voice* ranks high. It is prepared especially for children.

Please give local name of school. Give average attendance. Order at once. Address,

F. M. RAINS, Cor. Secy.,
Box No. 884. CINCINNATI, O.

—Some beautifying is to be done at Texas Christian university this spring. The exterior of the college building will be completed and improvements will be made.

—We are sorry to record the death of W. M. Martindale, a kind-hearted and useful singer of the gospel. Bro. Joel Brown writes lovingly of him in our obituary column.

—The Foreign Society has received two gifts on the annuity plan, one for $500 and one for $600. There has been a gain in the annuity gifts during the year of over $6,000.

—Mrs. Mathews, of the church at Newton, Ia., recently passed away. By her will Drake university benefits to the extent of $1,000 and the church of which she was a member is left $800.

—Anyone knowing Disciples in Aurora, Ill., are asked to send their names to Miss Cora Bilder, 416 Spring street. Ernest Greenwald is making an effort towards organization there.

—Twenty-five years ago we numbered 15,000 in Iowa. Now our membership is about four times that. Two new buildings will soon be erected at Ottumwa and Mt. Ayr, at a cost of about $25,000.

—The pastorate of the First church, San Jose, Cal., will become vacant about the time of the northern California state meeting, five months hence, I. H. Hazel having resigned to take effect then.

—T. D. Wharton reports the church at Newkirk, Okla., out of debt, and having outgrown the need of help from the Home Board. All indications point to the fact that Brother Wharton is doing a good work there.

—G. A. Hess, pastor at Charles City, writes us that, while Bro. D. L. Dunkleberger is resting for a little time, he can be secured in a month or two by a congregation wanting a first class minister and a man of experience.

—J. P. Hanner will make his future home at Purdy, Barry Co., Mo., having resigned the work at Monett. He is now open for engagements anywhere in the state. Brother Simons, of Chetopa, Kan., has taken the work at Monett.

—Dr. H. L. Willett has just dedicated a handsome new church at Bloomfield, Ia., costing about $12,000. It is the only church building of our people in the state that is made entirely of cement. D. A. Wickizer is pastor.

—The dedication of the new church at Greeley, Col., took place March 12 with State Secretary Leonard G. Thompson in attendance. A meeting began at once. V. E. Ridenour is the singer, and there were 14 accessions in three days. F. D. Macy is the pastor and had things in fine shape.

—"They have never had a church quarrel in all these years!" This is a statement made of the church at Prairie Creek, Benton Co., Ia., which was organized in 1858.

—Burris A. Jenkins is announced to give a course of lectures on the "Life of Christ" at the Fourth street church, Covington, Ky., this week. We will have to take him to task for making engagements during congress week.

—The Board of Church Extension has just received another annuity gift. This is $100 from friends in California. For information in regard to this annuity fund, write G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—We believe the souvenir booklet sent out by the church at Owensboro, Ky., whose new building has just been dedicated by Z. T. Sweeney, is about the handsomest thing of this kind we have seen. Brother Crossfield and his congregation are to be congratulated.

—The churches of the first district of Kansas will hold their annual convention at Hiawatha, April 25-27. Bro. Baxter Waters, vice-president, writes us that a good program is being arranged, and asks that all churches and pastors in this district please take note and make preparations to come.

—We have learned from Secretary Benj. L. Smith that home missionary rallies are arranged for at Pittsburg, Pa., April 3, at Cincinnati, O., April 10, at Indianapolis, Ind., April 11, at St. Louis, Mo., April 12, and thus running on through the month about 200 rallies have been appointed by the Home Board.

—The brethren at Monett, Mo., where the ministerial institute is to be held May 2, 3, 4, are already making preparations for that event, and ask you to send a card to Robert Simons, the pastor of the church, intimating the time of your arrival there, so that proper arrangements for your entertainment may be made.

—The following telegram comes to hand as we are going to press: Paris, Ill., March 20. Twenty added yesterday; 48 last three days; 318 in 25 days; there were 101 in the first nine days, and 200 in 18 days. Finis Idleman, pastor, De Loss Smith, musical director. Meeting is continued.—CHAS. REIGN SCOVILLE.

—Sumner T. Martin, who has been doing some fine work in California, writes us from Redlands that, owing to local conditions in some of the fields in which he was to have held meetings, he now finds that he can get away by May or June, and will be ready to accept work either as pastor or evangelist after that time.

—Jas. Sharratt recently returned from an evangelistic trip along the Pacific coast where he held some successful meetings, and has since then been in meetings at Plainwood and Anita, Ia., and Camp Point, Ill. He is now desirous of entering upon regular pastoral work or continuing in the general field as call may come. His address is Lees Summit, Mo.

—C. C. Rowlison, pastor at Kenton, O., has been elected president of Hiram college. He begins his duties as such May 1. Brother Rowlison is, we believe, well fitted for the position to which he has just been called. He is young, energetic, has ideas, and has studied clearly the educational problems now confronting us. For him and for old Hiram we wish abundant usefulness and great success.

—We had a very pleasant call from Dr. W. E. Macklin, who spoke for the Second church in St. Louis on the Sunday morning following a meeting of one of the St. Louis social clubs to which he had been invited especially to give an address on China. Dr. Macklin has been benefited by his furlough home, and is seeking every opportunity to equip himself more thoroughly by studying all the latest ideas in the surgical and medical profession prior to his return to his chosen field.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Swamp-Root Entirely Cured Me.

Among the many famous cures of Swamp-Root investigated by the CHRISTIAN-EVANGELIST, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Gentlemen—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,

B. H. Chalker, Ex. Chief of Police.

Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, poor digestion, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. The genuineness of this offer is guaranteed.

—Dean Haggard hopes that a day may soon be set to break ground for the new Bible building at Drake university. The daughter of Bro. G. W. Mapes, one of our devoted preachers, purposes to raise a fund of not less than $500 and have a memorial room in the new building. Another room is to be dedicated to the memory of N. A. McConnell, and another to the memory of B. W. Johnson.

—Probably few if any churches among us have made a better record during the past three years than the First church, Lincoln, Neb., which in 1901 was being aided in supporting its pastor by the help of the missionary boards. By May 1, 1905, this church will have paid in full $4,000 to the Church Extension Board for a loan granted them. The church is now a living link in the Foreign Society and will support its own missionary on the foreign field. N. S. Haynes, well known to our brotherhood everywhere, is the enterprising pastor.

—The California brethren have arranged to send some brethren to the east to advertise the great convention to be held there August 17-24. The railroads of the Central and Transcontinental association have granted a low rate for the round trip for this great gathering. It will make a most delightful trip. We hope that our churches who love their preachers will plan to send them to this national convention. It will do both church and brethren good.

—Reports from Denver, Col., indicate that the Broadway church continues in fine condition. Brother Tyler began his fifth year there October 23, 1904, since which time there have been 144 additions—89 of these were confessions, and three confessed Christ who took membership with other churches. The Sunday-school attendance now averages 400. The debt which in 1893 was $22,000 is now $4,000, and the interest has been reduced from 10 per cent to five per cent. It is interesting to see how the people place cash in the treasury when they are interested in spiritual things. For successive Sundays after the first Sunday of February the collections of South Broadway have been $122, $144, $100, $191, $153. These offerings were made without special solicitation.

—Wallace Tharp, who is pastor of the First church at Allegheny, which has always been a liberal contributor to foreign missions, and has its own representative in the field, in a letter to his congregation says: "I had much rather have $1,400 given by the 1,400 of us than to have $1,500 given by 100 of us. I am seeking your good in this matter; not your goods."

—We are informed by C. E. Pile, of Parsons, Kan., that Wesley T. Hunt, who was for 17 years a preacher among the Disciples of Christ, passed away at the home of his only brother, Jno. A. Hunt, near Galesburg, Kan., on March 9. He was well known in the west, and some further account of his life will appear in our columns. Brother Pile conducted the funeral services at Galesburg, where the interment took place.

—We are sorry to learn that Bro. J. W. McGarvey has recently been somewhat indisposed, but as our readers will note from his brief biography of Brother Garth, who has made what is certainly the largest gift to education at a single time ever announced in our brotherhood, he is at work again. Brother McGarvey will, it is hoped, be able to deliver a course of lectures at the University church, Des Moines, about May 22.

—Prof. G. P. Coler of the Ann Arbor Bible chairs, suggests that the next congress of the Disciples be devoted entirely to our educational needs and opportunities. The different phases of the subject which he suggests could be profitably treated are: the home, the Sunday-school, our young people, our press, our colleges, preachers' reading courses and preachers' institutes. In view of the magnitude of the educational problem as it presents itself to us to-day, this seems to us a wise suggestion, and we commend it to the committee that may be appointed to prepare the next program.

—A very unusual sight was the baptism of a number of Chinese which took place in the First Christian church, St. Louis. The church has a Chinese Sunday-school class conducted by Mrs. Jno. L. Brandt, wife of the pastor, and on Lord's day evening a week ago nine members of this class were baptized. This makes a total of 19 Chinamen who have now united with the church. The probabilities are that special work will be undertaken among the Celestials, who are quite numerous in St. Louis. Brother Brandt has been engaged in a meeting at Sandoval, Ill. The First church was never better attended than it now is.

—The East End Christian church at Pittsburg, Pa., has just passed resolutions in reference to their pastor, Wm. J. Russell, who is about to leave for another field of work. These resolutions are, as we would expect, highly complimentary of the great ability and fine devotion of Brother Russell. "He has watched over our homes with unwearied affection, visited the sick, comforted the sorrowing and hallowed the joys of festal occasions; in season, out of season, showing his supreme concern to be for the advancement of saints, and the salvation of sinners." Sister Russell also comes in for a loving word. Now that Brother Russell has undertaken another responsible charge we shall all "follow with solicitous love and earnest prayers" him and his wife in their new work.

—The women's edition of the Sapulpa Light was published in the interest of the building fund of the First Christian church of that territory town. For ten cents a copy of this edition will be sent to any one who makes application. The site of Sapulpa thirteen years ago had on it a log cabin. To-day there are 3,500 busy, progressive people there. Other churches had neat buildings, but the members of the Christian church had to gather in a hall, though they had secured a nice lot. It was for the purpose of providing a church here that the women of the little Creek Nation town undertook to get out this special edition which gives a great deal of information about that neighborhood. In our advertising columns will be found a communication from the president of the ladies' aid society.

—We have already announced the handsome bequest of Brother Garth for biblical education. The beneficiaries of the fund are to be selected, and the sum to be assigned to each is to be determined by the faculty of the College of the Bible, Lexington. We very cordially commend the example of Brother Garth, though we believe that it is better not to handicap a college by limiting the usefulness of a bequest to a specified purpose. More and more as we come in contact with the rank and file of our brotherhood are we impressed with the educational needs. Too many of us are content with being "babes in Christ," and never growing either in knowledge or in grace. We imagine it would be a very illuminating investigation if we could discover just how many of our preachers and church members have not read a single new book dealing with any religious question during the past year. Brother Garth desired that young men should have an opportunity to broaden their knowledge and increase their spiritual perceptions and he has provided so that many a young man, worthy and promising, shall not now be forced to leave college for want of a little money.

—The members of the First church, Bloomington, Ill., were greatly surprised when their pastor, Wm. Ross Lloyd, announced from the pulpit that he had tendered his resignation, to take effect the first of June, which will be the end of his pastoral year. The understanding between pastor and board has been that on three months' notice their contract could be terminated at any time. We are not informed as to the cause of the resignation other than a newspaper report, which would seem to indicate that some of the official board were dissatisfied. On the other hand, the pastor, in the conclusion of his statement, exhorted the brethren not to regard the pastor as a hireling simply to preach sermons to please them; he must be free to preach and teach the gospel of Christ, without attempting to cater to the whims or opinions of individual hearers. Brother Lloyd has been quite successful, seemingly, in his present pastorate, there having been 200 converts added to the church during the 21 months of his charge, while the offerings to missions have been three times as large as they have ever been in the history of the church. He has held pastorates at Lexington, Ky., Nashville, Tenn., Richmond, Ky., and Youngstown, O., and studied at Canton and Kentucky universities.

—For some months past we have all had our thoughts centered on the foreign mission work. Our own country now demands our attention. The great opportunities before us may be seen from one example just reported. Haskell, I. T., is one of those new towns which is growing so rapidly. It is 20 miles west of Muskogee, in the Creek nation. It was established only about eight months ago, yet has a population of about 600 already. There is no church building in the town yet. Bro. Wm. C. Thompson went there two months ago, found a few Disciples, got them together, organized a church, secured an excellent building site, and, with the foundation already in, and the building under way, we will have a neat frame building ready for service within 60 days of date. Brother Thompson is giving his whole time to the work, without financial remuneration, for the present, and it is confidently expected that our membership will be increased ten fold before the close of the present year. That is what we could do in hundreds of new and rapidly developing districts if we had the financial means to support the right preachers in the field. It is not everybody who can go to a new town and support himself for two months or longer, with the expectation of an ultimate support from his brethren. We commend the spirit of Brother Thompson and wish we had hundreds like him. The Home Board could find many men both competent and devoted if they could give them reasonable support.

Nailed to the Mast

WHY $200,000 FOR HOME MISSIONS?

BECAUSE—We should correct our neglect of this great work.

BECAUSE—It is the ripest field in the world.

BECAUSE—It is our base of supplies. The Missions receiving assistance from our Home Treasury sent $2,340.66 to our Foreign Society in 1904.

BECAUSE—Our own brethren—our own flesh and blood are asking help to establish churches—we should certainly hear and heed their cry.

BECAUSE—The Home Board did more work last year than any previous year in our history—165 churches organized and 16,861 additions by our Home Missionaries. This work is a success.

BECAUSE—It is the work of the Lord Jesus Christ—to win souls in America. We should be about the Lord's business.

Ask your minister about the Offering the first Lord's Day in May. Full supplies of envelopes; literature, papers, etc., sent on application to the Secretary.

American Christian Missionary Society
Benjamin L. Smith, Cor. Sec'y
Y.M.C.A. Bld'g.
Cincinnati, O.

❁ ❁

Another Generous Gift.

I am just back from a visit to St. Joseph, and while there, Bro. M. M. Goode and myself visited Bro. J. C. Wyatt, and he told us to put him down for $1,000 for the permanent fund. This is as it should be. Our business men are coming to our assistance. It is a gracious deed for which we are exceedingly grateful, and we trust to receive many such before the year is out. T. A. Abbott.

❁ ❁

Sapulpa, Ind. Ter.

Assist a good cause and at the same time learn all about Sapulpa, Ind. Ter., by sending 10 cents for a copy of the Woman's Edition Sapulpa Light. The money will be used for the building fund of the First Christian church of Sapulpa. Address,

Mrs. D. A. McDougal,
President Ladies' Aid.

Hurry! Hurry!! Hurry!!!

The terrible weather all through February made it impossible for many of the country churches, especially, to have any meeting at all. Quite a number of them had arranged to take the offering then for state work, and of course could not. Now the March collection for foreign missions is with us, and all this means that funds for state missions have all but ceased to come in. With many of our churches it is possible to send their money for state work at any time; to these we make special appeal to hurry their funds to us at once. Let us plead with you for immediate responses of the most generous character; the work is going on gloriously, let it not lag for want of means at this critical time.

Only a little more than three months now to the state convention and over half of the churches that gave last year have yet to respond. Surely there is need for haste. The King's business demands it. Hurry! Hurry!! Hurry!!!

T. A. Abbott.

311 Century Building, Kansas City, Mo.

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Claude L. Garth and His Noble Bequest to Education.

By J. W. McGarvey.

This noble brother is one to be held in lasting remembrance—and he will be. He was a modest, unpretending, but well educated Kentucky farmer. He had spent his whole life on the farm which was his home at death, having inherited it from his grandfather. By economy and good business management he accumulated a fortune estimated at about $200,000. Being childless he left it all to his excellent wife during her natural life, after which it is all to be devoted to the education of indigent young brethren for the ministry. This is the largest donation ever made to such a purpose by one of our brethren unless it has been exceeded by the gifts of General Drake to the university which bears his name.

Brother Garth became a Christian while quite a youth, and he maintained an unblemished reputation as such to the day of his death. His life was spent, we may say, as a member of the church at Newtown, Scott Co., Ky., within a few miles of his farm. This church was founded by Bro. John Allen Gano, of blessed memory, whose home was near by, and he continued to minister to it as long as he lived. Brother Garth was a true child of his in the gospel. In his later years he was first a deacon and then an elder of this church, and in every way he was one of its most substantial pillars. He was never behind in any gift or any work. He was a close and constant student of the Bible, and his family altar at home was never neglected. His widow, who bitterly feels his loss to her, was brought up in the same neighborhood, and no woman ever had a husband who loved her more devotedly or cared for her more tenderly. His last illness was comparatively brief, and as it affected his brain, his mind was too much clouded for such communications as he would doubtless have made to his friends. He was only fifty-nine years of age, and all felt that his departure was premature, while no one who knew him had the slightest thought that he was unprepared for the call of his Lord. God grant that many, many other men of large means shall be moved by his example.

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Christian-Evangelist Special for San Francisco.

Our trip will be from St. Louis, Kansas City and St. Joseph to Pueblo, Colorado Springs and Denver, then to Salt Lake City, from Salt Lake either by way of Los Angeles or Sacramento to San Francisco. Returning by way of Portland, either over the Southern Pacific R. R., or by steamer over the Pacific Ocean. From Portland east through Oregon, Washington, Idaho and Montana to Billings, Montana, then through Wyoming, South Dakota and Nebraska to starting point.

This trip west of the Missouri river will include Kansas, Colorado, Utah, Nevada, California, Oregon, Washington, Idaho, Montana, Wyoming, South Dakota and Nebraska.

Those who wish can visit the National Park. It you wish to take the Santa Fe or Southern Pacific from Texas or other southern points going out, you can do so. If you wish to return direct and not take the trip by the Northern route or come home by the Southern route, you can do so.

The cost of ticket will be, from St. Louis to San Francisco and return, $57.50; Kansas City or St. Joseph, $50.

This is for direct route. If you wish to go on to Portland add $6. Double sleeping births in Pullman coaches, one way, will be $13 or $6.50 for each person if two occupy a double birth. Tourist coaches which have splendid sleeping apartments cost one-half the above. That is $3.25 for each person where two occupy a double birth.

For full particulars write at once to Christian-Evangelist, 2712 Pine St., St. Louis, Mo.

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New Santa Fe Lines in the Southwest

The Santa Fe system is building several new lines this year in the Southwest.

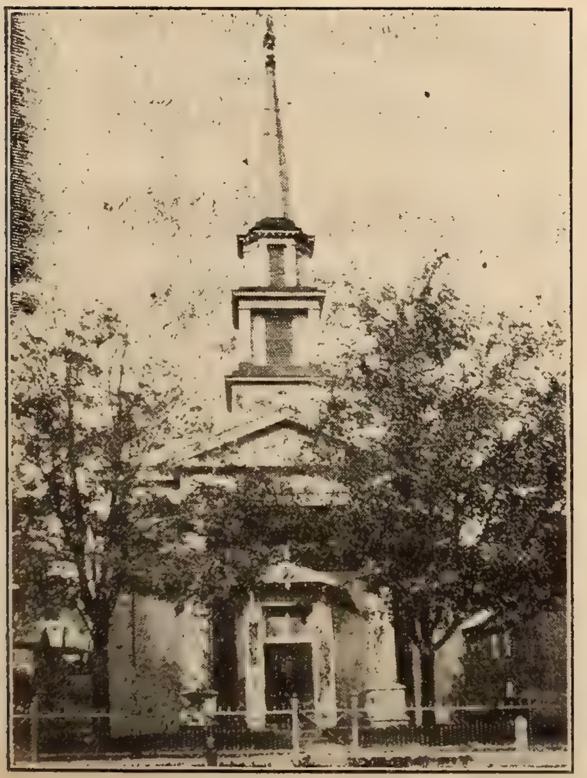
The branch from Kirbyville, Tex., east 45 miles to DeRidder, La., a point on the Kansas City Southern, is being rapidly completed. It will penetrate the Louisiana pine belt. Contract is now being let for the big bridge across the Sabine river.

Grading has been done on an extension of the Phoenix & Eastern from Winkelman to Dudleyville, in the Salt River Valley, Ariz. Near Dudleyville is the noted mountain pass for which the Santa Fe and a competing railway have been contending in the courts.

The Indian Territory branch from Owasso to Tulsa will be opened this spring. Although only 13 miles long, it will give the Santa Fe access to a very rich territory.

The Arizona & California Ry. is now building west from Wickenburg, Ariz., a station on the Santa Fe south of Prescott. The track has been finished for a distance of 17 miles. Grading has progressed 28 miles further. This branch will open up a valuable mining district, whose development has been retarded by poor transportation facilities.

Other lines have been surveyed in Texas, New Mexico and Arizona, but the above are the only ones where dirt is actually flying or rails have been laid. Part of the recent $50,000,000 bond issue of the Santa Fe may eventually be used to build some of the new links which are needed for a more economical handling of overland freight, such as the Abo Pass cut-off near Albuquerque. The problem is to get lower grades without increasing the distance too much.



At Plymouth, Pa., is one of our strongest congregations in the east. Some account of it was given by F. D. Power in his "As Seen From the Dome" February 9. On this page we give an illustration of L. O. Knipp, the pastor, the old structure which was built in 1857 and the building as it now stands, entirely remodeled at a cost of $20,000. Brother Knipp is a Hiram graduate, and a wide-awake preacher. He raised all the money needed before the dedication service.

NEWS FROM MANY FIELDS

A Voice from the Southland.

Having accepted a call extended by the Christian Woman's Board of Missions we found ourselves on the first day of November in this beautiful capital of South Carolina. I know of no other city in the country for which nature has done more than for this one. Columbia is situated at the junction of the Broad and Saluda rivers where they unite their waters to form the Congaree. The latter is at certain seasons navigable to this point. The elevation of the city affords splendid drainage. The soil is such that very good streets and walks are made simply by grading them and adding either a little sand or clay, according to which of the elements may be found in excess at the point being worked. There has been very little mud although we have had some hard rains. After a rain the streets look as if they had been scoured. Most of the streets are broad, many of them having three rows of trees in them. The climate is mild. Our coldest day was 12 degrees above zero, which is said to be colder than they have had for several years. While our friends in Indiana, Ohio, and New York have been writing us about snows and zero weather we have seen our neighbors sitting on their piazzas enjoying the sunshine. We are told that the heat during the summer is not excessive, the hottest day last summer being 98 degrees.

Within a few years this city has grown from a country town of 6,000 inhabitants to about 30,000. Business of every kind seems to be prosperous. Traveling men tell me that next to Atlanta, Ga., this is the best commercial center in the southeast section of our country. Rents are as high as in some cities with five or ten times the population of this place. The chief manufacturing industry is the making of cotton cloth. There are six mills here, employing 6,000 laborers. The Olympia mill is said to be the largest of its kind in the world under one roof. Among the other industries are a glass factory, an iron foundry, three cotton seed oil mills, two fertilizer factories, and the Southern R. R. has shops located here.

Several of the state institutions are located here. Among them are the penitentiary and the hospital for the insane. The state college of South Carolina, one of the oldest educational institutions in the south, has just celebrated its one hundredth anniversary and is planning for a wider usefulness in the years to come. Among the educational institutions are the Presbyterian theological seminary, the Presbyterian college for women, and Columbia college for women, a large Methodist school. There are also two large schools for the colored people, Allen university and the Benedict school.

Religiously the people are conservative. The liberalizing influences that have made themselves felt in the eastern, central and western states are unknown here. Among the churches are three Episcopal, three Methodist, two Presbyterian, two Baptist, and two Lutheran congregations, all having good church homes that are accessible to those who may wish to attend their worship.

Three years ago the Christian church made its first effort to establish itself here. Our Church Extension Board, realizing the importance of the field, purchased a lot and work was begun by Bro. M. B. Ingle. A rough tabernacle, without floor and having a tar-paper roof, was erected for a temporary home, but which with few changes yet serves as a meeting place. The work began with some promise of success, but the congregation was not able to sustain Brother Ingle and he was compelled to leave. For more than a year they were without a preacher. Upon the appeal of the small congregation the C. W. B. M. decided to make this one of their mission points, and when I reached here I found a little band of about 20. Some were discouraged and others indifferent. They have not been able to pay the Extension Society even the interest on their loan. So here we are in the midst of this conservative people meeting in a house that is not as good as many barns. In fact the boys on the streets call it the barn. They wanted to know of one of our boys "how many horses we kept in there." Even with a comfortable church home we might not be able to reach many of those who are already established religiously, but there is coming into our midst a mass of population which we might reach if we had a respectable place to which we could invite them, where they could hear the simple gospel plea.

In this entire state we have only about 35 struggling congregations. Not a single one of them has a good church home and is self supporting in the employment of a preacher for all of his time. The total membership is only about 1,600. Think of it! You talk of neglected fields! Where is one more neglected? In Kentucky we are told that there is one Disciple to every 18 of the population; in Indiana, one to 21; in South Carolina we have one Disciple to every 795 of the population. In Kentucky and Indiana there are single congregations with nearly as many members as there are in this state. My native state, Indiana, has 130-000 Disciples and 950 churches. Indianapolis, the capital, has 15 churches, or one to about every 11,000 of its population. Here in this capital we have 30,000 to be reached by a single congregation which is weaker than the feeblest one in the Hoosier capital.

Columbia is the key to the Palmetto state. A congregation established here will make its influence felt throughout the state. To Columbia come the business men of South Carolina to buy their merchandise. To Columbia come her legislators. To Columbia the people of this state send their sons and daughters to be educated.

What we need is $12,000 or $15,000 to give us a respectable church home. But where is this to come from? Our little congregation here has not got it. Our members are so few in the state that we cannot expect much assistance from them. We believe that there are among our stronger churches of the north and west friends who can and will come to our relief. We are here as servants of the churches of Christ. We can serve you more effectively if you will give us the needed equipment. In the west we might struggle along for a few years and hope to get a footing, but here we are late comers on the field and it will take a larger expenditure of money and time to bring results. A respectable church home will put our work forward 10 or 15 years in this city and mean much to the Master's work all over the state.

Forty years ago two armies overran this section. Our fathers thought no sacrifice too great for the maintenance of their political beliefs. Mothers of both north and south gave up their sons, wives gave up their husbands in that awful struggle. Are we to-day as anxious to establish the church of the New Testament as they were to protect their ideas of government? Shall we show our faith by our works?

Columbia, S. C. Stanley R. Grubb.

Northern California.

The evangelistic wave which is sweeping England, Wales, and some of our eastern cities, has reached California. Fresno, Oakland, Los Angeles and several other places are in the midst of union revival meetings. This bodes good for Christian union.

T. H. Lawson is in a meeting at Brentwood. W. W. Pew is in a tent meeting, full of promise, at Porterville. C. W. Jopson is in a meeting at Stockton, with D. W. Horn assisting. J. B. Askew is assisting W. T. Lambert in a meeting at Galt. Many other meetings are planned.

L. W. Klinken, of Des Moines, is in the state with a view of locating.

R. N. Davis, of Santa Cruz, has been up at Chico setting things in order.

Eureka, Wheatland and Colusa, we understand, are soon to vacate.

Our Christian colony has passed the experimental stage and is now an assured success. The writer sees an opportunity here to found a work or make practical a movement that in a few years will largely stop the great reduction to our numbers annually by "scattering" Disciples, which scattering makes such great inroads on our gains each year. To this end I have resigned the state secretaryship which I have held for over two and a half years, and from now on will push the idea of Christian colonization.

May the Lord grant to raise up a wide-awake man in every state to select suitable locations for Christian colonies.

Preparations are now starting in earnest for our greatest convention at San Francisco, August 17-24. Come and see us.

Acampo, Cal. J. P. Dargitz.

* * *

Empire State Notes.

D. C. Tremaine, pastor at Williamsville, has just closed a good meeting with home forces. There were over 20 additions.

Allen Wilson soon begins a meeting at Jefferson street, Buffalo. This church has recently had a very successful month of "tithing." It was in the nature of an experiment, and now the people who tried it want to continue. The finances for the trial month were more than doubled.

Brooks Brothers, of Indiana, are in a good meeting at Troy with G. B. Townsend. They had over 20 additions the first week.

The Tabernacle church, North Tonawanda, has just closed a fine meeting; 92 were added. H. H. Moninger, of Steubenville, O., assisted the pastor, W. C. Bower. This is one of our best young churches.

I am helping the pastor, R. P. McPherson, in a meeting at Dunkirk. We have had 24 added so far. Fine interest. This is one of our newest mission churches. Brother McPherson, their first pastor, is just finishing his first year. He has done a fine work. His splendid personal work is winning him a warm place in the city. One hundred were present at Bible-school Sunday. The next step will be a church building; the people are now meeting in a hall. McPherson is one of the men who enjoys taking a work at its beginning and staying with it till established. Dunkirk is a city of 15,000 in the famous "Grape Belt" of America. The Brooks locomotive works, employing nearly 4,000 men, are located here. I will go to Upper Troy next, beginning a meeting there March 19.

We need a response from those churches, Christian Endeavor societies and Bible-schools that have not yet sent in an offering for state work. The treasurer has been obliged to borrow money. Stephen J. Corey,
Sec. Evangelist.

An Evening in Drake Laboratories.

Recently the professors in the department of science in Drake university invited the rest of the faculty to spend an evening with them in the laboratories; and quite a large number of teachers of various branches assembled in the Science Hall, where they received a most delightful entertainment. They were first invited into the rooms of electric experiments, and after some preliminary explanation of simpler electric machines, the working of which was exhibited, a most astonishing exhibition with strong electric currents was presented. The college has the benefit of a very heavy current from the city electric plant, and after the professor had explained how this current could be vastly increased by means of a huge induction coil which he used, he exhibited in several forms the tremendous power thus produced. He explained that electricity is measured by volts, and that a few hundred volts were sufficient to run the large street cars throughout the city. About six hundred volts are sufficient ordinarily to kill a man, and a thousand volts will usually kill instantly. By means of the induction coil he was able to produce a current of 50,000 to 100,000 volts. He used instruments to show that a piece of metal charged so heavily as this imparts the current to the surrounding atmosphere by shooting forth beautiful bright and purple flames in every direction. If a person with a piece of iron in his hand were to hold the iron very close to the metal thus heavily charged, he would receive into his body the entire electric current. The astonishing thing is that while a few hundred volts will kill a person, more than 50,000 volts can be discharged into the human body without harm. The professor and one of the students again and again exposed themselves to these heavy charges of electricity and felt no injury.

In the effort of the university to keep quite abreast with the age in electric appliances, it is provided with complete apparatus for illustrating wireless telegraphy. The message is transmitted by means of a succession of heavy electric sparks given out in such order and time as a person notices in the clicking of a telegraph instrument, and the atmosphere is charged by these sparks in every direction from the instrument.

The visitors were taken into another room where a receiving instrument was located, and although there were two thick walls of brick between them and the transmitting room, the receiving instrument clicked off the time of the electric sparks made by the operator. Had the receiving instrument been situated ten or even forty miles away, it would have promptly responded to the sparks made by the instrument in the other room. By this it is seen that it is not necessary, in transmitting comparatively short distances, that the instruments should be located on very elevated positions. The transmitting instrument may be placed in the basement of a building and surrounded by thick walls, and yet the air is electrified by its messages for many miles in every direction.

The teachers were next invited into a reception room where the professor of biology, using a fine electric lantern, gave a very interesting exhibit of magnified cross sections of various parts of animal bodies. It was far more satisfactory than looking at anatomical specimens through the microscope. Exhibits also were given by the lantern showing certain photographic pictures recently made by the professor of astronomy and his class. Drake university is fortunate in having the best telescope in Iowa and one of the most successful instruments for photographic work in the country. It has been but a few years since efforts to photograph groups of stars and nebulæ have been successfully made, and our professor has been fortunate in taking some groups in the very best form. He has a very fine photograph of the nebulæ of the Pleiades, which will soon be prepared for publication. The photograph of Orion with contiguous stars and nebulæ manifested the presence of innumerable heavenly bodies which could not even be seen by an observer looking through a telescope. In making a photograph an exposure of several hours is required; and this demands very patient labor on the part of the operator. He must sit constantly by the instrument with his fingers on the regulator, so as to keep the instrument pointed precisely in the same direction. This is no easy task; for the constant movement of the earth, an occasional jar by a passing street car or heavy wagon upon the street, or even the slamming of a door in the building, may turn the instrument aside from its proper course, and a few moments' exposure with the telescope out of line will be sufficient to mar the picture. So trying is this on the nerves of the astronomer that he is able to sit by the instrument only a short time, and then he must close up the camera for a brief period of rest. If he chooses he can wait until the next evening or some time later for further exposure and the finishing of his work.

The visitors were not only greatly entertained by the exhibits of the evening, but were delighted to see the progress that the scientists of the university are making. After some very delightful refreshments, served in one of the operating rooms, in the midst of various chemical and biological apparatus, and on dissecting tables, the company were adjourned, feeling that they had rarely engaged a few hours more profitably and pleasantly.

Drake University. CLINTON LOCKHART.

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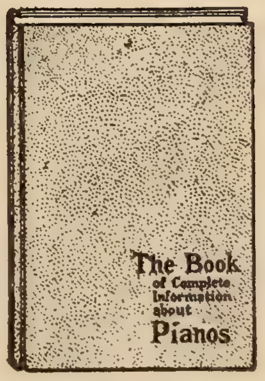
The Book of Complete Information about Pianos

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India's Doings.

By Walter G. Menzies.

Just now we are experiencing some of the coldest weather that we have yet had on the plains. We rose the other morning to find that the tomato vines and other plants had been killed by a heavy frost. Such weather is very trying on the natives and we missionaries do not take to it very well. To-day I sit penning these words with my overcoat on and do not feel any too warm.

While India has its sunshine it also has its cold spells that those who have left their native land may have an opportunity of putting on their warmest clothing brought out from the homeland. The cold weather months of November, December and January in India help us to forget that in April, May and June India's heat will be oppressive. So there are compensations even in India's weather.

GEROULD MEMORIAL BUNGALOW, RATH, INDIA.

Just at the present writing a large number of workers connected with the various mission boards are out touring in India's villages, urging thousands to accept the "Light of the World." There is hope for India's villages, for, broadly speaking, the despised of Hindu society dwell in these wayside hamlets. The despised classes in Judea were attracted to Christ by the fact that he showed them sympathy and treated them as men. It is the same to-day in India. In many places the outcasts of Hindu society have flocked to Christ in thousands, mainly because they find in him a sympathy and a life that Hinduism denies them. This is one of the crowning proofs of the truth and power of Christianity in every age, that the poor and despised have the gospel preached to them. During these months of evangelistic activity many a despised one will be confronted for the first time with Christianity, and many a soul will rise from a state of hopeless degradation to embrace the teachings of a religion which treats him as a man, sweeps away the barriers of caste and proclaims him to be a son of God and an inheritor of the kingdom of heaven. For this evangelistic work there is not a sufficient force of workers, and ere the year closes may there be no less than six missionaries sent out by the church of Christ to devote their time and talents to this needy work.

Mrs. Gerould, of Cleveland, Ohio, has been in India now over two months. Naturally the objective point of that long journey from the homeland was Rath, where the station was established two years ago as "the Gerould memorial" in memory of that godly and saintly Disciple, Dr. Gerould, so well known and loved by the brotherhood. Sister Gerould's presence here has brought joy and inspiration to the work.

The people have come to know her and have learned to love her for the work she has made possible in their midst. The homes of the rich and poor alike have been thrown open to her and many a sweet message of light and life has she left behind in those homes of darkness and death. Everything about the work has been of interest to her and from her visit among the different stations and gathering facts concerning the work, she will go home with a full basket of rich experience and knowledge regarding the work of your fellow laborers.

While here, Sister Gerould purchased the land adjoining the mission property on the north. This gives the mission a beautiful site for a school and church building. There are over a hundred fruit trees on the place and a couple of very fine wells, one of which becomes the "Gerould memorial well," being purchased by the members of the Gerould family. The well is seventy-five feet deep and eight feet wide, with a standing supply of water during the hot weather of thirty-five feet.

The other well is somewhat smaller but will be very useful in many ways. We are so thankful for this addition and praise God for the dear friends who have the interests of his kingdom at heart. Sister Gerould will attend the coming convention of the church to be held at Damoh in March, where she will address the missionaries. She leaves Bombay about March 20 and will spend a few weeks in Scotland and Ireland and from Queenstown sail for the States.

The past year's work has been on the whole one of unusual activity at every station, and when the reports are given at the coming convention I feel sure that it will be one of our record years. The establishing of the Bible college at Jubbulpore and the introduction of the printing press at the same place, are already producing wonderful results.

Weekly there goes to every one of our stations the Christian Helper, in which are the Sunday school and Christian Endeavor lessons, with a very helpful page or two on current events and doings at the various mission stations. It has been the need of the mission for years here in India and we turn our faces and lift our hearts in praise to God who has remembered the mission in its needs.

At the present writing the work at three of our stations is somewhat affected by the plague, Bilaspur, Jubbulpore and Mungeli. It is impossible to give you any adequate account of the precautions that have to be taken by the missionaries not only in protecting themselves and families but the Christian community at large. For the safety of the orphanage girls at Bilaspur, Miss Kingsbury took the entire charge of over 100 girls to Pendra Road where they reside in temporary quarters till after the pestilence is over. It was no small undertaking to remove an entire orphanage a distance of 80 miles. Interruptions and breaks in the work in India do not all come in the same way. There have been no deaths among the Christians at any of the three above-mentioned stations—another evidence of God's faithfulness in preserving his children from pestilence, destruction

MISSIONARIES OF HAMIRPUR DISTRICT, INDIA.

Front Row.—Mrs. Davis, Miss Haight, Mrs. Gerould, Mrs. Menzies and Miss Graybiel. Back Row.—Norman Brown, Miss Frost, Mr. Davis, Mrs. Munro, Mr. Munro, Dr. Smith and Mr. Menzies.

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and plague. Pray, dear friends, for these plague-stricken districts.

The missionary conference held in Madras two years ago recommended the holding of special conventions for the deepening of spiritual life among Indian Christians. Many mission stations have united in holding such gatherings with the result that a great spiritual uplift has been given. Christian obedience and service have become a delight and the churches have become stronger and more fruitful to the glory of God.

For some time there has been general dissatisfaction regarding the spiritual condition of the native church. From many places has gone up the cry, "Revive thy work, oh, Lord, in the midst of the years, in the midst of the years make known." There is a crying-out for power, true spiritual power from on high. Missionaries are praying as they never prayed before for the spiritual upbuilding of those who have renounced heathenism and embraced the faith of the gospel. Indian Christians too are being raised up by God to pray and labor for the quickening of the churches in spiritual life and power. This truly is encouraging, for there are problems which face the church in India that only a Spirit-filled agency can deal with and solve. The greatest need in the church of India to-day is life. Not more elaborate methods, or better organization or new appliances, but life, more life. Christ said, "I am come that they might have life and that they might have it more abundantly." As individuals or as a church we must be content with nothing less than this life more abundant. India is Satan's chosen battle ground. Here he has entrenched himself behind ancient philosophies and the bulwarks of caste prejudice. But, thank God, daily there are signs of his majesty's overthrow by the onward march of a redeemed host.

The closing of the year witnessed the inauguration of a movement in the Hamipur district which the writer hopes will be a yearly affair, namely, a Christian Mela for the deepening of spiritual life. It was held at Mahoba and lasted five days. Every missionary in the district was present, numbering 10 in all. Mrs. Gerould, of Cleveland, Ohio, Brother Elsam, of Bina, and Norman Brown, of Jubbulpore, were present as guests.

The devotional services were led by Christian girls who prepared short speeches on "The Fruits of the Spirit," love, joy, peace, etc., taking a subject at each meeting. This gave concentration of thought for the devotional hour and made it very helpful. At each session there was an opening address on the following subjects: "Waiting on God," "Walking with God," "Living in Christ," "Be filled with the Spirit," "Workers together with God." Other subjects were: "How to win men to Christ," "The needs of the church," "The responsibility of the church to the world," "Temptations and what to do with them." Two sessions were devoted to Sunday-school and Christian Endeavor work and all taking part acquitted themselves nobly. Two addresses were given on "Temperance," one from a medical standpoint and another from a moral and spiritual view. Both were well received and a very large number at the close banded themselves together as a temperance society to further the interests of this cause. On the whole the convention was one of great helpfulness and the problems which face the church in this district will be easier met and dealt with. It was a season of sweet fellowship.

Rath, India.

* *

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Virginia.

D. S. Henkle recently held a three weeks' meeting at Dayton in which 43 persons made the good confession. He will dedicate a splendid new house at Harrisonburg in the early summer.

J. T. T. Hundley, of Norfolk, was confined to his room for three weeks by a severe attack of grippe. He is now at work again. H. C. Combs supplied two Sundays during his illness.

C. E. Elmore, in the employ of the V. C. M. S., is now in a promising meeting at East Radford.

E. B. Kemm recently organized a Y. P. S. C. E. at Blacksburg with 40 members. There are less than 50 members of the church at that place.

J. G. Burroughs, who has been pastor of the east Newport News church, died recently from an attack of pneumonia. Brother Burroughs was popular with his people and the work was prospering under his leadership. The church militant has lost an earnest, consistent soldier; the church triumphant has enrolled one of its noblest saints.

H. C. Combs, ably assisted by J. T. T. Hundley, recently organized a Sunday-school with an enrollment of 29 in the city of Portsmouth, where the Disciples have never had a church. Portsmouth and vicinity has a population of 25,000. Under the auspices of the V. C. M. S. Herbert Yeuell, of Uniontown, Pa., will hold a meeting in this city in June, at which time it is thought a good congregation can be organized. Steps are already being taken toward the purchase of a lot suitable for church purposes. The people are in earnest, and with such a leader as Herbert Yeuell will no doubt succeed.

H. D. Coffey, who has given such splendid service to the V. C. M. S. in former years, has been re-employed.

T. G. Linkous, who graduates at Virginia Christian college in May, has been offered evangelistic work by the V. C. M. S. He will probably accept and prove a valuable acquisition to Virginia's evangelistic corps.

C. O. Woodward and the Manchester church are planning the enlargement of their house of worship.

The Shenandoah brethren, with the aid of D. S. Henkle, have recently raised all the money necessary to complete the contemplated enlargement of their house. Shenandoah with a membership of 50 has a Sunday-school of 125. H. C. COMBS, Fin. Sec. V. C. M. S.

Richmond, Va.

* *

From the Jamaica Mission Field.

The distressing physical ailment of the youngest daughter of Brother and Sister C. E. Randall has been told our brethren and sisters in these columns. On Feb. 14, a missionary outside of the family wrote: "The King's Gate home is saddened by dear Muriel's condition. She suffers much, and there is little that can be done to help her. She is gradually growing weaker, and has now been in bed for two weeks. We dare not question why this should be, but simply trust to our Father's love and wisdom. The dear child has been tried in the furnace of affliction and has borne it with wonderful patience and resignation."

J. J. Handsaker, wife and baby Lois, of Coquille, Ore., sailed from Baltimore, Md., Jan. 17, to be missionaries of the Christian Woman's Board of Missions. Since their arrival in Jamaica one worker there wrote: "The Handsakers have come, and we are happy with them here." Another: "The Kingston church is no longer without a pastor, and I think he will prove, as so many have been praying, to be the right man in the right place."

On Feb. 15, G. D. Purdy wrote: "I started evangelistic meetings at Manning's Hill on Sunday evening last. Up to last evening 22 had confessed Christ. God is blessing the district and answering our prayers. Praise his holy name. Oh, the joy of it! Pray for us."

M. Isabel McHardy wrote: "There is at the present, a marked anxiety about the unsaved, and many are the prayers and, I feel sure, efforts on their behalf. We are assured that our prayers in this respect will be answered, because we know our request for souls is in accord with the Father's will. At Torrington we began the year with 62. There are eight candidates to be immersed to-morrow (Feb. 15) evening. Some are from the Bible school. This department of our work is growing, and may we not hope that the results will be seen in the days to come? I do earnestly pray that those who profess to have yielded their hearts to God may indeed be 'kept by his power.' "

MRS. NEIL MACLEOD.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

FLORIDA.

Jacksonville, March 13.—There were six additions at our regular services at the Church street Christian church yesterday: four by confession and baptism, one previously baptized in another church, and one by letter from the Christian church at Brockton, Mass.—T. Henry Blenus.

GEORGIA.

Fitzgerald, March 10.—Our work here is moving nicely. I came here four months ago for my wife's health, took hold of a church with 40 members, being the minority of a division, but the Lord has been with us and has given us hearts to work, and to-day we have the best working and most harmonious church it has ever been my pleasere to minister to. We have just completed the plans for our church building.—N. G. Buckley, minister.

ILLINOIS.

Pittsfield.—Ten added since December. Three of them by conversion. March offering is $200.—W. E. Spicer.

Waukegan, March 11.—A husband and wife united with us last Sunday.—E. N. Tucker, pastor.

Chandlerville.—Meeting continued 19 days with 12 confessions and two from the Baptists. Begin at St. Petersburg, Florida, on March 25.—E. L. Frazier, H. H. Saunders.

Princeton, March 13.—We began as minister here March 1. There has been no regular work for some months. Took offering for foreign missions yesterday amounting to over $19. There was no apportionment, yet this offering should place us on the roll of honor. The time in which to prepare for the offering was very brief.—Philip Evans.

Franklin, March 16.—Our meeting is increasing in interest and attendance. Have had 13 additions—11 being heads of families. Nearly all the young people are already in the church as the result of Brother Burton's great meeting here last year when there were 80 additions. I am open for future engagements. Permanent address, Benkelman, Nebraska.—Charles E. McVay, singing evangelist.

Pekin, March 13.—The church here closed a five weeks' meeting last night with a total of 70 additions. Fifty-eight of these were confessions, one reclaimed, one from the Methodist church and one from the Baptists. Two of those baptized were formerly Catholics, and two others Methodists. Intense interest and zeal have marked these meetings and the attendance has been remarkable. We had Chas. E. McVay, of Benkelman, Neb., for nearly four weeks as our song evangelist. When he left for his engagement at Franklin, we secured the services of Miss Nannie Ethel Evans, of Eureka.—J. A. Barnett.

Abingdon, March 15.—Union meeting between Congregational church and Christian church of this city lasted four weeks. Mr. Hanscome of the Congregational church and the writer doing the preaching. The spiritual life of both churches was deepened; the fellowship sweetened and the moral life of the community greatly strengthened. I never preached the gospel plainer in my life than I did during this meeting. Mr. Hanscome is a godly man and a fine preacher. There were 32 accessions during the four weeks and the week following: 29; to the Christian and three to the Congregational church. Of the three one demanded immersion. Of the 29, 24 were conversions, four by letter and one reclaimed. The first Lord's day in March was a great day for the church here. There were eight confessions during the day and the offering for foreign missions the largest in the history of the church. I have accepted a unanimous call to remain with the church. My first year closes May 1. Under the wise management of Mrs. Emma Lomax the school is doing fine work. In addition to rather heavy local expenses the Sunday-school gave about $150 for outside work last year. In the last eleven months we have fully met our apportionment along all missionary lines. During this time the voluntary offerings to missions, home and foreign, for this congregation from all sources amount to about $600. This is good but the best thing is that the interest in missions is growing.—Thomas J. Shuey.

Milford, March 11.—C. H. DeVoe and H. K. Shields are here in a promising meeting. The audiences are the largest in many years at any meeting in this town. They are splendid workers and we hope for a large number of additions. There have been five added to date. —P. Baker.

Milford, March 18.—There is more interest in this meeting with DeVoe and Shields than in any other in this town during the past 10 years; 19 added to date.—P. Baker.

INDIANA.

Remington, March 14.—We had six accessions here March 12: three by letter and three from the Baptists, making 31 in all since Jan. 1; 23 confessions and baptisms.—G. F. De Val.

Daleville, March 16.—Closed a meeting Feb. 1 at Rocklane, with 24 added to the church, 19 baptized. Closed one here at Daleville, March 14, with 27 coming forward, four from the U. B.'s, two from the M. E.'s, and two from the Baptists; 25 of these are new additions to the Christian church. One was not baptized, the husband refusing to let her be.—F. D. Muse.

Bedford, March 16.—Continuous rejoicing and revival among our members. At the regular services Lord's days March 5 and 12, there were 22 additions, 16 of them by baptism. Our great audience room and annex crowded every Sunday. Three hundred and fifty in our regular midweek prayer-meeting last night. Ten were baptized into Christ after the service. Fully prepared for our revival, which begins March 26, Brooks Bros. assisting.—E. Richard Edwards.

Noblesville.—Richard S. Martin preached to three great audiences at First church on Lord's day, March 12. Five additions first Lord's day.

New Albany, March 16.—One hundred and three additions to the Central church to date. S. M. Martin is shaking this old conservative city as she has never been shaken before.—B. F. Cato.

Lynn, March 17.—On the second week of meeting here with the pastor, W. M. Cunningham, preaching. House crowded at each service. Seven additions, all grown people; three heads of families.—Guy B. Williamson and wife.

Kendallville, March 13.—Meeting closed yesterday with four additions, making 62 during the revival; 50 of this number were by baptism, three by letter, two reclaimed and seven from the denominations. Over 800 present and many turned away. Miss Gertrude Maxwell, of Findlay, Ohio, did excellent solo work during the meeting. Since coming here January 8 the church has raised $50 for educational fund, $65 for foreign missions, $80 for meeting, besides all local expenses.—J. D. Hull, minister.

IOWA.

Boone, March 11.—After two months, we find the Boone church in splendid working condition. Congregations have nearly doubled. Membership rallying. Pastor is invited to preach in Episcopal church during lenten season. Foreign missionary offering three times our apportionment. Pastor has column in daily paper every Monday evening for church items.—Edw. L. Ely.

Marshalltown, March 9.—Our meeting 24 days old and 30 added. Janes and Linnt assisting. We go on.—F. Hey Lemon.

Coon Rapids, March 11.—The meetings with Lawrence and Edward Wright at the Christian church are beginning with excellent prospects of success. The audiences have increased nightly. The singing is good. The Bible readings led by Edward Wright are especially fine.—Murvill C. Hutchinson, pastor.

Des Moines, March 13.—Two confessions at the morning service of Highland Park church.—M. Lee Sorey.

Charles City, March 10.—Started meetings Sunday, March 5; good crowds, fine choir of 25 voices under Prof. W. E. Dorsa.—W. W. Burks, evangelist, G. A. Hess, pastor.

Charles City, March 16.—Much interest manifested in the meeting. Five additions to date.—W. W. Burks, evangelist, W. E. Dorsa, singer, G. A. Hess, pastor.

KANSAS.

Caldwell, March 13.—One added by statement yesterday morning.—Lee H. Barnum.

Fall River, March 13.—Twenty three here to date. Interest increasing. Continue this week. We go to Potwin next week.—Beem and wife.

Independence, March 16.—Our meeting in this city has been in progress 19 days; 73 additions to date.—H. A. Northcutt, evangelist, J. A. Langston, pastor.

Yates Center, March 7.—Our meeting here with J. G. Slick, starts off with crowded houses and a deepening interest. Two addi-

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tions last night. L. D. Sprague, singer, will be open for a meeting next month. Write him here.—R. A. Omer.

Galva.—The meetings conducted by W. A. Morrison at Canton were stopped very suddenly on February 27, by the order of the health officials owing to the fact that there were several cases of scarlet fever in town. All public gatherings were prohibited for two weeks. As a result of the meetings 16 were added to the church: 12 by baptism and four by letter.—R. A. Adamson.

Oxford, March 13.—We took our missionary offering yesterday; more than doubled our apportionment—gave the largest amount ever given by this church for foreign missions. Our Bible-school is growing steadily. We have a fine Junior and they are doing good work. Christian Endeavor improving. Only organized last summer. Teachers' meeting and prayer-meeting growing in interest and spirit. Church attendance is fine; interest good.—B. F. Stallings.

KENTUCKY.

Versailles.—The revival meeting at the Christian church closed with 25 additions: 13 by conversion and 12 by letter; the church was strengthened, and many people outside of this congregation were helped by the strong sermons of John L. Brandt, of St. Louis. Friday afternoon Dr. Brandt addressed a monster mass meeting at the court house, the business houses of the town closing their doors between the hours of 4 and 5:15, while the services were being held. Circuit Judge Stout adjourned court in order that the court room might be used for the meeting. Every seat was taken and many persons stood up. Dr. Brandt preached a powerful sermon from the text, "If it be of God ye cannot overthrow it," and held his great audience spellbound.—R. J. Bamber, pastor.

MICHIGAN.

Saginaw, March 13.—Three added last night at regular service.—J. S. Raum.

MINNESOTA.

Lewisville, March. 13.—I had the privilege of taking the first offering for foreign missions at Truman, March 5. They have an extension loan, and have started their edifice. Under the enthusiastic and talented leadership of Percy R. Atkins, of England, recently from the Baptists, Truman is swinging into line with all of our organized work. One by confession at Willow Creek, and two by letter here yesterday.—Claris Yeuell.

MISSOURI.

Marceline, March 15.—One confession last night at our regular evening service, making eight additions since coming here January 1.—F. Boyd.

Fredericktown, March 12.—S. W. Robinson, of Libertyville, was with us over Lord's day, beginning Friday night, and preached, with one confession resulting. We arranged for him to come back May 1 and teach a class in singing.—S. P. Gross, pastor Mountain Oak church.

Moberly, March 13.—There were two additions at East side Christian church yesterday. Our March offering will be larger than we expected. Not all in at present.—J. F. Ferguson, pastor, Columbia.

Lamar, March 13.—One confession yesterday at regular service. Have or hope to have accessions at every service.—S. W. Crutcher.

Kansas City, March 14.—The West side church had three additions last Lord's day, two the week before, six the week before; additions nearly every Lord's day this year, many by baptism.—W. O. Thomas, pastor.

Bogard, March 14.—Two additions by letter at Hale Sunday.—C. C. Taylor.

Purdy, March 16.—I began a protracted meeting here the first Sunday in March, and the meeting continues with increasing interest, large audiences, best of order and attention. This is a missionary meeting. There has been no preaching here for a number of years. Church divided, scattered and destroyed over the "organ question." Have had nine additions to the congregation; three confessions last night; went three miles after the meeting and baptized them.—Eld. J. P. Haner.

Gallatin, March 7.—Our church is growing in all departments. Our Y. P. S. C. E. has entered into the "increase campaign" with a vim and we expect to have 75 members by June 1. Our offering for foreign missions was $60.30, our apportionment being $25. We gave $21 last year. Attendance on all services is increasing.—C. W. Comstock.

NEBRASKA.

Clay Center, March 13.—Three confessions at regular services yesterday. Work in splendid condition.—A. G. Smith, pastor.

Beaver City, March 15.—Just closed a meeting here; had 28 additions. Many more will follow. Take up pastorate at Grant City, Mo., to-day.—W. L. Harris, evangelist.

NEW YORK.

Buffalo, March 13.—The best evening congregations I ever had are listening to a series of practical talks to young people. One added by letter, three fellowshipped and one baptized last Sunday.—B. S. Ferrall.

Troy, March 17.—The Brooks Brothers closed one of the most successful revivals in the history of the River St. church last night. There have been 74 confessions and 11 by letter and statement.—G. B. Townsend.

OHIO.

Youngstown.—Third. S. H. Bartlett, corresponding secretary of the O. C. M. S., held us a four weeks' meeting resulting in 34 additions, 31 by baptism.—L. J. McConnell.

Newark, March 13.—Six added yesterday: four by confession and two by letter.—H. Newton Miller.

Ravenna, March 14.—Seven confessions since last report. There were 95 additions to the church in just one year.—M. E. Chatley, pastor, pastor.

Byer.—H. C. Boblitt has just closed a two weeks' meeting, with 15 additions as the immediate results: nine by confession and baptism, one from Baptists, one from M. E.s, two from Christian Order, one by letter and one reclaimed. A splendid hearing was had throughout.

OKLAHOMA.

Blackwell, March 13.—Yesterday was a good day; fine audiences. Six additions in the morning: four confessions and two by letter, also two by letter in the evening; one last Sunday, making nine since beginning here March 2.—Isom Roberts.

Guthrie, March 15.—I closed a two weeks' meeting recently at Davenport, with 20 additions: 17 from the world, one from the M. E. church and two by statement. This is virgin soil, Davenport being a new town at the junction of the Frisco and Santa Fe railways. We now have 58 members there who are building a neat house of worship, and are planning for a great work.—John T. Owens.

Newkirk, March 14.—Three accessions since last report. Two years ago we were in debt $350 on the church building and the home board was helping us liberally. We are now out of debt and have outgrown the need of help from the home board. We have been having accessions every Sunday of this year and we are much rejoiced at the outlook.—T. D. Wharton.

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Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

WANTED.—A member to buy $1,500 grocery stock. County seat, 2,500. Clean stock. Good location. Will lease building. J. H. Jones, Bolivar, Mo.

PENNSYLVANIA.

Ellwood City, March 11.—Our revival is progressing very nicely; large audiences in spite of the inclement weather; a very deep interest is manifested. We have had 16 confessions and our meeting is but one week old. Bible-school attendance next Lord's day to be the greatest in the history of the school.—Ferd F. Schultz, minister.

Big Run, March 14.—Closed a meeting of 23 days in the church here last night with 38 additions: 36 by baptism and two by statement. M. S. Blair has been pastor here for six years. Mahoningtown is our next meeting. Begin there March 19.—F. A. Bright, evangelist of Western Pennsylvania.

WASHINGTON.

Olympia, March 9.—I closed a two weeks' meeting at the Olympia east side school house, Saturday, March 4, with 23 confessions.—W. S. Crockett, pastor.

North Yakima, March 13.—The Updike meeting closed last night with a crowded house. The theme was "Christian Unity," and it was a masterly presentation of the plea we make; 129 were added during the meeting, 82 by confession. He is now in Ukiah, Cal.—Morton L. Rose, pastor.

WEST VIRGINIA.

Cameron, March 13.—In a four weeks' meeting just closed the Lord has greatly blessed us. He added 86 to the church and in addition has made it a "season of refreshing" for us all. This has been the best meeting in the history of the Cameron church. Whole families have come in. The church is greatly encouraged. We give God the praise. J. H. Bristor, of Shelby, O., was our evangelist.—W. E. Pierce.

LIBERAL DONATION

To Y. M. C. A. by J. F. Draughon.

The Ft. Worth Daily Record, of recent date, says in part: "Up-to-date, by far the largest donation that has been made to the Y. M. C. A. New Building Fund has been made by a gentleman neither a resident of Ft. Worth nor of Texas, although he has a substantial interest in Ft. Worth.

"Prof. J. F. Draughon, president of Draughon's Practical Business College Co., has made a contribution which ought to net the Association $10,000.00. He has contributed two hundred and fifty $50.00 scholarships that would net the Association, if sold at $50.00 each, $12,500.00, but he has given the Committee the privilege of selling the scholarships at $40.00 each, which will, when sold, net the Association $10,000.00. The Association has six years in which to dispose of the scholarships."

The above is self-explanatory. Draughon's Practical Business College Co. has colleges located in St. Louis, 10th and Olive, Kansas City and elsewhere. The Company now has a chain of twenty Colleges in thirteen States, one of which is located in Ft. Worth, which has a daily attendance of over three hundred students.

Sunday-School.

April 2, 1905.

JESUS THE GOOD SHEPHERD.
JOHN 10: 7-18.

Memory Verses, 17, 18.

Golden Text.—I am the Good Shepherd; the Good Shepherd giveth his life for the sheep.—John 10:11.

The figure of the shepherd and his sheep was a favorite one with the biblical writers of both the Old and the New Testaments. The Psalms are full of it. The prophets abound in it. Jesus himself made frequent reference to it. It will be a useful study to collect (with the aid of a concordance under the headings "sheep" and "shepherd") those passages in which this figure is employed.

The essential elements everywhere in the use of this figure of speech are the representation of man as dependent upon a higher power, in need of the guidance of an ampler wisdom and the protection of a stronger arm than his own, and the thought of God as the one who is able and willing to render that aid to man.

The verses of the lesson are in explanation of a parable which is given in verses 1-6. The parable and its interpretation illustrate the free way in which Jesus used this method of teaching. There was nothing rigid or mechanical about it. It was not necessary to find a spiritual counterpart for every detail of the parable, and the interpretation need not form a single consistent whole.

For example, in interpreting this parable, Jesus says: "I am the door," and again, "I am the Good Shepherd." The first of these statements represents Christ as the door of the fold through which men may enter into the enjoyment of all spiritual blessings, just as the sheep by going in and out through the door of the fold find protection within and pasture without. Even within the limits of this verse trouble arises if one pushes the parallel too far. One enters the spiritual fold through Christ the door, but does one also go out through that gate to find pasture? Of course one could say that "going out" means going out into the world to find and save others. But, while that is a perfectly correct idea, it is not in the text. Besides, even that does not afford a satisfactory literal interpretation of the parable, for sheep do not go out of the fold to save others. The only safe course is not to be too solicitous about finding too close a parallel for every detail of the parable.

There is an even richer meaning in the second interpretation, "I am the good shepherd." Two thoughts are especially prominent in it. The first is that the shepherd loves and protects his sheep even to the point of the sacrifice of his own life. His work requires sacrifice, and it is a willing sacrifice. There are unmistakable evidences that, especially toward the latter part of his ministry, Christ's consciousness of his own impending death was clear and strong. He wishes it to be understood that it is no mere accident, that it does not mark the failure of his plans, that it does not mean the triumph of his enemies over him. He will lay down his life and take it again, in accordance with the Father's eternal purposes.

The second thought is that the scope of the shepherd's interest is wider than the vision of any of the sheep. They see only their own little flock. He sees and cares for his other flocks. It is a lesson in toleration. Moreover, the shepherd plans to bring all his sheep together in one flock, and this is a lesson in unity.

Double the Power of the Preacher.

The Christian-Evangelist is entering upon a campaign to improve the PULPIT POWER OF OUR BROTHERHOOD. We invite a symposium on the subject of preaching—short articles and good illustrations from the experienced preachers of our brotherhood.

We propose to do our part by sending to the Summer Training School, under the direction of Dr. Edward Amherst Ott, as many ambitious preachers as are ready to accept our offer on a co-operative plan.

Special Advantages.

A special opportunity for practical lessons in voice culture and for instruction in pulpit action and gesture will be features of this school. An opportunity to meet, for a six weeks' term, preachers from other churches, from country and from city, to ask, and hear answered, questions of pastoral theology and sermonic difficulties, will make this course an exceptional opportunity for any man who has the Master's cause at heart, and who feels that it is a duty to succeed.

Bible lectures will be given by a carefully selected group of practical men, both laymen and preachers, which alone would make the conference and training school invaluable.

An Opportunity.

The Christian-Evangelist has decided to offer scholarships to this work, the regular price of which is $30, to all interested readers, *on a co-operative plan.* Any preacher who would like to take advantage of this course, or any church or society wishing to throw this opportunity open to the preacher of their church, should address the Christian-Evangelist immediately for particulars.

Pastoral Helpers.

The same privileges will be extended to Pastoral Helpers, and a course in Bible reading, extemporaneous speaking and general elocution will be especially interesting to the women who are making this their life work. Dr. Ott has planned to give four *free* scholarships in his regular classes to four helpers next year. These will be selected from the class next summer. The number of scholarships is limited, and immediate response is, therefore, necessary. All preachers or individuals interested should make application for the scholarship, and write at once for particulars to the Christian-Evangelist.

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Christian Endeavor.

By H. A. Denton.

April 2, 1905.

THE MAKING OF A CHRISTIAN: HIS FOOD.—2 Tim. 3:14-17; John 6:47-58.

(*Consecration Meeting.*)

For the Leader.

Any one who has been at all observing has noticed that we have been having a number of topics dealing with the same general theme, "The Making of a Christian." The latter part of the general subject each time has emphasized some phase of the making. This time we have for our sub-topic the food of a Christian. Is it not meddling with the private business of the people to presume to discuss the food they eat? No. Even this is a legitimate subject. What do you eat? How often? How much? These are good questions for self as well as the other one. But we come to think of food in a higher sense to-night. No one can deny our right in this field. The food spiritual of a Christian. It all depends upon this. He may be born all right. He may start off in his growth promisingly. But if he grows evenly on toward the fullness of the stature of Christ Jesus, it is because his food is such as the Bible prescribes. Let us see what this is and how it affects us.

For the Members.

1. Timothy was a young Christian who had a good growth in the Lord. He must have had a much better growth than was usual in those days. He led all the other young men. Paul made him his successor. This was at a time in his life when he was so young that there was danger that some would not hear him because of his youth. Paul says the reason for the growth of Timothy was in the fact that he had fed upon the word from his grandmother on. The word of God was a staple article of spiritual food in the families of the Timothys.

2. Growth in the Lord is not only progress in the individual life, but in the work of the kingdom. We must grow in one as we do in the other. It will not be much to our credit that we have lived in the fear of the Lord, if we cannot claim the distinction of having been a worker in the vineyard of the King. We are not to end the work with getting saved, but we are to begin it in this way, and then complete it trying to lead others to salvation. Now in this work we will find that the food of the word will furnish us the strength. It will furnish us to the work. It is a profitable food. Indeed, it will thoroughly furnish us. We can go out in the strength of God as brought to us in his word.

3. Then there is the diet for the sick and indisposed. When things have gone wrong. When we can have no heart to come to the page for historical or exegetical purposes. Our hearts are sore. We crave a food that will furnish a different strength. Where is it to be found? In the Psalms. In the prayers of the Bible. In the devotion literature of the blessed word. We can open here, and the soul too sick for the food of the word given for everyday toils will find a meal to its liking and to its strengthening. One day I called an upon old woman who was soon to pass over the river. I said, "Sister ——, where do you want me to read?" "Oh," she said, "I want you to read at that place where it tells of the city that came down from God out of heaven." The place was found and the tender words read. How it gave her strength for the trial! Her eyes brightened as I read. She received strength to die as the Christian dieth.

4. There is a demand for a sturdy spiritual growth in the church to-day. It is a tender work to care for the weak. It is a pleasant work in a way to see a great number of trusting, believing children of the Lord fed and cared for. But there is another side. There should be a much larger number of the church strong in battle with sin, rugged in nature, craving the hard things to do, daring the devil to do his worst, bearding the lion in his den. Why not? You should covet the spiritual strength that will make you a supporter of the weak, rather than one of the weak. You should have a faith that falters not, and that goes with a step that trembles not at the brink. Why not? There is food for this strength. There has been provision made in the plans of the Father for just such persons in his kingdom. Let no one say, "That is a matter of temperament. Persons are born with this ability." It is not altogether true, this way of putting it. This strength can be developed. There is the strong meat of the word that will furnish the strength. Let us find it and eat evermore of this food.

Quiet Hour Thought.

Is my weakness due to a wilful neglect to eat of the food that God has given me?

DAILY READINGS.

M.	Milk for babes.	Heb. 5:11-14.
T.	Meat from above.	John 4:31-34.
W.	Water of life.	John 4:10-15.
T.	Spiritual honey.	Ps. 19:7-10.
F.	Manna for the soul.	Rev. 2:12-17.
S.	Eating in love.	1 Cor. 10:23-29, 32, 33.
S.	The making of a Christian: his food.	2 Tim. 3:14-17; John 6:47-58.

Midweek Prayer-Meeting.

March 29, 1905.

A GREAT FRIENDSHIP.—John 15:13-15.

Basis of Friendship. Love is the ground of a true friendship. "Greater love hath no man than this, that a man lay down his life for his friends" (v. 13). Jesus gave the highest proof of his friendship for humanity, in that he laid down his life for us. The explanation of this supreme act of friendship is, "He loved us and gave himself for us." Any friendship based on policy, self-interest, popularity, wealth or position is likely to prove a very short-lived thing. Only those who love us for our own sakes are our true friends. Jesus Christ is such a friend as that.

An Enduring Friendship. Christ not only manifested his love and friendship for us in laying down his life for us, but in his continuous intercession for us. His friendship is as constant as the sun. How naturally, when we sin, do we ask forgiveness in Christ's name! This implies our steadfast reliance on his friendship. We feel sure that he who spared not his life in seeking our salvation will not withhold his grace and intercession when we need his help.

How We May be Christ's Friends. "Ye are my friends, if ye do the things which I command you." This is no easy test of our friendship for Christ. But could he ask less of us than this, when his commands are "not grievous," but are designed to promote our own highest good? If we have perfect confidence in his friendship why should we withhold obedience to any of his commands? We may make mistakes; we may fail through human weakness in carrying out his commands, but we *cannot* be his friends and not *try* to the best of our ability to obey every known command of our Lord—our best Friend.

Jesus Treats Us as His Friends. He has not dealt with us as servants merely, but has disclosed his great plans and purposes to us as his friends (v. 15), and asks our co operation. We are his brothers and he treats us in that confidential way. He has given to us his spirit that he might continually disclose to us larger measures of truth concerning himself and his gracious plans. A heart-searching question for every one of us is: "Am I proving worthy of the friendship of Jesus? Am I doing all that lies in my power to promote his glory and the extension of his kingdom?"

Prayer: Oh, Lord, we thank Thee for the proof of Thy love and friendship for us, in that Thou didst lay down Thy life for us, and that Thou art daily furnishing fresh evidences of Thy abiding love and friendship. May we realize more and more what this means to us, and seek to enter more fully into fellowship with all Thy thoughts and plans for the redemption of the world. For Thy name's sake. Amen.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all he beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for hat reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

People's Forum.

Organic Union.

We have just read the little article in the CHRISTIAN-EVANGELIST of Feb. 16, entitled "Organic Union, What Is It?" and it seems to us such a satisfying description of the ideal scriptural church that we want to express our appreciation of it.

It seems to us that when a body of Christians are willing to recognize the full fellowship which we, as Disciples, have with all who confess Christ as the Son of God and their Savior, all we have to do in the matter, as a body of Christians, is to heartily embrace this opportunity of showing to them and all others that union is what we exist for. If any other body of Christians will lay aside that which is unnecessary, such as denominational names and creeds, surely there can be nothing left to separate us in the least, or to hinder the free interchange of membership or the merging of congregations wherever convenient.

A few weeks ago there appeared in your columns an article on the obstacles in the way of our union with the Free Baptists that we think exaggerated the difficulties of union. This later article, emphasizing as it does the ease and simplicity of Christian union, and giving clearly a practical basis for it, is so much better.

May the CHRISTIAN-EVANGELIST be blest in its work for love and unity. FRED DYSART.

⁂

Union Evangelistic Meetings.

My experience leads me to the conclusion that our brethren are doing the right thing when they take an active part in promoting, working in or leading union evangelistic meetings wherever they have an opportunity. The plea we make for Christian unity will not permit us to consistently do otherwise.

It is possible in a union meeting for one of our preachers to present the gospel in its purity, even to the unfolding of the book of Acts, with its examples of conversion in their completeness, without giving any offense; and he will be thought to be "mighty in the scriptures," and will be thanked by his fellow ministers for the new (old to us) light he has given them and the clearer views they have obtained of God's word, as I can testify from my own experience. Our brethren of other names are not all sectarian by any means, and many of them will hear us gladly if we will preach the truth in a catholic and Christian spirit.

Some years since I co-operated in a union meeting which was held in the churches of the city where I was pastor, the evangelist and leader being a man of national reputation. He had two assistants. There were things done in that meeting, as is frequently the case, that did not have the sanction of scripture, yet in that meeting persons came forward and I took the confession of those who signified a preference for the Christian church just as is done in our own meetings. Speaking of this at the close of the evening's service where the first confessions were made, one of the evangelists who was not familiar with the simplicity of our methods said to me, "That was a beautiful sight, and the most impressive thing I ever saw. It surpasses the altar and mourner's bench. That confession covers everything." It was a sermon to the people, and the evangelists were also profited by it; and such a sermon could not have been preached to them if the Disciples of Christ of the city and their preacher had stayed away from the meeting.

I permit no man to go beyond me in loyalty to the plea of the gospel as I learned it at Lexington, where it is taught in all of its beauty, simplicity and purity, and for the sake of this splendid plea I become all things to all men if by any means I may make them see the beauty of the simple gospel, and lead those who are God's children to keep the unity of the Spirit in the bond of peace, with one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all. J. C. B. STIVERS.

Cleveland, Ohio.

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MARRIAGES.

LANGEAR—McKIM. — W. H. Langear, of Oskaloosa, Iowa, and Isabel McKim, of Given, Iowa, Feb. 23, 1905, at Hiram McKim's, 2 1-2 miles north of Eddyville, by J. H. Ragan.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BOLTON.

Henry Price Bolton was born in Buchanan county, Mo.; departed this life in Caldwell county, Mo., Feb. 26, 1905. He and Miss Lydia P. Davis were united in marriage in Maitland, Nodaway county, Mo., July 1, 1882. Affectionate and devoted as a husband, kind and indulgent as a father, faithful as a friend, obliging as a neighbor, he died, as he had lived, a Christian. He leaves a wife, three sons, three daughters, three brothers and four sisters to mourn his loss.

Cameron, Tex. W. C. ROGERS.

CAMP.

Mary J. Campbell was born Jan. 2, 1826, in Henry county, Tenn. In 1830 she came to Scott county, Ill., where she grew to womanhood and married G. W. Camp in 1848. To this union eleven children were born, eight of whom are living and all members of the church of Christ. She obeyed the gospel when 18 years old. She departed this life March 2, 1905, at the home of Eld. J. W. Camp, at Riggston, Ill., where the funeral occurred Sunday, March 5, 1905. She was truly a great woman, and the community, the children and the church will feel deeply their loss. She also leaves besides four sons, four daughters, a sister, two brothers and twenty-six grandchildren. The husband died March 2, 1894. She was active in church work, giving liberally to all mission and benevolent enterprises. The writer conducted the funeral and preached from Mark 14: 8, "She hath done what she could." D. F. SEYSTER.

Mt. Morris, Ill.

MARTINDALE.

Elijah Martindale, by the grace of God a servant of Jesus Christ from childhood, departed this life Feb. 28, 1905, at Dayton, Iowa. He leaves a wife, Mrs. Anna E. Martindale, and daughter, Mrs. Dr. M. F. Anderson, both of Dayton, and a son, Dr. W. H. Martindale, of Marengo, Iowa. He was born June 2, 1843, at Buchanan, Mich. He became a Christian in boyhood. From August 13, 1862, to August 8, 1865, he was a soldier in the Union army. On Feb. 18, 1868, he was married to Miss Constanza V. Brown, of Niles, Mich., who lived but a short time. He was married again on Jan. 7, 1873, to Miss Anna E. Winchell, of Eldora, who survives him. The interment took place at Greeley, the old family home.

Brother Martindale was for many years one of the sweet singers of the Christian church. He also composed some popular songs. Among them being, "Old Fashioned Roses," "Oh, Wondrous Cross" and "Oh, Hear His Voice." His was a life of love and song. For fifteen years he was my constant friend, my devoted Christian brother, and I witnessed the testing of his character both in prosperity and adversity. For three years we sustained the relation of singer and evangelist. Our souls were often tried, but he was never found on the wrong side. He loved the truth, and never hesitated to stand for it though he stood alone. He sang the truth in tenderness and love. The harp is silent, but heaven has one more chief musician. Thy lips are forever stilled, but the sweet memory of their songs will yet win many souls to God. Dear brother in Christ, we rejoice at thy victory.

Des Moines, Iowa. JOEL BROWN.

STORY.

Sister John S. Story, who for 54 years has been a devoted member of the Christian church here, died Sunday morning, March 5, after a long and painful sickness. She was one of God's noblest women, faithful to her religious duties and devoted to the care of her family.

She was born in Clay county, Mo., Oct. 1, 1830. Was married to Bro. J. S. Story, Feb. 28, 1849, and for 56 years he and she lived together in unbroken fidelity to their marriage vows. Brother Story and seven children mourn the loss of wife and mother. The funeral service was conducted by the writer at the Christian church of Liberty.

Liberty, Mo. ROBERT GRAHAM FRANK.

THE BEST
Sunday-School
Periodicals

WILLIAM W. DOWLING, Editor.
METTA A. DOWLING, Associate.

QUARTERLY.

1. The Beginner's Quarterly, containing a series of lessons for the very little people who have not yet learned to read, arranged along Kindergarten lines. Price 10 cents per copy; per quarter, or in clubs of ten or more, 5 cents each.

2. The Primary Quarterly, containing a preparation of the International Lessons for the Primary Department in the grades above the Beginner's. Price, single copy, 5 cents per quarter; five copies or more to one address, 2 cents per copy.

3. The Youth's Quarterly, designed for the Intermediate and younger Junior Classes. In this quarterly there is a new arrangement of the material, which it is believed will make it even more acceptable and helpful to pupils and teachers than it has been in the past. Price 5 cents per copy per quarter; in clubs of ten or more to one address, 2½ cents per copy.

4. The Scholar's Quarterly, prepared for the older Juniors and younger Seniors and members of the Home Department. There is a concise yet very full presentation of the lesson in the way of Analytical, Expository, Illustrative and Applicatory Notes which make teaching easy and study a delight. Price 5 cents per copy per quarter; ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, $1.60; 100, $3.00.

5. The Bible Student, designed for Advanced Students, Teachers, Superintendents and Ministers. Its Exegetical Notes are exhaustive; its Illustrative material full; its Applicatory and Practical sections exceedingly useful and its Suggestions for Teaching of the most helpful kind. Price, single copy per quarter, 10 cents; ten copies, per quarter, in clubs to one address, 70 cents; 25, $1.60; 50, $3.00; 100, $5.50.

6. Bible Lesson Picture Roll. Printed in eight colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. Thirteen leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

7. Christian Picture Lesson Cards. A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2½ cents per set.

MONTHLY.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10	copies,	1 mo.,	$ .15	3 mos.,	$ .30	1 yr.,	$1.00
25	"	"	.25	"	.60	"	2.40
50	"	"	.45	"	1.20	"	4.60
100	"	"	.75	"	2.10	"	8.00

WEEKLY.

1. The Little Ones, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than five copies, 25 cents a copy per year—6 1-4 cents per quarter.

2. The Young Evangelist, for the pupils of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 32 cents per year—8 cents per quarter.

3. The Round Table, for the Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information. Price, single copy, one year, 50 cents; in clubs of ten or more, 36 cents—9 cents per quarter.

4. Our Young Folks, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of ten or more, 50 cents—12½ cents per quarter.

Concerning Samples.

Upon request we will send free samples of the above supplies to any school not at present using them.

Christian Publishing Company
2712 Pine St., St. Louis, Mo

Family Circle

Spring.

Come, gentle Spring! ethereal mildness! come.
And from the bosom of yon dropping cloud,
While music wakes around, veil'd in a shower
Of shadowing roses, on our plains descend.
. . . .
As yet the trembling year is unconfirm'd,
And Winter oft at eve resumes the breeze,
Chills the pale morn, and bids his driving sleets
Deform the day delightless: so that scarce
The bittern knows his time, with bill ingulfed,
To shake the sounding marsh; or from the shore
The plovers when to scatter o'er the heath,
And sing their wild notes to the listening waste.
Be gracious, Heaven! . . . . .
Ye fostering breezes, blow!
Ye softening dews, ye tender showers, descend!
And temper all, thou world reviving sun,
Into the perfect year!

—*James Thomson.*

❀ ❀

The Scapegoat.

By Grace Ethelwyn Cody.

There was a subdued rustle in the prayer-meeting room. The clock on the wall said half-past eight of a warm summer evening, and the pastor had opened a book to announce the closing hymn. Deacons were reaching for their canes, and women, with an air of duty done, were furtively gathering up handkerchiefs and fans, when suddenly a loud voice remarked,

"I have a few words to say, now!"

The belligerent tones of the man who had risen in the back of the room struck in among the echoes of prayer and song with a jar that made people turn in their places to stare, but the pastor who had been watching the speaker all the evening, quietly laid his open hymn-book on the table before him, and waited.

No stranger looking at the Reverend Stephen Greenleaf in the kindly evening light would have suspected that half of his light hair was white as snow, or that his smooth, unworried face had been meeting the disagreeable experiences of life for nearly fifty years. Except for certain lines about the mouth—lines cut deep by long-continued self-control—his fine, open countenance might have belonged to a man of twenty-five.

"I wish to state," the excited voice was going on, "that I neither wrote, dictated, nor had any knowledge of, an anonymous letter said to have been written to one of the deacons of this church in regard to our pastor. I've stood this just as long as I'm going to. I expect to move away from Elmwood soon, as you all know, and at first I thought I'd quietly take my letter from the church and say nothing, but whispers have kept coming to me, and I understand that it is generally believed I wrote that letter. Now, what I want is justice, and what's more, I'm going to have it! I demand an investigation of the whole matter, here and now! It's got to be sifted to the bottom—to the bottom, I say—no half measures!"

As he finished and went down into his seat like a reluctant jack-in-the-box, sure to pop up again at the first opportunity, an atmosphere of shocked resentment filled the room. After an instant's pause old Deacon Willow slowly lifted his long, thin figure and gazed about, leveling his spectacles first at Mr. Greenleaf, then at Mr. Towne, and then at the room in general. The deacon was curved like a bow from head to foot. His very knees seemed to bend backward to help the resemblance, and his erect, black-eyed little wife who sat beside him, morally certain that he was about to say the wrong thing, was the arrow that made him complete.

"My dear friends," began the good old man deliberately, "I've never seen this letter that has been spoken of, but rumors, you know, will travel—yes—and I'm free to say I've been given to understand that Brother Towne wrote it—yes. But as I have no just cause to doubt his word in other matters, I purpose to take it here—I certainly do. I am glad he has made this statement. I think he does right not to leave us with a cloud on his name—yes."

"Very kind, Deacon Willow!" cried Brother Towne, whose sarcasm was no respecter of gray hairs. "Very kind, I'm sure, to take my word for it! I asked for something more! I demand investigation!"

Horace Black was on his feet at that—a young lawyer with close-cropped mustache and general businesslike appearance.

"I agree with Deacon Willow that Brother Towne has taken the right course," he said decidedly, "but as for investigating an anonymous letter, I am opposed to it. I consider it beneath notice."

"Right—altogether right," drawled Deacon Bugby, getting to his feet in a loose-jointed fashion and turning on Mr. Towne a face that expressed nothing. "Mr. Black is right. At the same time," he continued drily, "I sympathize with Brother Towne in feeling that he doesn't want the credit of that letter. I speak freely, since he has assured us he had nothing to do with it, and I must say it was a most contemptible affair. But it was addressed to me, as a few of you know. It's my letter. Seems to me I ought to have something to say about it and I prefer to drop the whole matter."

"You don't understand, Deacon Bugby!" Mr. Towne was growing more and more explosive. "I don't care so much who wrote it, myself, but who said I wrote it? That's the point—that's what I demand!"

He glared meaningly at one or two deacons, but off in a corner a man he had not appeared to notice stood up as if his name had been called. It was plain, honest-spoken Deacon Marks.

"I don't know whether Brother Towne means me or not," he began, "but I'm going to own right up. Deacon Bugby showed me that letter in confidence, and we both recognized—or thought we did—Brother Towne's handwriting. Now, I may have made a chance remark to somebody. If I have and if Brother Towne didn't write it, I stand ready to admit that I've done him an injustice."

As Deacon Marks sat down, little, wiry Deacon Gibbs, who had been one of the recipients of Mr. Towne's glare, sprang to his feet in some excitement.

"I have seen the letter," he acknowledged, "and I am astonished and shocked to have it brought up here. It is not fitting. Of course Mr. Towne goes from us under no cloud if he declares himself innocent. Of course he can take his letter from the church. Nobody's going to object!"

"For all of which I'm much obliged!" retorted Mr. Towne. "But I'm not satisfied!" Each of the last three words was emphasized by a clap of his hand on the book he held, and a unanimous gasp came from all parts of the room as he continued, almost shouting,

"It's all wrong, I say! Why didn't Deacon Bugby come to me when he thought I wrote that letter, instead of showing it to Deacon Marks behind my back? Why didn't Deacon Gibbs? Where was our pastor—the 'good shepherd' of his flock? Why didn't he come to me if the rest were afraid to? I want investigation—and I won't leave this room until I get it!"

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There was an instant's awful pause. Then wealthy old Miss Dalrymple, tall, serenely influential, rose from her place in a front seat and sailed majestically down the aisle and out of the door. A slight flutter, and plump little Mrs. Banks, with her head as high as four-feet-nine could reach, followed Miss Dalrymple. Their manner asked, like words, "Are you going to sit here and let him insult our pastor?"

As if in answer, Mrs. Gibbs nodded at her three young daughters and led them out. The pretty school-teacher at the piano moved, but Mr. Greenleaf shook his head, and she sat still, with one white hand over her eyes, while others who had started to go settled back into their seats again.

When this little procession of petticoated disapproval had filed past Mr. Towne without seeing so much as the top of his head, and the door had closed behind it, young Mr. Black arose again.

"If Mr. Towne knows whom he means, let him make a charge," he proposed calmly; "then we'll have something to work on."

"I don't care to name names," growled Mr. Towne.

"Then for mercy's sake, let it drop!" exclaimed Deacon Gibbs, his little red face redder than usual under his sparse white hair. "What do we care about an anonymous letter, anyway? No man worthy of the name will write one, and—"

"Oh!" came a sudden cry from a small figure in one of the back seats. "No man did write that letter. I did it, myself! Oh, Mr. Greenleaf, I—I thought it'd be a good thing."

"Angie Bowman!" exclaimed a dozen voices at once, and even Mr. Greenleaf was surprised out of his determined inaction. He stood up, and started as if to go down the aisle. Then he stepped back to his place and said,

"Angie, come here to me."

The twelve-year-old girl who had come from an orphans' home to work at Mr. Towne's, walked shrinkingly up the aisle and stood before the minister—a thin, anxious-looking child in brown gingham dress and shabby straw hat.

"Now, what do you mean, Angie?" asked Mr. Greenleaf, gently. "You could never have written that letter. It is impossible."

"But I did!" she insisted. "An' I didn't make up one word—it's all true! I mean, you know, I heard 'em say it all at different times, an' I thought you'd ought to know."

"You heard—whom?" inquired Mr. Greenleaf with a sudden sternness in his voice.

"Why, the different folks where Mr. Towne sent me to deliver berries an' things from the garden. All of 'em said some. Mr. an' Mrs. Towne did, too. I ain't afraid any more," she added, suddenly seeming to remember the other people in the room. "Before, I was, but now I've done it, an' everybody's got to take their part."

Before Mr. Greenleaf could speak, Alexander Howard, the moneyed member of the church, who had been ominously silent until now, rested both hands on the back of the seat before him and slowly drew his portly form to its feet.

"I never heard of this letter until to-night," he declared. ("I never meant you should!" said a flash in Mr. Greenleaf's eyes.) "Is it possible that a letter written by that child has caused all this uproar? I can hardly believe it! Where is the letter? Is it here in the room?"

All eyes turned on Deacon Bugby, who looked meaningly at Deacon Gibbs.

"I have it," admitted the latter, reluctantly. "Deacon Bugby handed it to me just before prayer-meeting."

"Good!" said Mr. Howard. "Let's have it read out, here and now!"

"If you will," volunteered Angie coolly, "I can tell you just who said everything in it. I know."

There was a stir of protest, and deacons and deacons' wives moved nervously.

"The brazen little thing!" whispered Mrs. Marks; but Mr. Howard gave Angie a reassuring nod.

"Just the thing!" he cried, with a twinkle of satisfaction under his grizzled eyebrows. "That is, if you are willing, Mr. Greenleaf. I think such a course would sift the matter as Mr. Towne desires. And every person accused can have a chance to explain himself."

"Personally, I have no objection, Mr. Howard," said Mr. Greenleaf, and as he spoke, he drew a chair nearer to his own and gently placed Angie in it. "Of course you understand the letter is the property of Deacon Bugby."

"Yes, it is," seconded the deacon, who was already on his feet waiting for a chance to speak, "but if it really was written by that child, that puts a different face on the whole thing. Now, the handwriting, for instance, even though it did look like Mr. Towne's, was cramped and the spelling was bad. We thought that was all put on, you see."

"I always copy my writing after Mr. Towne's," piped Angie.

"Yes, yes, that's all straight," interposed Mr. Howard with a touch of impatience. "Are you willing to have the letter read out, Deacon?"

"Why, yes," was the slow response. "I suppose so—if it's the general wish of the meeting."

"Deacon Gibbs, will you read it?" Mr. Howard had evidently assumed command.

The deacon adjusted his glasses, half rose, then sat down and said,

"I prefer not to give my sanction to this sensational course by reading the letter."

"All right, let Black have it then," returned Mr. Howard authoritatively. "He's clerk of the church and the proper one to do it, anyway."

So the letter was handed out to Horace Black, who began, in his businesslike voice:

"'Deacon Bugby,

"'People are talking about Mr. Greenleaf and he'd ought to know it. It is said that he toadies to the rich man of the church and slights the poor folks, and that he'll have to do different if he wants to keep his place.'"

"Mr. Towne said that himself," put in Angie, in a high voice. "He sent me over to see if Mrs. Greenleaf wanted to buy fruit of him this summer, and she told me Mr. Howard had promised to give 'em all they could use out of his yard; an' when I went back an' told it, Mr. Towne said that to Mrs. Towne."

Everybody looked at Mr. Towne.

"Well, Brother Towne?" encouraged Mr. Howard, jocosely.

Mr. Towne was looking at Angie.

"I had to, Mr. Towne," she apologized, suddenly, and a muffled laugh went round the room. Then Mr. Towne came to his feet, but all the spring in him was gone.

"Really," he stammered, "I—I can't say. If I made any such remarks it was in a kindly spirit, for I've always been a friend of Mr. Greenleaf's—always."

"Good enough!" from Mr. Howard. "Go on, Black!"

"'It has been said,'" read Horace Black, "'that Mr. Greenleaf tells around that nobody can get him out of this church, and people don't like such talk. One lady said maybe he'd wake up some morning and find himself surprised.'"

"Mrs. Marks," announced Angie. "She gets all her fruit for putting up, of Mr. Towne, an' I took it over, an' I was standing in the kitchen while she emptied my basket, an' Deacon Marks told her Mr. Greenleaf said no one could get him out—an' she said that."

"The very idea!" whispered Mrs. Marks.

"That's true as the gospel," confessed Deacon Marks solidly. "I didn't mean our pastor any harm—he knows that, but Deacon Willow told me Mr. Greenleaf said that, and I—well, I told my wife."

Old Deacon Willow wavered to his feet. "Our pastor will remember making that remark to me," he said solemnly.

Mr. Greenleaf's eyes rested affectionately on the saintly old man.

"I remember saying that no one man should be allowed to send me away," he answered gently.

"Oh!" ejaculated Deacon Willow, and a general "Oh!" went round the room.

"Quite different!" triumphed Mr. Howard. "Read on, Black."

"'It has been said that the minister is proud because he has an author in the church, and to be good friends with him. And it is told that he reads too many books besides the Bible, too.'"

"That was Deacon Bugby himself," said Angie. I thought he'd know it meant him when he got the letter. He didn't have the right change to pay me for the fruit, one day, an' so he asked a man that was going by, an' he forgot to pay me for a long time, 'cause they were talking."

Deacon Bugby dropped his surprised eyes to the floor.

"How about it, Deacon?" queried Mr. Howard.

"I shall rely on my record as a deacon in this church to defend me against such a charge," was the dignified answer.

"I think I have something to say right here," said a new voice, and Robert Walpole, the mischief-making young "author," stood up and faced the excited group. "If any remarks of that kind are going the rounds, I want to state distinctly that it is I who am proud of Mr. Greenleaf's friendship—not he of mine. My father, sitting here beside me, won't mind my mentioning that when I was a boy, he was a poverty-stricken Methodist minister, able to give me only a very few advantages, and that it was Mr. Greenleaf's kindness, when we happened to be sent to the little town where he lived, that gave me my first start. He let me into his library—I can't tell you all he did, nor what I owe him, but I will tell you this: my principal object in coming to live at Elmwood was to be near him, and if I had ever thought that writing books was going to make me unworthy of his close friendship—I wouldn't have written the books, that's all."

"Bravo!" cried Mr. Howard. "Well, Black, what next?"

But here Deacon Bugby surprised them all. "Just a minute," he said. "I want to say that I did talk some stuff of that sort, and it serves me right to have it brought out here. I always liked Mr. Greenleaf, and he knows it. It was nothing but careless gossip."

"Better yet!" responded Mr. Howard. "Now, Black."

But Horace Black had been looking ahead. "I don't know, Mr. Howard," he hesitated.

"Don't spare anybody," ordered the commanding officer. "Give it to us, just as it is!"

"But it's stuff!" muttered Black. Then he read rapidly,

"'It is said that Mr. Greenleaf's wife being so much younger than he is, it is no wonder she likes young company, but maybe if he knew some things about her

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and the author, he wouldn't like the author quite so well.' "

The pretty school teacher suddenly removed her hand from her eyes, and as quickly put it back again.

An almost frightened hush had fallen on the room. Horace Black stopped a moment. Then he went on,

" 'Somebody saw the author one night when he came home on the ten o'clock train and went up by Mr. Greenleaf's house. Mrs. Greenleaf was sitting at a window, and he stopped by the gate and she came out—' "

"Stop!" cried Robert Walpole. "Who dared—"

"Deacon Gibbs!" cried Angie Bowman.

"I did walk up there one evening," said the young man, facing Deacon Gibbs and speaking slowly in an effort to master his wrath, "but Mrs. Greenleaf did not come out."

A holy fire of horror blazed in Deacon Gibbs' face.

"Stop, Mr. Walpole, stop!" he commanded. "Don't perjure yourself! I saw you! Perhaps you can explain it, but don't deny it! Everything was clear-cut in the moonlight. You know how near my house is to Mr. Greenleaf's and I knew her white dress and the shawl—and so did my wife!"

Again that hush of excitement. The sweet-faced young woman who with parted lips and wide open eyes stood confronting Deacon Gibbs, was Mrs. Greenleaf. Her husband, too, had left his chair. "Genevra," he said.

"Stephen," she answered appealingly, and went to his side.

A sudden crash of piano keys made everyone start. The pretty school-teacher had dropped a book on the keyboard as she hastily rose.

"I stayed at Mrs. Greenleaf's one night," she began, bravely. "Her shawl lay on the hall table, and I—" Her voice went out in a whisper, and a new light dawned in every face in the room.

But no one smiled, and Deacon Gibbs, who had seen with his own eyes, died hard.

"That letter, Mr. Walpole, goes on to quote you as saying that when the sun shines on Mrs. Greenleaf's hair, you never hear a word of the sermon. Do you deny that, too?"

"Here, I'm responsible for that!" spoke up Horace Black. "I remember repeating that to my mother, and 'twas in Angie Bowman's presence, too. Somebody told me Walpole said it—that's all I know about it."

"And so I did say it—so I did!" said Robert Walpole's old father, steadying himself by his son's arm as he rose. "And I say it again! I had a daughter once, with hair like that, and—" He seemed unable to go any farther, and when, after a moment, he dropped back into his seat, the others who, in their excitement, were still standing, sat down too.

Only Mr. and Mrs. Greenleaf stood side by side and waited.

"Well," said Mr. Howard, in a strangely subdued voice, "is there any more of the letter?"

With a quick motion Horace Black tore it in pieces.

Then Mr. Howard threw back his head. "Come," he proposed, "I move that everyone here who loves and trusts Mr. Greenleaf and wants to ask his forgiveness for letting this thing happen, stand up!"

"Second the motion!" called Mr. Towne, promptly. Snaring his misery had eased it wonderfully.

Angie Bowman was first on her feet, and Mrs. Greenleaf laid a gentle hand on her shoulder. A moment later every person in the room was standing.

Mr. Greenleaf looked into the eyes of his people and saw—love.

'Friends—" It was all he could say, but the beautiful light of forgiveness shone in his face.

There was a moment of silence. Then with hand uplifted, in tones that did not falter, he said,

"The Lord bless thee and keep thee. . . The Lord lift up his countenance upon thee, and give thee peace."—*The Interior.*

* *

How to Win a Job.

Prof. W. G. Bowdoin, author of "Book Plates" and other special art volumes, did not always enjoy the success he now has. He tells a nervy incident in connection with his first magazine appointment.

"It was this way," he said. "I tried to get on the staff as art editor, critic and contributor, but neither owner nor editor took much notice of me. One day I got my dander up. I went into the office, saw an empty desk, and ordered the office-boy to clean it up for me. I dictated to the stenographer nearly all day. The rest of the staff listened and seemed interested. The next day they appealed to me for orders. I gave them. The editor sent me out on the third day for an art essay. Near the end of the week the owner happened in.

" 'Say, Bowdoin, how do you like your job?' said he, with a twinkle in his eye.

" 'First class,' I replied, 'all but the salary.'

" 'Don't worry about that,' he answered; 'I'll give you the same as the last man we had.'

"And he did."

* *

The Burden of Home Life.

When newly married young people make their own home and begin housekeeping they take upon themselves the responsibility with lightness and joy. There is a real burden in it, but they carry it with ease, as their strength is fresh and there is a delightful sense of being fully responsible. In process of time the increasing family, the heavier expense, the multiplied cares and enlarged outside duties and obligations make the burden heavier upon shoulders somewhat tired. There is a burden which is felt and carried with conscious effort and at times is exceedingly onerous. Times come when one wishes for relief from the unceasing strain and in this age many seek freedom in boarding houses or apartment life. But burdens mean something real, substantial and solid that has worth as well as weight. In the home burden may be found independence from outside annoyances, cords of tender family relation, pure atmosphere of thought and living, sense of security and peace, holy and sweet memories and opportunity for spiritual culture. If the burden lightens something is gone from the soul's wealth. How reluctant are the aged to relinquish the home, for they knew the loss of independence, of memories and of sweetest joy of soul. All good things cost, but they are worth the price.—*The Watchman.*

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Edited by Will L. Thompson

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A Sheep-herder on Sheep.

"How do you like sheep, take 'em one at a time?"

"I can't say that I exactly take to them," said Bill. "They ain't an animal that I would sit up nights to talk to."

"Yes," said Jonas, "there ain't much in their eyes except the stony stare. And they can't wag their tail like a dog. Many a time I've been glad that there was an animal that could talk with his tail. They're an unmanly beast that ain't of this world at all. And if they see a good chance to die they'll lay right down and wait for kingdom come. They're a mackerel-eyed martyr from their Hebrew noses to their helpless tail."

"You don't like them either?" said Bill.

"Not one at a time—and still less in a bunch. They're all right, though, for a piece of the landscape on a sunny day. They do say that they're the beast that stands for the human race in the scriptures. And I'll be plagued if I hain't seen Christians just like them."—*From Charles D. Stewart's "The Fugitive Blacksmith."*

* *

The Secret of a Long Life.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She did unto others as she would be done by.—*North Carolina Christian Advocate.*

* *

Cancer of the Breast—How Mrs. Elizabeth's Worley's Life Was Saved.

Warnock, O., April 28, 1904.

Dr. D. M. Bye Co., Indianapolis, Ind.

Dear Doctors—I will write you again to let you know I am well and doing my own work. There is no sign of the cancer coming back. You have cured me of a cancer that four other cancer doctors told me I never could be cured of. May God bless you in your good work. If I never meet you again on this earth I hope to meet you in Heaven. Respectfully,

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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE SECOND DAY—CONCLUDED.

It was fifteen years since Mr. Woodney had seen his rich cousin George—the prosperous farmer known in that country as G. C. D. Woodney. Perhaps if he had not been blind, he would have failed to recognize in the handsomely dressed lady who stood in the front door the wife of his first cousin. Of course, being blind, he had no idea who his visitors might be. The handsomely dressed lady was, in fact, the wife of G. C. D. Woodney, and she was accompanied by her daughter, who, although about the age of Mace, looked like a grown young lady. As Mace was but five weeks old when G. C. D. Woodney and his family moved from Jefferson City, where her father was practicing law, it was not to be expected that she should recognize her cousins. But old Mrs. Woodney should have done better, especially as she knew they lived in the village and might be expected to call early. It was the stressingly confused condition of the house and the precipitate flight of Mrs. Geraldine Woodney which caused the old lady to forget that G. C. D. Woodney inhabitated her world. Mrs. G. C. D. Woodney, exquisitely dressed, and elegant in all her appointments, stood motionless in the doorway, her eyes passing from the blind face of Benjamin to the alert countenance of the old lady. She was used to being recognized wherever she went, and to being made much of, and it not only surprised, but displeased her that she stood there as a stranger. Her daughter, Jennie, who always spelled her name with a "y," looked at Mace curiously, but in fact saw very little of the girl and a great deal of her clothes. Of course Mace was dressed in her old clothes and the cloth with which she had been washing the windows swung disregarded from her hand. Jennie was a very pretty girl—much prettier than Mace—and she was so well aware of the fact that no one would have thought it worth while to tell her so. Her hair and eyes were dark like all the Woodneys; her hands and feet were small; her form was tall and graceful. She had not the vivacity and high spirits of Mace, but possessed a certain stateliness and reserve which remind one of rose gardens and knights and Sir Walter Scott.

"Good-morning," said the grandmother, stepping gingerly over the books that literally covered the floor and, as she passed the gasoline stove, putting out the front burner, and dropping a cloth over the potatoes, and slipping a lid over the meat which was beginning to cool, said, "I am Mrs. Woodney."

"You do not recognize me, I see," said the visitor, with a polite bend of her head, and a cool reproof in her tones. "I knew you the moment I saw you!"

"Your face looks familiar," said the other, "but I cannot recall the name."

"It has been fifteen years since I saw you last," said the lady. "I find you very little changed. And this is Cousin Benjamin. We were greatly distressed when we heard your eyes had been put out."

"It must be Cousin Lucy Woodney!" exclaimed Mr. Woodney.

"Yes," said the visitor, dryly.

"Come in, Lucy," said the grandmother, who was quite composed under this show of displeasure. "When one is old and has not one's near spectacles, an own mother might pass unrecognized. And this is Jennie, of course. Mace, this is your cousin Jennie. Jennie, if you will go around by Webster's dictionary, you will be able to pick your way to the sitting-room. This is our kitchen, although it stands in front."

"It was very considerate and kind of you to come so soon to see us," said Mr. Woodney, after they had shaken hands. (The two families had never been at the kissing point.) "And you have come at a very good time," he added genially, waving his hand, as he supposed, toward the dining-table, but in reality inviting them to the pump. "Dinner is just ready, and it will be a pleasure we shall always remember, if our first dinner in town is shared with Cousin Lucy and dear Jennie. You will excuse the chaotic condition of the house, for wild and stormy as the books and furniture, bedding and excelsior may appear, our hearts, you will find, are deep and calm, with the peace of a glad welcome shining upon them."

"Thank you, Cousin Benjamin," said Mrs. G. C. D. Woodney, considerably mollified by this earnest speech, "but we do not dine till six o'clock. Nor will we keep you from your own meal. Can we see Cousin Geraldine?"

"Of course you may!" said Mr. Woodney warmly. "Of course you may! Mace, run and tell your mother that Cousin Lucy Woodney and dear little Jennie have come to welcome us to the village, and," turning to his cousin, "you must come in and visit us, *now*. What do we care for the meal just prepared, in comparison with renewing old ties of intercourse? We can take no refusal."

Old Mrs. Woodney, who had hoped the others would go home, sighed to hear her son's earnest entreaties. It was impossible to withstand him, and the visitors, with skirts gathered close about them, climbed the books and reached the parlor uninjured. "Are there chairs?" Mr. Woodney asked his mother. "I know there is one under the little window," he added, remembering how he had climbed up to speak to Pup.

"I wouldn't sit down on that chair," said Mr. Tumbleton, poking his head through the outside door. "They's something on it, I don't know what. I got it all over *me* a while ago. Being so dark in here you wouldn't know if somebody didn't tell you that had already got stuck, so excuse me."

"We do not care to sit down," said the richly dressed lady, unconsciously drawing her skirts still closer.

"Mr. Tumbleton," said Mr. Woodney mildly, "pray bring us five chairs, and examine each outside, before you bring it into the dark chamber." Mace returned, saying, "I can't find mamma."

"I will go and hunt her," said old Mrs. Woodney. She went out, and there was an awkward pause, then Mrs. G. C. D. Woodney said, "I see you have an organ. Do you play, Mace?"

"Would you like for me to play for you?" asked Mace, going at once to the organ. Of course she was asked to play and she obeyed without a murmur. Her cousin was taken by surprise. The playing was well done and there had not been an excuse.

"Oh, I wish I could play like that!" exclaimed Jennie. "Maybe you would teach me. There is no one here who understands music, or at least who will teach it."

"I would be very glad to teach you all I know," said Mace cordially.

"Of course, we would pay you for it," said Jennie's mother. "How fortunate! How much would you ask?"

"I wouldn't ask anything," said Mace.

"Oh, that would never do!" cried Mrs. G. C. D. Woodney. "We can so well afford to pay, you know, and would be glad to do it."

"And I can so well afford to do it for nothing," said Mace, with a sudden flash in her eyes, for she did not like the turn the conversation was taking.

"My dear child," said the other, "we cannot allow people to work for us for nothing. Your cousin Jennie's father is in such comfortable circumstances that he

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would not feel a loss which might ruin some people. We need your help and we want you to set your own price.''

''That is much the best way,'' said Jennie. ''I couldn't feel right otherwise, for although we are cousins, still—we are really strangers to each other.''

''Well,'' said Mace, ''a dollar and a half a lesson is my price, and I couldn't make it lower than that.''

''Mace,'' said her father, ''it seems to me that in a small village you should not charge observatory prices.''

''It is certainly more than I had supposed,'' remarked Mrs. G. C. D. Woodney, doubtfully.

''I want to teach Jennie for nothing,'' responded Mace, ''simply for the pleasure of feeling that I am of some help to her. It is so disagreeable to me to have to set a price that I have set one which will not only pay me for the trouble of teaching, but for being obliged to make a charge. I have never taught music, and do not feel competent to teach anything but the beginning. I'd a great deal rather teach what I know for nothing; but if I must be paid, I want to be well paid.''

''I cannot find Geraldine,'' said old Mrs. Woodney, returning.

''Here is the first chair,'' said Mr. Tumbleton, bringing it into the room, and giving it a last lingering rub with his dust-rag.

''Pray do not search for her any more,'' said Mrs. G. C. D. Woodney. ''No doubt she has gone to a neighbor's for dinner. Well, Mace, my husband and I will talk over the music lessons, and if we decide to let Jennie take them, we will be sure and let you know. Good-by, Cousin Benjamin.''

''Good-by, Cousin Lucy. Go out this back door—it is our parlor door. We are to build a porch in front of it. Mrs. Woodney will regret missing your visit. Jennie, I hope you and Mace will not long feel as strangers to each other. You will both be here in the same church—when it is rebuilt. I want you to visit each other and become intimate. Tell Cousin George to come and Cousin Lucy. We shall always be delighted to receive you, it matters not at what hour.'' The visitors departed. ''Now,'' said Mr. Woodney, ''let us hunt your mother, Mace. Did you look in the barn?''

''Why, no, papa, of course not.''

''I went over to the Days,'' said old Mrs. Woodney, ''but they hadn't seen her.''

''I went there, too,'' said Mace.

''You go to the barn, Mace,'' returned her father, ''and if there is a loft with hay in it, go up into that loft and look on that hay and see if your mother is not propped on one elbow with 'Ramona' tilted up to catch the light.''

(TO BE CONTINUED.)

✿ ✿

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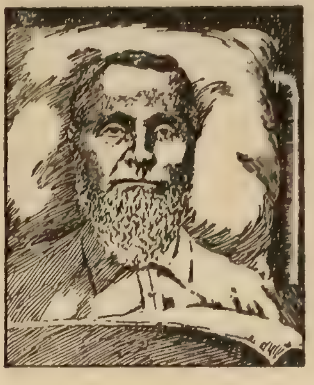

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For love of souls benighted
  Our Drusie sailed the seas
To bear the Saviour's message
  To the far-away Chinese.
Their darkened souls were waiting
  In sin-beclouded night
For hands to bear across the main
  The blessed gospel light.

Their sin-sick souls are yearning
  For Jesus' healing balm;
Their troubled hearts are longing
  For love's sweet, peaceful calm.
Our Drusie's hands are holding
  The Lamp of Life, to guide
Their feet into the paths of peace,
  From sin to Jesus' side.

Shall Drusie bear the burden
  Unaided and alone?
Have we no seed to scatter,
  That ought *now* to be sown?
We *must* support the toiler
  In China's distant field!
The harvest there is truly great—
  On us depends the yield.

WALTER S. WHITACRE.

Mount Vernon, Ill.

✿ ✿

How the Children Saved the House.

By Mary B. Sleight.

This is another story about Horace and his little brother and sister. One day their father and mother went to a neighboring town to attend a funeral, and the children were left to take care of the house during their absence. Mamma had spread a nice luncheon for them, and little Fay, seated at the head of the table, felt herself quite grown up as she poured the ''cambric tea.'' But suddenly a whiff of smoke came down the stairs.

''Do not be frightened,'' cried Horace, making a dash for the attic.

Fay and Will started to follow him, but he was on the way back before they reached the landing.

''It's just a place in the roof, not bigger than your hand,'' he said breathlessly, ''and with a few pails of water we can put it out in a jiffy.''

So, snatching down the fire-buckets, the little brigade set bravely to work. They were on their second trip from the kitchen to the roof when some one outside, discovering the smoke, gave the alarm, and presently men, women and children were clamoring for admittance. But Horace, who had taken care to lock the doors and windows, called down, with a cheerful ''Thank you,'' that they needed no help.

''They'll only make a muss of everything if we let them in—they always do at fires,'' he said to his helpers, as he emptied another supply of water on the smoking shingles. Some of those below did not take this refusal very pleasantly and declared that if the house burned to the ground they would have no one but themselves to blame. But, deaf to their grumbling, up the stairs with the heavy buckets, again and again climbed the tireless trio, till not so much as a smell of fire was left.

By that time papa and mamma were at the door, and the three grimy little figures rushed into their arms with a shout that came very near being a sob.

''''Twas drefful hard tuggin','' lisped Fay, blinking off a tear, ''but we dot it out.''—*Christian Intelligencer.*

✿ ✿

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Business Notes.

We have an abundance of buttons now for either a Sunday-school or a C. E. rally contest, selling them at $1 per hundred in any quantity.

❖

We found 12 "Triumphant Songs," Nos. 3 and 4 combined, limp cloth, by Excell, selling at $3.60 per dozen, not prepaid, and you can have them for $1.50 not prepaid. But they are shelf-worn, otherwise all right, good as new.

❖

We have just issued another edition of "The Temptation of Christ," by J. B. Briney, a devout meditation upon one of the great events in the life of the Son of God. Has 154 pages, nicely bound in cloth and sells for 75 cents.

❖

We have about sixty copies of the Revised Hymnals, some in cloth, some in morocco, some in leather, all to be sold, while they last, at $3.00 per dozen, not prepaid. They sell, in good condition, for $7.50 to $10 per dozen.

❖

Are you going to get song books this spring? Where else will you get them if not here? Popular Hymns, No. 2, Living Praise, Gospel Call, one or two, or combined, Praise to the Prince, all in similar binding and priced according.

❖

We want a good agent in every congregation, one that will give the time to a good work for the people and with good results to themselves. One lady alone is thus helping hundreds to a closer fellowship with the Christ, and a better life in him. Others can do the same. Write us.

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❖

Another great favorite at this time is "The Christian Use of the Tithing System," by G. L. Wharton, of which we are selling hundreds for use in congregations, and are now corresponding with one party wanting 4,000 or more. These are sold same as the Power tract, and are doing good in many communities. It will justify any financial board in our congregations putting them out broadcast, such are the needs of the Disciples.

We have a few, only, of the Revised New Testament, not American, and will send them to you at 7 cents for the limp binding, 15 cents for silk cloth, and 35 cents, postpaid, for the long primer, silk cloth.

❖

All ministers, without exception, are to have all the books of *our own publication*, for personal use, at 25 per cent off, plus postage, and from now on you will profit by this new building, business and development. Let us know that you are a minister in good standing and the discount is yours. Hear?

❖

Have you seen the "Christian Worker's New Testament"? Well we have them ranging in price from 75 cents to $1.25, according to the binding. You will not do without it, once used. It is unique, handy and very helpful in studying your New Testament on many important themes connected with your salvation and work in Christ.

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H. A. Denton, state superintendent of the Y. P. S. C. E. of the Christian church, is going to inaugurate the campaign that took so well in the Maryville society, and we are preparing to furnish the red and blue buttons for the campaign at $1.00 per 100, postpaid. When you order, specify whether for the Endeavor or the Bible school, as we will have full stock for both.

❖

B. B. Tyler writes: "The Foundation for Christian Liberality" is a good book. I marked such passages as "covetousness is the besetting sin of to-day," "the sacred and secular are one." He says, " 'The Law Needed,' I found especially helpful." Brother Tyler also commends especially the chapter on "The Question that Confronts Us." This is the book that is being sold at 75 cents in good and durable cloth binding. Read and inwardly digest.

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❖

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A large number of our friends and patrons send us their local checks as remittances. Your local check is satisfactory if you add 15 cents to the amount to pay cost of collecting through our St. Louis banks.

The banks of St. Louis adhere strictly to the rule of charging not less than 15 cents for each local check which they collect. What is classed as local checks are those payable any place except St. Louis, Cincinnati, Boston, Philadelphia, New York, Chicago, Louisville, Kansas City, Baltimore. We trust our friends will take note of this matter, and will see that the cost of collecting a small check is quite a large per cent on the face value. For instance, if a local check for $1.50 is sent us this would cost us 10 per cent to collect. If more convenient to send local check, do so, but do not forget to add 15 cents for cost of collecting.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 13. March 30, 1905. $1.50 A Year

The Dead That Never Lived.

My twilight calm they sweetly did invade—
  Dear dead ones, whom the angels at God's door
  Gave leave to lay their harps upon heav'n's floor
And go caress the friends whom life delayed.
These looked a love that kept me unafraid;
  But then (as though a boat with muffled oar
  Parted the dusk) sailed by a throng who bore
Stern eyes that cleft me like a sharpened blade.
And this their call: "We lived not, yet we died:
  Shadows are we of many a true intent
Whereto thy sloth the boon of life denied—
  Ghosts of dim ghosts—mere shades of something meant!
Yet deem not that thou canst from vengeance hide
  When mem'ry's bow against thy peace is bent!

HENRY W. CLARK.

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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A Great Meeting.

Evangelist B. B. Burton, of Des Moines, Iowa, has just closed a series of revival services for the Christian congregation of this city that, in some respects, works a new departure and furnishes strong and indisputable evidences of a greater sympathy and closer union sentiment among divided Christians. Brother Burton came here during the extreme cold weather of February and at the close of the first week the capacity of the First Christian church building was overtaxed, a condition that was entirely unexpected to those who have noted the almost utter failure of all revival efforts in this city in recent years. Just at this juncture and while we were discussing the subject of larger quarters, the Methodist church board held a special meeting and voted unanimously to tender us the unqualified use of their larger church. This generous and fraternal offer was accepted and for three weeks, except two Lord's days, Brother Burton preached to full houses in this larger church. These Lord's day meetings were held in the First Baptist church where 800 people crowded in to hear the plain gospel plainly and eloquently preached.

The immediate results of this great meeting were 42 additions, nearly all confessions, but no man can measure the good that must result from this closer fellowship with our religious neighbors and the setting forth of the plain gospel plea to intelligent people of so many different religious communions and large numbers of those who have not accepted Christ.

Brother Burton must be classed with our great evangelists. He is one who preaches the plain word with a power and a sweetness of spirit that at once convinces and disarms prejudice and antagonism. We now stand before the people in a different and better light than ever before in the history of our local organization.

J. A. Downey, elder.

Hastings, Neb.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. March 30, 1905 No. 13

Current Events.

The Balkan Unrest.

With the melting of the snows there usually comes trouble in the Balkans. Turkish gendarmes and the insurgents have just had a fierce fight, some Bulgarians, who were transporting ammunition, being surrounded and all but five killed. As practically nothing has been done in the way of pacification, and with the big Powers all having their own troubles, we rather look for Turkey to get in her old devilish work, if half a chance is offered her.

❁

The Advance in China.

Dr. Timothy Richard, the great Baptist missionary to China, has seen remarkable changes in that old empire. This "red-headed devil," as he was called when he first visited the city of Ching-chau Fu, in Shantung, thirty years ago, has recently been given a public reception in this same city and addressed as "Venerable Prince." Formerly he had been refused permission to lodge over night in the city. Now he is welcomed by mandarins and asked to speak upon needed reforms in China before fifty municipal officials. On three successive days he addressed deeply interested audiences upon the fundamental differences between Chinese and Christian views of character and principles of conduct.

❁

Mexico's New Policy.

President Diaz has issued an edict putting into effect the new currency plan which was approved by the Mexican congress in December. The plan involves a virtual abandonment of the silver basis. The free coinage of silver will be suspended and the unit of value henceforth will be the peso with a fixed value of fifty cents in gold. Up to this time the value of the peso has been whatever the silver in it happened to be worth at current market rates. Under this rule, the value of the peso has varied from 38 to 48 cents gold, and the value of the American dollar, which of course is always counted as gold, has fluctuated between $2.60 and $2.08 in Mexican silver. The demoralizing effect of these variations upon business may readily be imagined. One effect of it has been a constant upward tendency of prices in Mexico, for it has been the practice to advance prices whenever the value of the peso dropped and not to lower them when it rose. During the past three years the value of the peso has been gradually increasing until the rate of exchange has become approximately two to one. The new plan will make this the fixed and permanent rate by virtually making the silver peso redeemable in gold at that rate.

❁

A Russian Prophet.

For many years Russia has been dominated by a power as influential as that of the grand dukes. It is that of the church. Those who have watched the career of Pobedonosteff, head of the Russian church, know that he is a reactionary of the worst type. Without a doubt he is largely responsible for the present condition of things. Under him the clergy, with few exceptions, are illiterate and antagonistic to change. Among the exceptions Father Goupon must be mentioned. And now another priest has spoken words of wisdom. Antonius, the metropolitan of St. Petersburg, has just arraigned the vanity, frivolity, dissipation and impiety of the Russian people. He calls upon them to fear God, cleanse themselves and repent. "With right," he says, "we are despised by all, mocked at by the people of the earth." Now what will Pobedonosteff, the ecclesiastical Machiavelli, do with this bold prophet?

❁

Addicks Again.

The Delaware legislature has again been forced to adjourn without electing a United States Senator. The Addicks faction proved strong enough to prevent any one else from getting a majority but not strong enough to elect Addicks. For sixteen years this man has devoted his best energies most unscrupulously to the work of getting himself elected to the United States Senate. No trick of force or fraud has been neglected. No purchasable man has been left unbought. The political life of the state has been corrupted to the core, the state has been compelled to go unrepresented in the Senate during much of that sixteen years, or half represented, as at present, all because Addicks had a personal ambition to gratify and money enough (as we believe) to purchase the office which it craves. It is time to put a quietus upon Addicks and his kind. Party lines are not so sharply drawn, now, that the honest men of two parties may not reasonably be expected to unite upon one candidate of either party and elect him for the sake of shelving a man like Addicks. We would have an increased respect for Delaware if the Democratic and the anti-Addicks Republican forces in the legislature would get together, draw straws to see whether a Democratic or a Republican candidate should be chosen, and then vote for him, leaving Addicks high and dry. There is more difference between an honest Republican and a dishonest one than between an honest Republican and an honest Democrat. When any man is willing to sacrifice the good of his party and his state to the gratification of his own selfish ambition, it is time for others to forget party considerations long enough to give him his political deathblow.

❁

A Black Eye for Gamblers.

What is known as the Breeders' Law in the state of Missouri has just been repealed. It required a long and a hard effort to throw out this law, which in some respects was all right. Its worst feature, however, was that it licensed gambling, and therefore encouraged this pernicious habit. Too much praise cannot be given to one of the St. Louis newspapers, the Post-Dispatch, for the persistent and straightout fight it made upon the curse of race-track gambling. The Post-Dispatch used all the weight of its great influence in agitating the question and in focusing public opinion against the Breeders' Law. There also came before the Legislature a bill which will make it a felony to sell pools or register bets on or off race-tracks, and after a great fight this will also become law.

❁

Stolen Goods.

The wonderful "Ascoli cope" has at last been returned to the Italian government by Mr. J. Pierpont Morgan, and the inhabitants of the ancient city of Ascoli are said to be overflowing with gratitude and admiration for the generous act. It will be remembered that the cope, an elaborate ecclesiastical garment dating from the middle ages and said by some critics to be the most valuable piece of fabric now in existence, was stolen from the cathedral of Ascoli, Italy, and after various adventures was sold to Mr. Morgan for a very large sum. It was placed on exhibition by him in the South

Kensington museum, London, where are housed many of his artistic treasures which he will not bring to America on account of the duty which he would have to pay on them. The cope, which had been the chief glory and treasure of Ascoli, was soon recognized. The matter was brought to Mr. Morgan's attention and, after assuring himself of the identity of the goods, he promptly agreed to return it. The secretary of the Italian embassy in London received the cope and conveyed it, with all possible precaution, to Rome. It will either be returned to Ascoli, if the government is satisfied that adequate protection against future theft can be made there, or will be placed in a museum in Florence. Meanwhile Ascoli is reported to be going into paroxysms of gratitude over the unparalleled magnanimity of the man who sent back the cope. Mr. Morgan is off for a cruise in the Mediterranean and expects to visit Ascoli where a great reception is being planned for him. Of course the returning of the cope was the decent thing to do, and we have no wish to withhold from Mr. Morgan any credit which may be due to him. But after all, the incident seems to us to represent rather an elementary and simple bit of commonplace morals, than an exceptional sensitiveness to considerations of honor and justice. It was simply a question of receiving stolen goods. Perhaps there is no way in which stolen goods can be legally traced from one country to another and seized by process of law. It seems that there ought to be such an international arrangement, but even if there is not, the moral question involved has no subtlety whatever. Here are the stolen goods, perfectly identified. There are the rightful owners asking for them. Here is the man who got them (innocently, of course,) from the thief or his agents. If he returns them he does the only thing he can possibly do to avoid complicity in the crime. Mr. Morgan did the right thing. But why profess that his act is such a wonderfully meritorious one? There are plenty of men who habitually resist the temptation to the grosser forms of theft and who keep their hands out of their neighbors' pockets even when there is a good chance to put them in.

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Men and Women as Students.

Generalizations in regard to the mental characteristics of sex are apt to be unsatisfactory, but the temptation to make them will always be strong so long as it is so obviously true that the masculine and the feminine mind do not function in exactly the same way. One sometimes wonders whether, with our modern insistence upon the rights of women—a much-needed and most righteous doctrine—we are not in danger of overlooking the fact that equality of rights does not mean identity of mental constitution. A recent newspaper writer has this to say:

> Experience is gradually demonstrating to us, however, that mentally men and women are differently constituted. Now this does not mean that women are necessarily inferior to men in this respect, or vice versa, but simply that they are different. It is a common observation among teachers, for example, that as a class and by nature women students are more conscientious than men in their work. It therefore often happens that the women in any given class, other things being equal, will show up better in their grades than men. But on the other hand the teacher is likely to feel, regarding any particular lesson, that the men either know it or else they do not know it; while about the women, although they may give good recitations, one can in a fewer number of cases be sure that they understand what they recite. Speaking generally, a man will less often try to make a recitation on what he does not understand than a woman will. This is only an example, however, of a general difference in sex characteristics which teachers—at least many teachers—come gradually to feel. It has long been recognized among teachers, I think, that the women take better to studies like literature and history, in which emotional appreciations come into play, than to logical analysis, while the men get a better insight into the more analytical subjects like mathematics and the natural sciences.

* * *

Sunday and Crime.

A curious application of statistical methods has been made by an Austrian who has attempted to determine the relative frequency of crime on the several days of the week. Several hundred cases taken indiscriminately showed the following distribution: Sunday 254; Monday 125; Tuesday 69; Wednesday 62; Thursday 62; Friday 48; Saturday 103. If this collection of particulars is broad enough to form the basis of a safe generalization, it will be observed that Sunday is pre-eminently the day of crime; more than twice as many crimes being charged against it as against any other day of the week. After Sunday there is a rapid falling off in the number of crimes until Saturday, when there is a marked increase. What does it mean? The suggestion of the scoffer that Sunday observance apparently encourages crime, may be set aside as facetious. Perhaps the most potent factor in the case is the relation of money to crime. Saturday is commonly pay day. The average man has more money on Sunday than on any other day of the week. That the day of most money should be also the day of most crime, suggests that, for a large number of people, perhaps for the majority of people, an increase in ready cash means primarily an increased facility for getting into trouble. In Austria, where the statistics were collected, the public houses are open and have their heaviest patronage on Sunday. It is not surprising to find the amount of crime in a given community varying in direct proportion to the consumption of alcohol. The diminishing supply of ready money in the possession of the average workman from Sunday to Friday necessitates a corresponding restraint upon alcoholic and other dissipation, and results in a similar diminution in the volume of crime. Sunday is also the day of greatest leisure. This fact, in connection with the preceding, suggests that leisure, like money, is not an unconditional blessing. The purely economic and humanitarian argument for one day of rest out of every seven, has its undoubted force. But it is not enough. Pay a man his week's wages and give him a holiday, and what do we have, according to these figures? On the very night of his pay day and in anticipation of not having to work the next day, his sobriety suffers a serious set-back. The holiday itself becomes a time of lawlessness, dissipation and crime—not for every man, of course, but the tendency that way is increased, and enough of the spirit of unrest is left over to go far toward demoralizing the next working day. The meaning of it all is, we think, just this: That a day of rest can never fully accomplish its purpose as a day of rest unless it is more than that. The secularization of Sunday has its economic and social dangers. As a mere holiday, Sunday has its value and also its disadvantages, since it helps to demoralize both the day before and the day after, as any holiday does. As a day of rest and worship, it may have all of the value without the demoralization.

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The Right Kind of Fast.

Fasting from food and excitement may have at times physical effects that are beneficial to the tired out or sick body. Whether the abstinence from certain courses at the table or the abandonment of frivolities for a few weeks at the period of Lent is of any material value may be a question for debate. The Independent tells how in a famous sermon an ancient preacher rebuked the average kind of Lent. Then employers kept this season by going to church and fasting from food, but still oppressing their workmen with "the fist of wickedness," and "exacting all their labors." They were told that God did not call for a fast that simply mortified their bodies while it did not improve their characters. This, said the preacher, is no fast. The acceptable fast was "to undo the bands of the yoke, and to let the oppressed go free." It was to feed the hungry—no fast required of them—to clothe the naked and to house the poor.

* * *

No angel guard with flaming sword is needed to keep the sinful out of the Paradise of God. Every man will go to his own place by the eternal laws of spiritual gravitation. This is why God commands all men everywhere to repent. H. C. GARRISON.

Our Last Congress.

We do not refer to the House of Representatives which meets in Washington and legislates for the nation, but to that annual meeting of religious teachers, thinkers and students of the Bible among the Disciples of Christ, for the purpose of free discussion of the living questions of the time. The first of these congresses was held in St. Louis in 1899, and they have been held subsequently in the following cities: Indianapolis, Lexington, Des Moines, Cleveland, Chicago and the one just closed at Columbia, Mo.

We doubt if there is a greater unifying agency among us to-day than these annual congresses. The questions about which there is likely to be the greatest difference of opinion are those usually discussed in the Congress. From the very beginning it has been understood that two principles must prevail in these meetings—the utmost freedom of expression and the spirit of Christian courtesy and fraternity. It is gratifying to state that these principles have prevailed in a remarkable degree in every one of the sessions of our National Congress. Now and then, of course, there comes in someone who has not caught on to the spirit and purpose of the Congress who strikes a somewhat discordant note, but that is soon lost in the prevailing tone of the speakers. The Congress at Columbia was not as large as some of our congresses have been, nor did the degree of interest on any particular topic discussed reach the high tide of enthusiasm, perhaps, that it has reached in some of our annual meetings. But in the high character of the papers presented and in the spiritual tone which prevailed, we do not think the last Congress has been exceeded by any of its predecessors.

In the absence of the general chairman, J. J. Haley, President Hieronymus of Eureka College acted in this capacity to the entire satisfaction of all. The different topics discussed, with a brief outline of the same, will be found elsewhere, but no outline can do justice to these splendid productions. Dr. H. L. Calhoun, of the Bible College, Lexington, Ky., who gave us the first paper of the Congress on "The Archæology of the Past, Considered in Its Bearing Upon the Credibility of the Biblical Records," won a great many friends. It was his first visit to Missouri, and the impression which he made on the brethren was decidedly favorable. His paper was scholarly, singularly clear, and conceived in an irenic spirit. The review of this paper by Dr. O. T. Morgan, of Illinois, was also able, but its positions met with less general approval than those of the leading paper. The general discussion, led by Dr. Clinton Lockhart, of Drake University, was also vigorous, and brought out a number of additional points of interest. The general conclusion reached by the papers and the discussion was that the bearing of the discoveries in archæology was favorable to the credibility of the biblical records. The exceptions to this on minor points did not invalidate this general conclusion.

"Our Congregationalism; Its Perils and Its Safeguards," was vigorously treated by W. A. Parker, minister at Emporia, Kan. Brother Parker showed himself a writer of rare power, who has the courage of his convictions. Some of his conclusions were deemed somewhat radical, but no one could deny that the main trend of his paper was in the right direction. The review of this paper, by Prof. Silas Jones, of Eureka College, was not so much a review as an independent statement of his own conclusions on the subject, well conceived and clearly expressed. The general discussion on this topic, opened by T. P. Haley, of Kansas City, proved to be very interesting, and, on the whole, profitable. If we might state the general conclusion reached it was that our congregationalism in its essential principles of congregational autonomy and freedom has the sanction of the New Testament and of experience, but it must not be interpreted as interfering with the principle of co-operation for general purposes, nor with the proper care for weak and needy churches.

The presence of Pres. Henry Churchill King, of Oberlin College, O., was a great blessing to the Congress. His two addresses, the one on Tuesday evening on "The Central Significance of Jesus," and the other on Wednesday afternoon on "The Fundamental Laws of the Spiritual Life," made a deep and lasting impression upon the large audiences that heard him. President King is one of the clearest and profoundest thinkers of the age, and his addresses were pervaded by a high spiritual tone, and a clearness and simplicity which won all hearts as well as the approval of all minds. His exaltation of the Christ as the object of our faith, and our personal allegiance, and as the basis of unity, met with the enthusiastic approval of the entire Congress. President King certainly has no occasion to complain of the lack of the heartiest appreciation of his able addresses. Dean W. J. Lhamon, of the Bible College, and C. C. Rowlison, president-elect of Hiram College, were, respectively, to review the addresses of Dr. King, but they found nothing to do but to commend, most heartily, what they had heard.

The subject of the "Gospel Miracles," in the absence of Bro. M. M. Davis, was presented in a very able and satisfactory paper by Howard T. Cree, pastor at Augusta, Ga. There was no review of the paper, but the general discussion was opened by C. C. Morrison, of Springfield, Ill., who illustrated one of the features of our Congress in the freedom and frankness with which he expressed his inability to harmonize the conception of the miraculous with the order of the universe as established by modern science. He presented no constructive view, therefore, on the opposite side, and contented himself with pointing out some of the difficulties in his own mind of accepting the position of the leading paper. The general sense of the Congress, however, was in harmony with the positions taken in the leading paper.

"The Social Test of Theology" was presented in two very strong papers, one by Geo. Bellamy, of Cleveland, O., and the review of the same by Harold B. Wright, of Kansas City. The points of view were slightly different, but both of them recognized the presence of the social problem, and its claims upon the church of Jesus Christ. Brother Bellamy is at the head of the Hiram house, a social settlement in Cleveland, O., and spoke from the light of his experience. Two things, we think, are true concerning this problem: One is that the welfare of both the church and the state requires that we give more attention and help to the needy and neglected, even the wicked and vicious, classes of society, looking in the direction of both their physical and moral improvement. The second truth is, as it seems to us, this work must be done in the spirit and power of Jesus Christ, and that any socialism which dispenses with religion is unable to cope successfully with the problem.

"The New Theology in its Bearing Upon the Problem of Christian Missions," was the subject of one of the strongest papers of the Congress, by Prof. W. M. Forrest, of Charlottesville, Va. It was a discriminating address, following neither of the extremes of thought but pursuing a sane course between these extremes. The review of G. D. Edwards, of Nevada, Mo., showed a disciplined mind and ability to think clearly and cogently. The general discussion of this topic was opened by Dr. J. M. Philputt, of St. Louis, and was participated in by a number of speakers. The general trend of the discussion was that whatever temporary disturbances might be caused by displacing the older by the newer views would be more than compensated for in the gain that would come to the missionaries in their mode of presenting their message.

One of the liveliest discussions of the Congress was on the paper by L. G. Batman, pastor of the First church, Philadelphia, on "Our Religious Journalism, Its Rights and Its Responsibilities." Brother Batman "struck out from the shoulder," as the saying goes, lifting up a high ideal of religious journalism for our admiration. If, in some respects, this ideal is impossible of immediate realization, that is no doubt less the fault of the ideal than of the conditions which exist among us. The discussion of this paper was opened by Dr. W. T. Moore, who spoke mainly as one from behind the scenes, and was participated in by a number of others, including the editors who were present: J. B. Briney of the Christian Companion, J. A. Lord of the Christian Standard, and F. G. Tyrrell, who, in the absence of Brothers Willett and Young, represented the Christian Century, and the editors of the CHRISTIAN-EVANGELIST. All took their medicine like men, pleading, in spirit if not in form, the request said to have been printed above the organ in a church in Leadville, Col., many years ago: "Do not shoot the organist; she is doing the best she can." The editors acknowledged their shortcomings, but claimed they were doing the best they could under the circumstances.

The Congress closed at noon on Thursday, after having elected its committee to arrange for the next Congress, and voted to hold it at Cincinnati, providing the churches there would agree to entertain it. Pastor C. H. Winders and his flock, with others of the good people of Columbia, entertained the members of the Congress most hospitably. Several of us found a home and generous entertainment in Christian college. President Jesse, who was on the program to deliver the address of welcome was hindered from being present at the beginning of the Congress by ill health, but he was able to come down one afternoon, and give a little introductory talk of a most fraternal character. Never have we seen a more fraternal spirit manifested in any of our conventions, and never have the brethren been more hopeful of accomplishing good for our cause through the medium of the Congress.

Of course the delegates availed themselves of the opportunity of visiting the State university and our splendid new Bible college building, and Christian college, with its enlarged campus and its new and stately buildings. We heard many expressions of surprise and admiration over "Lowry hall," the new Bible college building, and the buildings and grounds and splendid equipment of Christian college. In a word, it was a good Congress, and nothing but good, we believe, will issue from it.

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Christian College Banquet.

One of the pleasantest social features of the National Congress of Disciples of Christ at Columbia last week was the banquet given by Christian college, complimentary to the Congress, on Wednesday evening, March 22. The large dining room of the college was well filled with the guests which were invited to share the hospitality of the college. After all had partaken to fullness of the generous collation which had been prepared, toastmaster Prof. C. M. Sharpe rose to his feet, and with that grave face which characterizes him on such occasions, announced the time which would be allotted to the speakers, and the "rules of the game." One of these was that old jokes were to receive the same applause as new ones, without discrimination. This announcement was received with tumultuous applause! C. H. Winders responded happily to the toast, "Our Guests." The response to this was by J. J. Morgan, who behind a solemn face conceals a large amount of latent humor. "Our Colleges," was responded to by H. G. Hill, who occupied most of the time with stories, and had just reached his subject when his time expired! But Brother Hill has become so identified with our educational interests, that his tall presence is sufficient to suggest the need of college endowment. "Our College Girls," was the happy subject happily responded to by J. M. Philputt. "Our Ideals," which was to have been responded to by H. L. Willett, was treated very felicitously by President King, of Oberlin, who dwelt especially upon the ideal of Christian unity. "The Tie that Binds" was the last toast, and was responded to by J. H. Garrison.

The guests, however, were too well pleased with the courtesy and hospitality shown them by the head of the college to let her off without hearing a word from her, and Mrs. W. T. Moore was called on for a speech. Rising at the head of the table, she spoke modestly a few words, expressing her pleasure at the presence of her distinguished guests, bidding them a hearty welcome to the institution, and inviting them to come again. Toastmaster Sharpe then raised the old hymn, suggested by the last toast, "Blest be the tie that binds," which was sung with a hearty good will.

If space permitted we would be glad to quote some of the wise and humorous sayings from these speeches, but we have only space to say that the occasion was in every way a decided success. All the delegates had the opportunity of meeting Dr. and Mrs. W. T. Moore in the spacious parlors of the college prior to the banquet.

Lying beside each plate was a very handsome Christian college souvenir with a cut of the new auditorium and library on its front page, followed by a hearty greeting to their guests, program for banquet, and an historical sketch of Christian college. It was a happy thought well carried out.

This was only one of the favors shown by this institution. The young ladies attended in a body many of the sessions of the Congress, and the college threw open its doors for the entertainment of a number of delegates. We are sure it must have made many friends by its hospitality and enterprise. No wonder such an institution should be filled with young ladies from our best homes throughout the country!

Specialization in Christian Work.

This was the theme of a suggestive address at the Congress at Columbia by Prof. G. P. Coler, of Ann Arbor, Mich. This subject was not on the original program, but in the absence of one of the speakers room was made for it because of the practical bearing of the subject on our work. He pointed out what great good had come to our cause and to our foreign mission work through the selection of A. McLean to devote his time, thought and energy to that work. The wisdom of such specialization was manifest to all. This was further illustrated by the selection of B. L. Smith, secretary of the home missionary work; G. W. Muckley for the church extension; G. L. Snively for our benevolent work, etc. These men were making a special study of these different departments of work, and were bringing to it the wisdom and experience gleaned from other and older religious bodies which have succeeded in these different phases of Christian work.

Prof. Coler mentioned two departments of our work that were now suffering for the lack of some specialization, viz.: the work among our young people in Christian Endeavor, and our Bible-schools. These two departments of our work needed, he said, the whole time and thought of some wise, consecrated man for each, that he might bring to our young people the best there was to be found for their Christian development, and to our Bible-schools the highest ideals and the most efficient methods. This, he pointed out, was an age of specialization, and no man can be expected to do his work with the highest efficiency unless he gives himself wholly to that special work.

Prof. Coler's address carried conviction with it as to the needs of special workers, specially fitted, well supported, and wholly devoted to these different departments of our work. In no other way can we hope to reach the highest degree of efficiency and do our part of the world's religious work. When we have selected such men we must support them, give them time to learn by experience, and be willing to wait for results.

This is the principle that has led to the selection of different boards for different kinds of work, and the appointment of special secretaries to represent these several interests. Our evangelistic board with W. J. Wright as superintendent, and the Business Men's Association, with W. D. Pittman, corresponding secretary, are the latest illustrations of this specialization. One of the most important of all these different departments of our work is that of the Sunday-school. And there is pressing need for the right man to give himself to that work. A better knowledge of the Bible resulting from more systematic Bible study is fundamental to our future progress.

Editor's Easy Chair.

One of God's choicest gifts to the toiling, care-burdened race is a day of rest. The noise of the world's machinery ceases, and in the stillness the ear may catch the notes of an infinite melody. To-day, in this latitude, has been a double benediction. The earth has been bathed in the warm sunlight, and the air has been fragrant with the breath of spring. The springing grass and bursting buds are nature's response to the kiss of sun and zephyr. These children of the sun seem to be saying to one another, "Winter is past and the time of the singing of birds is here. Let us wake from our long sleep and put on our beautiful garments." Mother earth will see to it that her young offspring are robed in living green in honor of the coming of spring. God's smile seems to rest upon all the land. In the soft azure of the sky, in the tuneful notes of birds, and in all the springing life of bud and bloom, he is speaking to the holiest and best there is in our nature, to call it forth to flower and fruitage. Who can stand under God's open sky, on a day like this, feeling its radiance and drinking in its beauty, without lifting the heart in adoration and thankfulness to the source of all life and love? Only God may know what a benediction this day has been to all his earthly children. Both through the voices that speak to us in nature and in the sanctuary, the earth has been drawn heavenward! Thank God for the Lord's day!

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Think what a Lord's day like this means to the throngs that go to the house of God. The city walks have been crowded to-day with men, women and children pressing their way to the courts of the Lord. Something in the very atmosphere of the day seems to prompt the church-going habit. Few scenes are more inspiring than a great company of four or five hundred people, mostly young people and children, gathered together and engaged in studying the Bible, and singing the praises of God. How bright and happy the faces of the children are! How sweetly they sing! These influences will go with them through all the coming changes of life. Then follows the hour of church worship. "How amiable are Thy tabernacles, O Lord of hosts!" Here is a great company of people—the young, the middle-aged, and the old—all feeling their need of help. They have come hither for some word of comfort, of instruction, of spiritual uplift. Many of the faces show lines of care. They have been carrying burdens that others know not of. As the man of God lifts them in the strong arms of prayer toward the gate of heaven, and they are borne still farther upward on the tide of sacred song, and their hearts are kindled by the old story of God's wondrous love in Christ, the lines of care are smoothed out, and their faces show a new radiance. And then the communion hour brings its holy hush and its sweet fellowship.

> "And Heaven comes down our souls to greet
> Around one common mercy seat."

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It is beautiful to see the growing spirit of reverence in our worship, and the increased prominence which is being given to the place of worship in our Lord's day assemblies. In many of our congregations there is great room for improvement yet in this respect. Social visiting is often carried on in the house of God for several minutes after the time has arrived for people to be in a worshipful mood—quiet, thoughtful, reverent. There are times and places enough for sociability among friends and church members without intruding upon the hour of worship. To get the greatest good from public worship, the place should be filled with the very atmosphere of worship. This can only be the case when the people who have gathered have taken time and thought to prepare themselves for the worship of God. It is to be feared that many people go to the house of God with as little preparation of mind and heart for its holy service as if they were going to fill some social engagement. How can one be fed with the Bread of Life in whose heart there is no hunger for spiritual food? We are sure, however, that an increasing number of Christians now go to the Lord's day meeting with a distinct purpose to worship God, and to have their spiritual natures refreshed, quickened, and re-enforced by communion with God, in song and prayer, in the preaching of the word and in participating in the Lord's supper. It is in the minister's power by his own spirit of reverence and devotion, to bring the whole church into the same spirit and to make the public worship impressive and spiritually uplifting. That this is being done more and more by our ministers and churches is one of the signs of a deepening spiritual life.

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If one is inclined to take a pessimistic view of our future as a religious movement, and to prophesy intellectual stagnation and the crystallization of views into unyielding articles of faith and conditions of fellowship, making all progress in thought impossible except at the expense of division and strife, an attendance at one of our congresses would be likely to prove a helpful antidote. Among no people on this earth, not even among so-called "liberals" and "free-thinkers," is there more freedom of thought than among the Disciples of Christ, as shown in their congresses. True, it is *Christian* liberty, but it is all the wider and more tolerant on this account. The one thing which they insist on among those who would be considered of us and with us in our work of restoring New Testament Christianity, is undivided loyalty to Jesus Christ, as Saviour and Lord. That fact established, there is all that liberty with which he endows those whom he makes free. Nor is the great body of our ministers and members so attached to any theory or interpretation that, when convinced of its error, they will not yield or modify their view according to the demands of truth. Nothing has done more to inspire our younger men with larger hope of our future than the spirit of freedom, of fraternity, and of loyalty to Christ, which has prevailed in the series of congresses which have been held among us. Our Congress offers a free platform to every man among us in good standing, to present any view or theory which he holds, which he believes will conduce to the welfare of the cause of Christ. If he is unable to support his view with sufficient reason, he is likely to come out of the discussion a wiser and a humbler man. We are going to go right on enlarging our views where they may need enlargement, correcting them where they need correction, discarding old ideas when they are outgrown, and accepting new truth when it comes to us properly certified, and our Congress is going to help us wonderfully in sifting the chaff from the wheat, and in keeping us within safe lines of progress.

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Notes and Comments.

We are glad to know that some comments in our last issue were based on an error in deduction. We indicated that a newspaper report was our authority for the story of the church that wanted the 37 year old pastor who must be a mixer and a crank.

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Three things made the report seem credible. We received the following note from a member of the church:

> The Peoria church held a unique and profitable meeting Feb. 26. After a number of eulogies upon Brother Van Arsdall, who was absent, the qualifications his successor should possess were then considered. Many who were not in the habit of having much to say, were induced to express their views, and the committee on new pastor heard much to guide them in their future deliberations. The members are in the greatest of harmony and realize the importance of staunch support for their new minister, whoever he may be.

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This note caused us to believe the fuller reports, which were immediately confirmed by Brother Lappin's letter. We avoided mentioning the church, for our criticism was upon tendencies that emphasize the social qualities of a preacher rather than experience and spiritual power. We are glad to learn that Peoria's was of the nature of a "mock trial" and that its purpose was not serious, but to show the sort of a preacher it would require to suit everybody.

A Tonic for the Pessimistic

By Edgar D. Jones

Now that the green is getting into the grass and the bird song is in the air the season of the spring tonic is at hand. These bodies of ours get tired. They lose their vigor. The eye drops its lustre. The face takes on a sallow cast. "A tonic is what you need," says the physician, "your whole system needs toning up," so he gives a prescription that will put iron into the blood and vigor back into our bodies.

I think we get mentally and spiritually sluggish too. Nearly all of us at times take a gloomy view of things. We drop into the ranks of the pessimistic. We predict failure for everything and defeat for everybody. We look upon life as a sort of nightmare. We paint dark foreboding pictures of the future. We talk about the good old times and the bad new times, and are ready to affirm that the world is going to the bad generally. Friends, we need a tonic and I don't know where we can find so stimulating a one as in this Book. Dear old Bible! I am sure I can't direct you to a more precious fount of fresh, healing streams. Here I find a tonic for us all; a prescription by God's great servant Paul. It is just what we need. It is sweet and pure and wholesome. You will find it in Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Whatsoever things are true. Is it really true that these are the wickedest of all times? Is it true that the church is losing ground? Less than two years ago a famous London preacher visited our country. When he returned to England he declared that America in her great prosperity is drifting away from religion, leaving the churches empty and abandoning the reading of religious literature. Furthermore he said New England is closing up her churches and American religious publishers find scarcely any demand for their wares. Now an American newspaper correspondent—one of the greatest in this land, too—answered this charge. He showed that by the census report America's churches were never so numerous, or so prosperous, or so well attended. The growth in membership, wealth and contributions for charity, missions and other religious work was never more encouraging. There never were so many Sunday-schools and their attendance is larger than ever before. Religious organizations like the Y. M. C. A., Epworth League and the King's Daughters are more active, stronger and more numerous. Moreover the sale of the Bible in recent years is simply unprecedented. He even pointed out that the largest publishing house of religious literature in the United States has opened branch houses in London and Edinburgh, so great has the volume of business become. This is a true report. This is based on facts. There are abandoned churches just as there are abandoned farms. There are failures in religious enterprises just as there are failures in financial circles, but the work of the church is flourishing. The future is bright. God's cause is marching on. Take heart. Thank God and take courage. Is it true that there is a general decline in morals and in common decency? Take for example the question of strong drink. Fifty years ago many farmers carried their demijohns to the field and supplied the harvesters with drink. Can we do that to-day and escape criticism, yea, and not lose the respect of the community? Fifty years ago ministers of the gospel drank wines freely. Can one do so to-day and retain the respect of the people? Let me give you a bit of history. It will be one hundred and four years next June since the first frame church built on the Western Reserve was dedicated at Austinburg, Ohio. And do you know that church was christened with a bottle of whiskey? On the last day of the "raising"—it took about a week to get through the preliminaries—on the last day a great crowd assembled to witness the dedicatory ceremonies. A lake sailor climbed to the topmost point of the edifice, then by means of a rope he drew a bottle of whiskey from the ground and breaking it over the spire cried, "Three cheers for the new church!" Now there is a strong sentiment against christening battleships with anything other than pure, sparkling water. There is much that is bad yet present with us; the liquor problem is by no means solved, but when you are constrained to become gloomy and disheartened because of evil, think on these things.

Think on things *that are honest, things that are just.* You read your daily paper and say, What terrible news! Surely this is the hour of evil and iniquity! There are the great black headlines: Murder! Robbery! Suicide! Arson! Libel! Bribery! Slander! Embezzlement! Gambling! and what not! But there is also the honest and the just. Yesterday thousands of men did kindly and loving deeds, but no mention of them gets into the papers. If a man kill another that is news. If he keep his good name untarnished—well, that is simply his duty. If a man embezzle a half million dollars that is an occasion for headlines in letters half an inch in height. But if one denies himself every luxury in order that he may meet his obligations, that is not worth heralding, for he is only asserting his manhood. If crime were the ordinary and the usual it would not be exploited as it is in our press. Because it is the extraordinary and the unusual its record is spread broadcast. I number among my friends a man who some ten years ago lost all that he possessed by the failure of his business, not an uncommon thing, you say. But wait a bit. My friend refused to take advantage of the bankrupt law. He began life over again. He moved out of his big house into a smaller one. He lived very economically. He paid his debts dollar for dollar. I like to think of that man and such honor. I tell you every one of you can find such examples of honor and justice. You do not have to go far to find them either. Two thousand years ago virtue was scarce, crime ran rampant, iniquity flourished. But mid hypocrites and sinners there walked the Holy Spotless One. Few knew it, but he was there. Virtue doth not parade itself. It does not advertise. But it is here. Look for it. Find it. Think on it.

Whatsoever things are pure, whatsoever things are lovely. What a privilege to think on these things! There is that in us that calls for the beautiful and keeps on calling us, unless we stifle its voice. Every once in a while some philosopher rises and calls to us in clear clarion voice to get back to nature, that "only man is vile." Back to the rose and the lily and the tulip. Back to the brook and meadow and grove. Back to the glory of sunset and splendor of starry night and glow of eastern morn. Yes, back to nature's great heart. Well, Mother Nature is lovely and her childern are very fair. The rose in full bloom is very beautiful as is also the lily and the fuchsia. But I tell you of that which is yet more beautiful. A good woman or a good man. That rose is beautiful because it can not help it. That woman is pure because she willed to so be. That lily is lovely because it can't be anything else. That man is lovelier because he could have been the very opposite of that which he is. In a world where there are so many lovely things, so many pure things, why think on the opposite kind?

Whatsoever things are of good report. Let the things of bad report be forgotten. You learned a sad tale last night. It almost shook your faith in man and God. Well, forget it. Cast it out of your mind. Does it come back? Then drive it out. "We can not keep the birds from flying over our head but we can keep them from making nests in our hair." Much that we hear we would best let go in one ear and out the other. What a really great tonic this is! We become like things which we think about. "Our natures are subdued to what they work in like the dyer's hand." A lovely old lady, whose serene countenance was unmarred by lines of care, was engaged in conversation with a woman given to fretfulness. During the talk the latter inquired the cause for her companion's peace of mind and the secret of her content.

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*A spring sermon preached in the Franklin Circle church, Cleveland, O., in April, 1904.

"My dear," said the old woman, "I keep a pleasure book."

"A what?"

"Yes, a pleasure book. Ever since I was a girl at school I have kept a daily account of all the pleasant things that have happened to me. I have put down only the pleasant things; the disagreeable ones I have forgotten as soon as possible. In my whole experience I can not recall a day so dark that it did not contain some little happiness."

"May I see the book?"

"Certainly."

Slowly the peevish friend turned the leaves. How insignificant the entries seemed! How much they meant! "Saw a beautiful lily in a window." "Talked to a bright, happy girl." "Received a kind letter from a dear friend." "Enjoyed a beautiful sunset." "Husband brought some roses home to me." "My boy out to-day for the first time after the croup."

"Have you ever found a pleasure for every day?" inquired the fretful woman wistfully.

"Yes; for every day, even the sad ones." The answer came in a low tone.

"I wish I were like you," said the discontented woman with a sigh. Then she looked at her aged friend and a beautiful reverence grew in her face. "I don't think," she said, as her eyes filled, "that you need to write them down any more on paper. Your pleasure book is written in your face."

Oh, what a tonic this 8th verse of the 4th chapter of Philippians is: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"! Now, it all may be summed up in one word—Christ. Think on him. He was the truth incarnate. He was justice and truth personified. As for his purity, "He was tempted in all points like as we are, yet without sin." The universal verdict has been, "I find no fault in him." How lovely he is! Who can do justice to his life-report? "He went about doing good." Let us think on him.

Union and Home Missions

By R. Moffett

A brother, full of enthusiasm for foreign missions, came into my library the other day and immediately began an oft repeated speech on the theme which lay nearest his heart, fully illustrating the scripture, "out of the abundance of the heart the mouth speaketh." He had all the figures at tongue's end. He said that in a little more than a hundred years Protestant Christians had established nearly 6,000 principal mission stations, and over 22,000 outstations; and have at work now over 16,000 foreign missionaries, among 1,500,000 communicants gathered into Christian churches—and adherents in all numbering nearly 5,000,000. "In fact," said he, "there has been placed in the heathen world sufficient leaven to leaven the whole lump."

"But what about home missions?" I inquired.

"I see," said he, "that at a conference of the officers of missionary boards of North America in 1902, it was shown that during the preceding year eleven representative religious bodies paid out for foreign missions nearly $2,500,000, and more than twice this sum for home missions, and more than nine times as much for local church expenses as for home missions. It seems to me this is lopsided giving. What do we need home missions for anyway? We have a sufficient number of church buildings and pastors to reach all the heathen at home. If every minister would do his duty in evangelizing the unconverted in this country, the opportunity to turn publicly to the Lord and salvation would be given to every man, woman and child, for less cost than the nearly $50,000,000 paid out for local church expenses. We need home missionaries to stir up all the churches to give five times the present offerings for foreign missions, and enlist at least 40,000 more men and women as working missionaries for the world's evangelization. The way is open for this work as never before, and the money is in the hands of Christian people to accomplish it."

"Your head is level," said I. "But are not the divisions in the Protestant ranks a great hindrance to the success of the work you have in view? Who will send out the home missionaries you have named? It seems to me there is a great home missionary work which must, of necessity, antedate the work you have in mind, or at least go along with it. The great leader and missionary prayed, not only for his first ministers to be one, but 'for them also which shall believe on me through their word; that they all may be one* * that the world may believe that thou hast sent me.' Jesus Christ clearly names intimate union, 'as thou, father, art in me and I in thee,' as a potent factor in the world's conversion. Conversely sectarianism is a great hindrance."

"True," said he, "but is not this question of union taking care of itself? Is not this very work of foreign missions helping greatly to this end? Then the undenominational societies, such as Bible societies, union Sunday-schools, Young Men's and Young Women's Christian Associations, and many other institutions in which members of sectarian churches 'shake hands across the bloody chasm'—all these are breaking down the old middle walls of partition. Union is coming along so gradually that we do not note the progress made. I have heard my father say that when he was a boy the ministers of the different churches gave their thought and attention to settling the great questions of 'orthodoxy' as each understood it. It was a time of religious war. The Arminian camp sought reprisals from the Calvinistic camp. The Universalist camp essayed to capture both of them. Who cares about any of these old isms now? We have come a long way towards unity."

"Very true," said I, "but certainly no one will claim that we have reached the unity for which Jesus prayed. I think we need home missionaries to keep this thought before the church. The church will never have power for the world's conversion until she is thoroughly united, having only the doctrine and practice of the church set up by Christ and the apostles. Such a church would have just two things in view: (1) the making of disciples among all nations; (2) building them up in Christian character and power, by teaching them to observe all things taught by the great Teacher, and commanded by the great King. I think this is the royal road to the world's conversion."

"I see," said he, "how these divisions hinder home missionary work; and how, indirectly, they hinder foreign missionary work. But foreign converts, seeing the uselessness of these middle walls, are already tearing them down and pleading for union."

"And putting us to shame," said I. "There is only one religious body in this country which has made this plea for union its main work. This body is sending out home missionaries by state organizations, and by the American Christian Missionary Society. These missionaries are not seeking to build up a sectarian church. Like you I have no money for such a work. But for a voice, steadily lifted up in every community, town and city in this country in favor of the unity for which Jesus prayed, I have money and prayers to go with it. If the missionaries of "our" home missionary organizations have no greater mission than to plant and build up churches for the advancement of a religious denomination as an end, they had better be turned at once into the field covered by the scope of your vision. Remember the first Lord's day in May, and that there is scope for the missionaries of the American Christian Missionary Society. The unconverted are here. Sectarianism is here. There is great need and a great opportunity."

The Codes of Moses and Hammurabi*

By J. B. Jones

It is not the purpose of this lecture to compare in their entire contents these two ancient codes. This would require a volume and more time than we dare consume. Moreover, a full and perfect comparison involves an exhaustive analysis of every statute with its historical origin. This we do not attempt. We can not bind the sweet influence of the Pleiades nor loose the bands of Orion, nor direct Mazaroth in his season. No impossibility is attempted. But we dare institute such comparison between these two codes as requires no great erudition. Each is published in our own language. Moses has penetrated the remotest parts of the earth and can be read in hundreds of languages. Hammurabi was not dug from beneath the ruins of Shushan till late in 1901, but he has put forth mighty strides since started upon his career. He has found his way into many languages, receives recognition in our best dictionaries and encyclopedias, and the Chicago university, under the able direction of Dr. Robert Francis Harper and his assistants, sends forth from the University Press a most complete edition.

However much we might desire to explore the immense mass of facts, historical and archeological, we are shut up to the codes as they stand before us in their English attire. Whether they are judge-made, or brought into existence by legislative assemblies, or handed down by the great Author of all justice, it is not our purpose to decide. We take them as they are, and claim that there are certain great fundamental moral axioms with which every statute must be compared. God has implanted in the human soul certain rights with their corresponding obligations. Hence originates all law. No human being can speak laws into existence without appealing to the universal conscience. Every bill of rights, ancient or modern, rests on the eternal rock of truth. Throughout the universe of thought, hand in hand, throughout the whole domain of legislation, there will be found certain inalienable and indestructible rights with their corresponding obligations. If the two codes in question can be referred to these principles and come up to their requirements, they are just and holy and good. If they fail here, no matter who made them or where they came into being, they are not worthy of indorsement.

We beg then to think that the issue is not one wholly of language or of history. It is one of common sense. The appeal is to the universal sense of right, divinely implanted in the human breast. The African in the jungle as well as the Athenian in his highest stage of civilization alike stand upon this impregnable rock.

What system makes the most ample provision for the life of its citizens? Man, wherever found, is a worshiping being. Which code supplies the object of worship that will enshrine truth, beauty and goodness at the center of man's being, excluding that which sinks downward to the hell of infamy? Which fills the immortal part of man with longings for the complete unfolding of all his powers? Which draws the sharp line between the creature and Creator? Which clips the fetters that have bound man hand and foot and drawn him into the remorseless jaws of lust? Moses alone enjoined the worship of Jehovah, Elohim —the only true and living God. No code is complete if it fails to forbid idolatry and enjoin true worship. True, Hammurabi's religious code is yet to be unearthed. But he does enter the domain of religion when he condemns to death the thief of holy things within the temple.

Moses' code existed primarily for the perpetuation of monotheism. God through him inaugurated a theocratic government. Hence idolatry with its associated crimes was punishable with death. Treason under all governments suffers death.

The right to life was guarded by each code, but no explicit statute stands in Hammurabi proclaiming the sacredness of life. Thou shalt not kill belongs exclusively to Moses. The Babylonian code shows its disregard for human life by affixing the death penalty for more than thirty different offenses. At the outside the death penalty under Moses was for less than a dozen offenses. Nearly every statute under Hammurabi looked to the protection of property rights. Life had no adequate protection. Moses provided the cities of refuge, a proclamation of mercy to the innocent manslayer and a shield to protect the man who had taken life in self-defense. The willful, malicious murderer forfeited his right to live. The irrepealable law, "whoso sheddeth man's blood by man shall his blood be shed," was erected into a permanent statute.

Both systems taught monogamy and punished with death adultery and incest. Moses put to death the offender in cases of bestiality and sodomy. Under the covenant at Sinai marriage received ample protection. The hardness of the human heart compelled Moses to permit divorce, but from the beginning the eternal law of God required that husband and wife should be one, thereby forbidding polygamy and excluding the right of divorce. The Babylonians were monogamists.

The protection of the rights of property belonging to widows and wives is a predominant feature of Hammurabi. Here it may surpass in its details Moses' law, but in core the Hebrew statutes supplied every principle for the protection of property rights.

Both held that man was responsible for the injury inflicted by his property as in the case of the goring ox, the inundating ditch or escaping fire from hedge row. Slavery belonged to both, but under Moses the escaped slave was to be harbored and aided, while Hammurabi put to death any one who aided or abetted the fugitive. The year of Jubilee and Sabbatic year set free the Hebrew slaves. Under certain restrictions Hammurabi set slaves free after three years.

Truth was required under both systems, and the perjurer under each was punished with the very penalty which his false oath sought to inflict. Lying and slander were condemned and punished. Bribery was forbidden, and purity in the judicial function encouraged. Moses emphasized the qualifications for office rising to the maximum qualities, the love of truth, hatred of covetousness, the fear of God and capability.

The observance of the Sabbath was specifically enjoined by Moses, the right to time for spiritual culture being recognized, and the obligations to serve God enforced. Hammurabi is silent on this issue, but outside evidence asserts the presence of the Sabbath.

The law which lifts Moses far above Hammurabi, is that commandment which is subjective. Thou shalt not covet, enters the source of all life and purifies the fountain. Hence it anticipates and prevents murder, adultery, theft and all crimes.

Transcending all other commandments, embracing all, are the commandments which fulfill all law. No theory of evolution can account for the commandments on which hang all the law and the prophets. "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself."

Babylon knows no love. It has no supreme goal except the commercial life which throbs through every statute and directs all legislation.

In cruelty, neither code is above reproach. Yet we hold that Hammurabi is more cruel in affixing the death penalty for thirty-nine offenses, than Moses who puts to death for less than a dozen offenses. Mutilation in many cases sinks the Hammurabi code down to the lowest level. Hammurabi often punished the innocent for the guilty; Moses never did this.

There is not a gleam of mercy in Hammurabi. Who can think of the provisions for the poor in forbidding

(*Continued on page 41*[illegible]*.*)

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*The Missouri Christian Lectureship address, abbreviated. Delivered at Columbia, Mo., March 20.

Orientation of Religion

By William Durban

Once more our English work seems to be approaching a kind of crisis in its history. Very trying changes in the pastorate are about to affect several of the churches. E. M. Todd leaves England for his native land earlier than was expected when he felt constrained to resign his charge at Hornsey, where he took up work in 1903, after several years of arduous ministry at West London tabernacle. Chester is vacant since a few months ago our young Brother R. H. Newton finished his agreed term as preacher. We all regret also now to hear that B. Mitchell has notified his intentions to leave his charge at Liverpool. Lastly, there will soon be a vacancy at Lancaster, as T. H. Bates will be leaving this country for America, where he studied in his youth before his years of ministry in Australia, from which country he came to serve in England. We are all praying that, as these changes will create considerable suspense and anxiety in the churches, a kind Providence will bring in some new compensating blessings. May these brothers who are leaving us be abundantly blessed now that they have turned their faces towards the setting sun, and may others be found to fill their places with benedictions waiting for them! I have had the great pleasure of a long talk with R. H. Newton on his return from his recent trip to Palestine and Egypt by the Christian Commonwealth tour. He has had a memorable time, such as makes an epoch in a young student's life. It did me good to listen to the almost ecstatic expressions of his appreciation of the feast of intellect and soul which had fallen to his share. He told me how his reading of ancient history and of the Bible will now have a new meaning for him. I am very thankful that this young preacher, after his year in Chester, has had the benefit of this oriental observation before returning to his home in Illinois. I understand that from that same state a call has come to E. M. Todd from an important church and that this is hastening his departure.

I wish in this article to engage the kind attention of my readers concerning a topic on which I have often wondered that nothing has been written, so far as I am aware. I have just spoken of the visit of a friend to the near east. He, like all other visitors from western lands, was, as he told me emphatically, deeply impressed with the archaic character of the scenes on which he looked, especially in connection with the manners and customs in Palestine and Egypt. Truly nothing has essentially changed since the time of Abraham. Our friend was astonished and amused as he looked on Galilean peasants driving rough wooden ploughs. He happened to arrive at Cana just as a wedding party was passing along in a most picturesque procession like our Lord looked upon. And everything is as it was in the dawn of history. It is still the unchangeable east.

Now, I have long been convinced that in the immutable Orient there is a splendid opening for planting any number of churches of Christ on the original and primitive plan. Christianity sprang up in the east, and its organization and methods were shaped to suit oriental life. Is it not likely that if it had been born in the west it would in many respects have taken quite a different form? I will illustrate my meaning from my own observations. I shall never forget my delightful experience some years ago in Smyrna. When staying in that finest city of Asia Minor I paid repeated visits to the beautiful community constituting the church of Christ there. It was a few months before the atrocities which desolated the Armenian settlements in Asia Minor. Our church of Christ in Smyrna had then no permanent chapel. Nor had it any settled pastor as yet located there. So that I saw it in all its absolutely primitive simplicity, gathering for worship in the large upper room of a dwelling house. How sweet were those services! I seemed to realize exactly how the church of Christ at Smyrna worshipped in the days of Paul and John; and I almost felt as if we might expect at any minute a visit by John from Ephesus. All round the walls of the large room the brethren and sisters sat on a low divan. Everything was purely oriental, and was harmoniously in place. Now, as the east of to-day is the same as the east of 2,000 years ago, I should say that the form of Christianity most likely to live and flourish there again is this same simple and original form. Can anything be more unnatural than the attempt of Greek Catholics, Roman Catholics and Anglo-Catholics to import and transplant the development of occidental Christendom in Asia Minor, Palestine, Egypt, Arabia, Morocco, Tunis and Persia? But this is a fatal mistake which some of the great missionary societies are committing. No wonder if their failures are greater than their successes.

I have now paved the way for the expression of one of my innermost convictions. I feel deeply impressed by the fact that certain movements in this country have made immense noise, and have attracted very great attention, upsetting thousands of minds, and yet have produced small results in proportion to the commotion caused. The first of these had its rise in Scotland, and gave birth to the earnest and energetic body of excellent people called the Scotch Baptists, who are a totally different community from the much more numerous and powerful English Baptists in Scotland. It was the object of the Scotch Baptists at the very beginning of their movement to conduct all services of worship on a purely primitive New Testament plan. So they slavishly adhered to such a program as could be manufactured by literally adopting whatever seemed to be prescribed in the New Testament. The result was certainly characterized by the barest and most unadorned simplicity. Indeed, it was an attempted introduction into the west of the oriental style in externals and details of procedure of oriental Christian forms. There must be no regular ministry, no stated or settled pastorate, no instrumental music, no acceptance of offerings except from the actual membership, and no kind of fellowship with even the most heavenly minded people if these through erroneous teaching had not been immersed. I think I am describing the Scotch Baptists justly. They were and are a godly and faithful community. But their strict and slavish orientalism did not touch Scotland. I know very many intelligent Scottish people from different parts of Scotland, but I have rarely met with any who ever heard that there were such Christians as these Scotch Baptists, although they all seem to know all about the English Baptists in Scotland. Now, we have among us in England many little churches scattered about belonging to what we familiarly call, for the sake of easy distinction, the Old Brethren. They, for convenience, usually call us the American Brethren. It is a matter of history that the churches of Christ belonging to the Old Brethren sprang up in the early part of the last century as offshoots from the Scotch Baptists. And to-day, as then, the Old Brethren in England are the analogue and the repetition of the Scotch Baptists of the north. They continue to practice the orientation of Christianity with the greatest self-denial and pertinacity. More estimable brethren cannot be found so far as piety, devotion and intense desire to act in conformity with the Savior's will are concerned. I have here and there very dear friends among them. But ecclesiastically they will not recognize me and my brothers and sisters in our churches of Christ existing after the fashion of the multitudinous fellowships in America. And England is little touched by these Old Brethren, for a very simple reason. The oriental system can never be engrafted on the west. Westernism cannot be engrafted on the eastern life. The cardinals and bishops and priests cannot see this and blunder on out there with their repellent missions. The Scotch Baptists and Old Brethren cannot see the converse side and blunder on earnestly with the attempt to reform western Christendom by the importation of oriental styles of services. It will not do! The greatest commotion of all is that which has been created during the last half century by the Plymouth Brethren. These are of all the most ardent orientators. And they are the greatest failures. Of them I have written heretofore. I am one of those who believe that the simple and primitive doctrine of the New Testament, the pure ordinances and the ancient Jerusalem faith of the apostles can be, should be and must be reproduced in western Christendom. But the west will never copy the customs of the east. This is impossible. The chief obstacle to the restoration of primitive Christianity is to be found in the hard-shell attitude of the orientating restorers. Wherever we attempt to establish a church of Christ on sensible and reasonable lines, without crude repetition of non-essential oriental methods of meeting and worship, we find that prejudice arises because in this country the term "church of Christ" has become associated in the minds of Christian people generally with attempts to organize fellowships which, by their peculiar and foreign orientalism, repel much more than they attract. This has rendered the movement for establishing unsectarian Christianity far more difficult in England than in America. The people generally think that directly unsectarianism is mentioned the reference is to the hard, bare, and very unsympathetic system practiced by Scotch Baptists, or Plymouth Brethren, or Old Brethren. And the vast majority naturally shy off at once.

London, England.

The Rational Basis of Obedience

By H. C. Garrison

IV. The Spiritual Meaning of Baptism.

Thus far the way seems pretty clear, but do we not now come to the realm of "positive law"? Is not baptism an arbitrary commandment? Can there be any such necessity for it as for faith and repentance? Is not the command of Christ its only sanction? The answer which is here attempted is that there is an imperative need of *something* to come in just where baptism comes, and do just what baptism does, and that the baptism of the New Testament meets this need better than any substitute for it that man has been able to devise. Let us at the outset dismiss from our minds the idea that baptism is a mere rite, or legalistic ceremony; that would at once put it out of place in the Christian system. Let us hold fast the position taken at the beginning, *baptism is for man.* It has, it is true, its godward aspect, as we shall see. In fact it touches all our relations, godward, manward, and selfward. It has to do with my inward peace; it has to do with my relations to the world; it has to do with my relations to God. Let us examine it in this threefold aspect.

1. The penitent sinner needs some place of positive assurance that his sins are pardoned. How can he know that he is forgiven, and accepted as God's child? Faith alone cannot bring such assurance, there would be uncertainty as to whether the faith is strong enough. Nor can penitence alone afford it, for the reason that there would be constant doubt whether or not the repentance is thorough enough. No inward experience or feeling can be a criterion in this matter for the reason that pardon does not take place within us but in the mind of God, and we cannot know what takes place, or when it takes place, in his mind unless he shall make it known. And yet our inward peace depends upon our being fully assured of forgiveness. How can this assurance be given? God has provided for this spiritual need by coupling his promise of pardon with baptism. No man has any authority to be dogmatic as to the precise moment when God forgives sin, but every soul may rest in the blessed assurance of pardon when, moved by faith in Jesus Christ, he has turned from his evil ways, and obeyed this command. His promise is linked to baptism, seemingly, to meet this very need of the soul.

2. With reference to the world, baptism is a solemn public proclamation that the old life is forsaken, with its sins and follies, and the new life in Christ Jesus is begun. It is the definite point which separates, in the eyes of the world at least, the old from the new. "As many of you as were baptized into Christ did put on Christ" is Paul's significant statement. He uses here the language of the theatre. The actor "puts on" the character of another. He dresses, and speaks, and thinks, and feels, like the one he impersonates. So the sinner in baptism publicly "puts on Christ." His solemn proclamation is: "The old man of sin whom you knew is dead, behold his burial. The man whom you shall see raised up is a new man, created in Christ Jesus unto good works. I now put on Christ; henceforth my endeavor shall be to speak and act and think and feel as Christ."

In baptism, by this public renunciation of the past, the sinner makes reparation, so far as reparation is possible, for the evil results of his former open disobedience. Such public renunciation and reparation is demanded by a genuine repentance.

3. Baptism as touching the sinner's relation to God must be briefly treated. It serves as a test of our loyalty to Christ. It is in perfect harmony with the positions hitherto taken in this paper to now state that whatever may be the significance of baptism, in the last analysis there is no other reason for our submitting to it than that Christ has commanded it. One may be just, or virtuous, or merciful from the promptings of his own heart and with no reference to Christ; but not so is it with baptism. We need some such act as a proof or test of our loyalty, otherwise we might deceive ourselves. The sinner might feel a desire, in a general way, to do the will of Christ, going so far as to make an inward resolve that he will do better than he has been doing, and mistake this for a genuine conversion. But when Jesus commands him to come forth and before the eyes of the world make the unequivocal renunciation of the past and pledge for the future which baptism embodies, if he is unwilling to do that, he cannot be self deceived. Thus it serves as a test act to reveal us to ourselves. Christ does not need such a test, for he knows what is in man, but we need it. At this point also baptism is for man.

Since there is an unquestionable need of some outward act which makes its own solemn forceful announcement to the world, serves as a revelation of man's heart unto himself, and marks definitely the point where God's promise may become our assurance of acceptance, what conceivable act could be more suitable and significant than the New Testament baptism, which at once declares our belief in the death, burial and resurrection of Jesus—the cardinal facts of the gospel; proclaims our death to the old and resurrection to the new life in Christ, and also with prophetic significance points to our final death, burial and triumphant resurrection into the everlasting kingdom?

(CONCLUDED.)

Sentence Sermons.

He that will believe only what he can comprehend must have a very long head or a very short creed.—*C. C. Colton.*

In prosperity prepare for a change; in adversity hope for one.—*Burgh.*

The trivial round, the common task,
Will furnish all we need to ask,
Room to deny ourselves, a road
To bring us daily nearer God.
—*Keble.*

The highest duties
Oft are found
Lying on the
Lowest ground.
—*Monsell.*

We must never throw away a bushel of truth because it happens to contain a few grains of chaff.—*Dean Stanley.*

Every one of us, however lowly, who hears a clear word of God and sends it on without a lisp, is a prophet.—*John G. Woolley.*

As Seen from the Dome

By F. D. Power

Sunday, 19, it was my privilege to serve as "University preacher" at the honored institution founded by Thomas Jefferson. A different sort of theology is dealt out each Sunday during the session in the university pulpit. For the most part it has been served by a chaplain, but for some time now preachers of various religious bodies have been called to preach for a single Lord's day in the chapel, and the pastoral work is left to a Y. M. C. A. secretary. The chaplain was selected in the past in turn from one of four "leading religious denominations." Alexander Campbell, on his first visit to Charlottesville, speaking of this regulation, said: "A new sort of quadrangular orthodoxy got into the institution. The chaplain must belong to some one of the four angles of a parallelogram. He must be an Episcopalian, Presbyterian, Methodist or Baptist. There are but four ways to heaven from the University of Virginia. By what chapter and verse of the book of Kings," he asks, "or by what statute of the commonwealth of Virginia, or by what suggestion of Thomas Jefferson, are the four elect sects placed over the religious and moral culture of all the Virginia youth who frequent the state institution?" Now things are different. Such men as Charles Cuthbert Hall, Kerr B. Tupper, Robert E. Speer, Bishops Candler, Randolph, Coke Smith and Duncan, and Burris A. Jenkins and W. M. Forrest, have served this session. There are seven hundred and twenty-five young men in that institution and about sixty per cent are church members.

The university is an old school, beautiful for situation, placid, solid, democratic, evangelical, and thorough in culture. It has been noted since its establishment for the excellent learning of its instructors and the high character of its students. It has proven itself an inspired Castalian fountain, worthy the name of its great founder. Thomas Jefferson has not received the credit due him for his interest in the religious tone of the university. No doubt he was a Unitarian in sentiment, but in his scheme, submitted to the state legislature in 1818, he proposed there should be left on the grounds room for a building to be erected "for religious worship," and wished to have two rooms in the main building set apart for this purpose. The motto of the great school may be read in Greek on the front of one of its stateliest buildings: "You shall know the truth and the truth shall make you free." Not insensible to the Christian sentiment of Virginia, Mr. Jefferson procured an enactment declaring that if any religious denomination should establish its theological seminary near the university, its students should be admitted on the same terms as its own pupils. There is no theological department. This omission was not prompted by hostility to religion, as has been thought, but was made necessary by the policy of the commonwealth to divorce the state from the church and embodied in the act of 1785, "Establishing Religious Freedom." The religious services at the university and the Y. M. C. A. secretary, like the John B. Cary Bible chair, are supported by voluntary contribution. A beautiful Y. M. C. A. building, presented by the Dodge family of New York, is just nearing completion, and the Bible chair, it is hoped, will soon be recognized by the appointment of Mr. Forrest as assistant professor of biblical criticism and literature.

It is impossible to estimate the dignity and work of this famous seat of learning. Its first rectors were Jefferson and Madison, and its most famous student Edgar Allan Poe. Its alumni are numbered by thousands, its literature has been rich and abundant, and its influence reaches everywhere. It has rendered its great service to mankind on a slight foundation so far as money is concerned, having received less than a million in gifts. It presents a scene of idyllic beauty. Here is the noble quadrangle with its one-story dormitories and continuous pillared arcades like the cloisters of a monastery, broken here and there by professors' dwellings, and with the stately Pantheon or rotunda at the end. Below is the picturesque town of Charlottesville, and beyond, Monticello, where rests the illustrious statesman, and the tenderly loved young wife, "intermarried with Thomas Jefferson, Jan. 1, 1772; torn from him by death Sept. 6, 1782," and mourned by him for forty-four years. Far away stretches the Rapid Ann where there is good angling for patient knights of the rod, and where every bend and bridge and ford tells of historic scenes of the civil war. On every side are the blue hills in whose coves the famous Albemarle pippins grow; and fertile fields and gardens, and stately homes, with a society hospitable, refined, and charming, such as the Old Dominion can well furnish. This is the region where one may take a horseback ride through a lovely rural district, and, fancying the men alive, may breakfast with a President Taylor; and call on a Justice of the Supreme Court and United States Senator, the Barbours; and lunch with another President, Madison; and visit by the way a Minister to the court of St. James, Stevenson; and sup with another President, Jefferson; and spend the evening with a famous literary genius, Poe; and lodge with another President, Monroe. And all this in a day's ride through the country.

April 13, Founders' Day, the new president, Edwin A. Alderman, is to be installed. Jefferson's idea of governing the university with a faculty simply, of which one should be chairman, has prevailed to this day. A new order is about to be instituted. Distinguished guests from all over the nation are to be present. Cap, gown and hood for the first time are to be worn by the faculty, and for the first time in its history a president will assume control. Representatives from all the colleges and universities of note in the land will grace the occasion with their presence. Coolidge, of Harvard, and Butler, of Columbia, and Hill, of Georgia, and Jesse, of Missouri, and other great educators, will make addresses. There will be a great alumni banquet, with Thomas Nelson Page in charge, and a torchlight procession by the students, and fireworks, and it will be an occasion worthy of the honor and traditions of the university.

The new president is a famous educator, born in Wilmington, N. C., May 15, 1861, graduated from the university of North Carolina in '82, where he served later as professor and president, and coming from Tulane university, Louisiana, of which he has been president since 1900. Here is his ideal of a university:

> "I have an ideal for this noble foundation. My desire would have it a place where there is always a breath of freedom in the air; where a sound and various learning is taught heartily without sham or pretense; where the life and teachings of Jesus furnish forth the ideal of right living and true manhood; where manners are gentle, and courtesies daily multiply between teacher and taught; where all classes and conditions and beliefs are welcome, and men may rise in earnest striving by the might of merit; where wealth is no prejudice, and poverty no shame; where honorable labor, even rough labor of the hands, is glorified by high purpose and strenuous desire for the clearer air and the larger view; where there is a will to serve all high ends of a great state struggling up out of ignorance into general power; where men are trained to observe closely, to imagine vividly, to reason accurately, and to have about them some humility and some toleration; where, finally, truth, shining patiently like a star, bids us advance, and we will not turn aside."

It was a pleasure to meet many of the faculty of this time-honored school and to enjoy the hospitality of our brother, Prof. Charles W. Kent; and also to visit the church where I was pastor 31 years ago, which is doing well under the ministry of C. R. Sine. Running down to Old Gilboa for a day I met with D. E. Hanna, the pastor, G. W. Kemper, of Kentucky, and William Pendleton Lamar, who were visitors there, and especially my old friends, Dr. and Mrs. Philip B. Pendleton. Dr. Pendleton is in his 86th year. He was the youngest brother of President Pendleton and has been a pillar of our cause in eastern Virginia. He reads without glasses and his spirit is as young as ever. His life is a benediction to all who come in touch with him. His path shines brighter and brighter unto the perfect day.

Our Budget

—America.

—All eyes should now be turned upon our own great country.

—What are its religious needs, and how we can assist in supplying them—these are the problems before us.

—Let the churches be prompt to send in their foreign missionary offerings, as other interests now demand attention.

—See report of our Congress at Columbia in our editorial and other pages this week. The report will be completed in our next.

—These beautiful spring days we have been enjoying are prophecies of the coming summer and remind us that sowing comes before reaping. This is as true in the spiritual as in the material world.

—J. F. Powers has accepted a call to Homewood, Kan.

—Thos. J. Shuey, minister at Abingdon, Ill., reports that W. J. Allen, one of his elders, has concluded to enter the ministry regularly. He attended school at Eureka, and has already preached some.

—The American Christian Missionary Society is in receipt of two annuities, one for $300, from one of our faithful preachers, with a promise to increase the amount, the other for $500, from a friend in Indiana.

—E. R. Childers, of Troy, Mo., one of our Missouri preachers who labored some years in California and who preached last year in Kentucky, is now back at Troy, Mo., and is ready to minister to any church that may need his services.

—There can be little excuse for not knowing what home missions means, to any one honestly anxious to know. Literature will be sent without charge to anyone asking for it. Address Benjamin L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio.

—J. Boyd Jones very properly says, in writing about revivals, that a great need of the times is "a re-conversion of those who have their names on the church book. There are too many in the churches who have a theory and have mechanically obeyed a theory, but their hearts are not in the work."

—L. H. Otto, pastor at Shelbyville, Ill., recently held a short meeting in which Brethren Shaw, Kelley and Faulders each preached some sermons. The meeting had a good effect on the congregation and there were 22 additions. The work at Shelbyville is prospering in Brother Otto's hands.

—The time is short till May 7. There never were so many appeals depending upon the answer of the brotherhood to the Home Society's appeal. We urge upon all our churches a hearty observance of the day, and hope that our greatest offering may be reported this year.

—The Foreign Society has received another gift of $500 on the annuity plan from a friend in Indiana. This is the 230th bond issued by this society. Two other friends in Ohio will turn over $1,000 each in a few days. The society has made a gain in its annuity gifts during the current missionary year of about $7,000.

—A. W. Jeffress, of Illinois, who recently gave our National Benevolent Association $1,000 on the annuity plan, duplicated that generous gift on March 19.

—The Indiana state convention will meet at Bedford, May 16-18. The Louisiana state convention will meet at Monroe, May 23-25. The Texas state convention will meet at North Waco, May 15-19. The Arkansas state convention meets at Paragould, May 18-22. The southwest Kentucky convention meets at Hopkinsville, May 23-25.

—"Who is William Prentice, the retired minister, who is writing the exceedingly interesting series of letters to his nephew in the CHRISTIAN-EVANGELIST?" Just for the present that is our editorial secret; but can't you identify him from his style? If not, what's the worth of what is called the internal evidence of authorship?

—Interest in the offering for home missions, we are glad to say, increases year by year. Time was when this great branch of our church work appeared to be neglected. But the developments of recent years have shown that we cannot slight the home work if we expect to see the other work prosper. We hope to report a great list of churches this year supporting their own missionaries on the home field.

—There are only four people in his congregation that E. A. Hibler, pastor of the First church at Johnstown, Pa., likes to see burdened. The more work these brethren have to do, he says, and the more perplexed they become, the better pleased is the pastor. Brother Hibler refers to the ushers, who are frequently in great difficulty in finding seats for the large congregations.

—There is perhaps only one church among our brotherhood in the home land that is served by a Japanese as minister. This is the Asheville church, N. C., which has called Bro. J. Minakuchi. This bright Japanese graduated from Kentucky university, and went to Yale for advanced work. He is a fine speaker in our own language, and to make him more of an American he married a Kentucky girl.

—Brother Lichtenberger reports that President Burris A. Jenkins, of Kentucky university, addressed the Disciples' club of Columbia university, New York, on March 13, speaking in a most optimistic vein on "Some Phases of the Educational Problem Among the Disciples of Christ." There are in the club this year 10 members who are doing work in the graduate departments of Columbia, and several others from the college and allied schools.

—The ladies' patriotic association asked permission to hold a meeting in the new Christian chapel in Akozu, Japan, and invited Evangelist Kawamura and his daughter to speak to them on Christianity. The invitation was gladly accepted. Later the village mayor assembled the other officials in the church also to hear the gospel preached. Two men from this church are preparing for the ministry, and a third probably will do so later. The Sendai chapel will be completed in April.

—The report of the Grand avenue church, Minneapolis, Minn., indicates progress. The present membership is 162. Since Jan. 1, 1905, 16 have been added to the church. The Sunday-school has passed the 200 mark. The basement of the church has been remodeled by enlarging rooms, relighting, plastering, putting in blackboards and making two new rooms. The Intermediate society has increased in membership from 20 to over 40, and our Juniors from 40 to nearly 70. There are 50 young people (under 16 years) who give five cents per week for missions. The church's foreign apportionment was advanced from $30 to $50, and they have raised $53.85. The midweek prayer-meetings have averaged 40 in attendance and are deeply spiritual. A pastor's aid society (a reorganization of the ladies' aid society) has made 200 calls. Fred Kline is the pastor.

—A new church building is being erected for the little circle of Disciples at Kissimmee, Fla., where the work is well organized and progressing satisfactorily. Bro. D. M. Breaker writes us that E. H. Rayner, the pastor, is

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

MAKE A START

The first thousand dollars is hard to get. After that it is easier. No better way of saving exists than through good life insurance. A few years and you have it; if you die, your wife gets it. Write for free particulars to

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Children's Day

FOR HEATHEN MISSIONS

The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:

1. Children's Day exercise, Brightening the World, by Prof. P. H. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc. It will meet the demands of the most exacting schools of all grades.
2. *Missionary Boxes.* They are a new design, printed in red.
3. The Children's Day number of the *Missionary Voice* ranks high. It is prepared especially for children.

Please give local name of school. Give average attendance. Order at once. Address,

F. M. RAINS, Cor. Secy.,
Box No. 884. CINCINNATI, O.

earnest and untiring in his efforts to establish our cause firmly there. The congregation is in perfect sympathy with him in his determination of achieving a grand success. Dr. Breaker is the oldest member, and to him was given the pleasant duty of removing the first spadeful of dirt on the lot where the church is to be built.

—J. G. Waggoner is about again after a severe attack of the grippe.

—The Kansas Christian ministerial institute will be held at Le Roy, April 11-13.

—We are very glad to hear that matters are rapidly being adjusted at the First church, Bloomington, Ill.

—The telegraph brings us the news of 131 additions at Winchester, Ill., and 147 at New Albany, Ind.

—F. E. Robinson has closed his work at The Dalles, Oregon, and entered upon a new pastorate at Vancouver, Wash.

—With 226 added to the church, a large building will now be required at Lyons, Kan., and Bro. Geo. Lyons informs us it will be erected this summer.

—Charles E. McVay, singing evangelist, will conduct the music in a meeting in Salem, Oregon, beginning May 6; S. M. Martin will be the evangelist.

—As we go to press comes the following telegram:

Paris, Ill.—400 in 31 days; 101 signed Endeavor pledge yesterday. Continue. Scoville and Smith, evangelists.—Finis Idleman, pastor.

—Allen Wilson's meeting at Winchester, Ill., was at such an important stage that the church refused to let him go. Hence his meeting at the Jefferson street church, Buffalo, N. Y., has been delayed. He will begin there April 2.

—A correction has come to us to the effect that the Illinois eighth district convention will be held at Carterville, June 6-8. F. L. Davis is pastor there; F. G. Roberts, of Carbondale, is the evangelist of this district, and H. J. Reynolds, of Anna, is the secretary.

—In a personal note from Bro. J. V. P. Bentley, of Shanghai, China, enclosing an article for publication, he says: "We are back at our post and are all well. China never seemed so great to me as now—so well worth saving!" We must join with all other Christian bodies in helping to save China and the rest of the non-Christian nations.

—In a letter from Jas. A. Beem and wife, under date of March 16, from Fall River, Kan., he reports that our well known brother, J. W. Butler, long known as president of Abingdon college, is slowing recovering from a very severe illness. His old students, including a number of our prominent men throughout the country, will join with us in the sincere wish and prayer that he may recover his health, and long be spared with his good wife to serve the cause they love. Brother Beem says: "Brother Butler has had charge of the church here for about 20 years, and is greatly loved by every one."

—W. H. Thomas, of Fulton, Mo., referring to our recent editorial in review of the symposium on evangelism, says: "When you say the Holy Spirit is the divine agent in conversion you seem to convey the idea that the Holy Spirit is an abstract entity, power or personality outside of man, and the way through which the gospel is made effective in every conversion." The idea we intended to convey, and which we think we did convey to most of our readers, is that the Holy Spirit, who is the one divine Being, manifesting himself as Spirit, moves upon men for their conversion through the mighty facts, truths and motives of the gospel of Christ. In other words, the power that converts men comes from outside of man, from above, and appeals to that which is within man. Our critic further states: "Now, while in one sense it is true that in conversion and sanctification the Spirit operates on the believer only through the truth believed, may it not also be true that the word of truth operates upon man's Spirit in his conversion?" The word of truth operates upon man's spirit only as it is believed, and we are not to separate such influence from that of the Holy Spirit.

—J. K. Ballou, pastor of the Christian church at Sioux City, Ia., reports the church there as making an heroic effort to build a house and own its place of worship. They have secured a fine lot in the best residence section of the city, and arrangements have been made with the Board of Church Extension to secure a loan as soon as the lot is paid for. They lack $1,200 yet of paying for the lot. The church is suffering for the lack of a place of worship, and Brother Ballou appeals to the brotherhood for assistance in giving them a footing in this city of 40,000 or 50,000 people. He asks those who are interested to send him the names and addresses of persons who might give them financial aid. Address J. K. Ballou, 1201 Jackson St.

* *

Not Too Late.

The first 25,000 edition of Easter Joy has been exhausted and a second one will be ready for distribution by our National Benevolent Association by the time this reaches our readers. Easter is the only day on which this great ministry is presented to the consideration of our churches, and we heartily commend both the service and the purpose for which the Easter funds are used. Easter Joy will be mailed immediately on receipt of order by General Secretary Geo. L. Snively.

* *

Life Line Churches and Bible-Schools.

The Executive Board of our National Benevolent Association has adopted a resolution providing that churches, Bible-schools and individuals giving $100 or more per annum prior to Oct. 1, shall be designated in its literature and printed and annual reports and convention statements as life line churches, etc.

This sum is named because it is about the average cost in cash for the annual maintenance of each class of dependents committed to our care. It costs less than that for a child, fully $100 for each of our old brothers and sisters, and much more per bed in our free hospital, but as the children predominate, $100 is a fair average.

Every church in our brotherhood should have a laudable ambition to write its name on this fair scroll and it is within the power of most to do so. The Easter offerings of the Bible-schools may be added to the other gifts of the church to aggregate this sum if agreeable to the local congregation.

In remitting these life line gifts, send also the names of the church's minister and Bible-school superintendent.

We appeal to churches, schools and Disciples everywhere to throw out the life line to the helpless ones drifting past us on the tide of misfortune and help save them for themselves and society and the church and eternity. Our rescued ones are invaluable missionaries for the rest of their lives no matter where their station. The undersigned will be glad to give further information to all inquirers concerning this life line movement. Geo. L. Snively, Sec.

903 Aubert Ave., St. Louis.

* *

When I cannot understand anything, it seems to me as though God had set a chair there for me to kneel down and worship. The mysteries are intended to be altars of devotion.—*Spurgeon.*

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the St. Louis Christian-Evangelist. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Pray hardest when it is hardest to pray. —*Bishop Brent.*

*

The Comparison of the Codes of Moses and Hammurabi.*

By J. B. Jones.

(*Continued from page 406.*)

the pawning of the wedge, mill-stone, cloak, and in leaving the gleanings of the harvest, the vintage, without praising God?

Sanitary provisions are found in that code which has exempt the Hebrew from the ravages of disease wherever his lot has been cast. Dr. Kelley, of Baltimore, writes indorsing the sanitary provisions of the laws regulating leprosy, and his authority in medical circles is universally accepted.

The democratic features of the Mosaic economy, beginning at the foot of Mt. Sinai, and finding their culmination at the base of Mts. Ebal and Gerizim when more than two millions of Hebrews accepted and ratified the code of Moses, come to-day with renewed force when old empires are disintegrating.

The supreme test of legislation is the effect it has upon its people. Where can we find a people into the warp and woof of whose history their laws have been so fully interwoven? Aside from the Hebrews, where is there a current of nationality running through the centuries, indestructible, forever disappearing and reappearing, remaining identical everywhere and preserving intact institutions which commemorate great pivotal historical eras? The Hebrews have most appropriately been termed the gulf stream of civilization. What has thus filled them with life, with power to impart warmth and ozone to the races whose empires lie scattered along the pathway of human development? The code of Moses embodies as its climax and the goal of all legislation, "Thou shalt love the Lord thy God with all thy mind and heart and soul and strength, and thy neighbor as thyself."

The Seventh Congress of Disciples.

This year's Congress, which met at Columbia, Mo., March 21-23, covered a wider field than last year's, when the subject of Christian union rather overshadowed other themes. President Jesse, of the University of Missouri, was to have made the address of welcome, representing the town, but owing to his sickness this duty was pleasantly performed by Dean Jones, while the response of the Congress was made by J. C. Mabry, of Albia, Iowa. In the absence of J. J. Haley, president of the Congress, President Hieronymus, of Eureka College, occupied the chair on the occasions the appointed chairmen failed to come, those absent being J. J. Haley, W. F. Richardson, George H. Combs and C. A. Young.

The Bible in the Light of Archaeology.

The first paper on the program was on the theme "The Archæology of the Past Century in its Bearing upon the Credibility of the Biblical Records." Its author was Dr. H. L. Calhoun, a recent addition to the faculty of the Bible College, Lexington. He prefaced his remarks with an explanation of what archæology is, giving the various definitions of it and preferring to define it for himself as the science of the treatment of the remains of the past, concerning any and all traces of which mankind had left. But his specific duty was to discuss the question: "What is the effect of the scientific treatment of the remains of the human past upon the claims to our confidence made by the 66 books contained in the Protestant Bible?" He could only hope to do this briefly and to state certain conclusions respecting some other matters not discussed. Enunciating the canons of criticism he entered upon the discussion with a consideration of the "flood story," explaining that he considered it first because the Babylonian account of it was discovered earlier than that of the cosmogony. As we do not, he argued, know who wrote this Babylonian flood story or how he obtained his information it must be assigned to those writings possessing the least degree of credibility. Yet when the traditions of one people are corroborated by those of another the degree of credibility is enhanced. There are traditions of a flood in not fewer than 87 different and widely scattered tribes and races. A comparison between the two main stories shows that in twenty-two prominent statements there are striking points of agreement, while the most important differences are only seven, all but three of them of such minor importance as to strengthen rather than weaken the force of the testimony, since they bear against the idea of collusion or direct dependence one upon the other.

Passing on to a consideration of cosmogony a comparison of the Bible narrative of creation with the Babylonian story was presented and the opinions of Driver and Sayce quoted. "It is evident," said Dr. Calhoun, "that in the opinion of these two eminent authors the two narratives are closely related and that where they differ the differences are due in the main to the crudities of the polytheism of the Babylonian writer and when these are stripped off we have the two accounts in substantial agreement," thus tending to a confirmation of the credibility of the biblical record. On the other hand T. G. Pinches does not regard the two stories as closely allied.

Other points discussed by the author were: (1) The four kings against the five kings in Gen. 14; (2) The Table of Nations in Gen. 10; (3) Joseph, Israel in Egypt and the Exodus; (4) the Hittites; (5) The Moabite stone, the Black Obelisk of Shalmanezer and the Capture of Samaria; (6) Biblical Chronology and (7) New Testament History. We reserve a fuller outline of these points in view of the fact that the author contemplates using this essay in a series of lectures he has been asked to give. He frankly conceded that an opponent of his views could make his strongest attack in a discussion of the Daniel problems, which the limits of his time forbade his entering upon.

The duties of reviewer had been assigned to Dr. O. T. Morgan, of Lindenwood, Ill. In his absence his paper was read very acceptably by F. L. Moffett, of Centerville, Ia. The reviewer claimed that the author of the paper did not treat his theme with the broad spirit in which it was marked out for him; he entered the lists as a champion of the truths of the biblical history in its most literal interpretation and refused to present evidence that was damaging to his presupposition. Dr. Morgan at once criticised the omission of the discussion of the Daniel problem. He claimed that the nature of the task assigned the writer of the original paper demanded that he present the facts which cast discredit on the historical material in the book of Daniel as faithfully as he did the points that sustain the biblical narrative in any particular. "We do not care to have Daniel thus handed over to the lions' den without a trial." The paper, he said, was really on such a theme as this, "Testimony which may be derived from archæology in support of the historical credibility of the Bible." This left to him the duty of calling attention to some points on which the testimony of archæology is not so favorable to the biblical records, though this duty was not in accordance with his desires or preferences. He claimed that the testimony of the monuments entirely upset the usual biblical chronology, and argued that in estimating the weight of the testimony of archæology to the biblical account of the flood we must distinguish between the essential and the incidental in the biblical narrative. The 87 accounts of the flood differ so much in details that they cannot, he said, all refer to the same event. In the opinion of most archæologists, he claimed, the Genesis story is derived from the Babylonian either by direct descent or by borrowing.

The creation stories, too, after the argument of the reviewer, are derived from the Babylonians. Although there are two different versions the traditions of an event which no one witnessed or experienced cannot have the value of a historical document. No Assyriologist has ever suspected that the Babylonian account has any real historical value. How, then, can it lend to the Genesis story a quality which it does not itself possess?

Again, granting that identification in Gen. 14 is correct—a point not concurred in by all scholars—we must guard against using fictitious evidence in support of the Bible, and to prove from archæology that the nations referred to in Gen. 10 actually existed has no bearing at all on the point at issue. As to Joseph, the most that can be said is that his career was possible. It seems strange that only one reference to Israel has been found. The inscriptions give no light for the period of the Conquest and the Judges, but from 900 B. C. many references to Israel are found in the records. In conclusion, while there is slight confirmation of scripture in the monuments, Israel could easily remain unnoticed in the midst of the great events then transpiring. While the value of the records is limited as confirming scripture they shed much light on the conditions of the ancient world and so help us to better understand the Bible and make it a more living and valuable book.

The discussion was opened by Dr. Clinton Lockhart, of Drake university, who said that much valuable light had been omitted by the essayists and that the chief difficulty was that we do not know whether the biblical account is dependable on the Babylonian account. Abraham came out of Chaldea, whence the Babylonian record comes; may it not be true that Moses had these traditions before him when he wrote his account and selected and eliminated all that was not true? The possibility that the two accounts are not independent is what weakens the argument of the credibility of the archæological records. Dr. Lockhart touched also on other points. W. T. Moore suggested that all the existing records might have come from some one original. Dr. Dungan, Pres. J. B. Jones and H. A. Denton appeared hostile to the reviewer's attitude, Mr. Denton's position being summed up in his question "Why not stand for it?" (the biblical narrative). T. P. Haley said archæology cannot be bowed out of court and should be welcomed. In his reply Dr. Calhoun contended that most of the criticism, which he felt was just, was due to the largeness of the subject and the limits of his time. He had not been able to "spread" himself.

Our Congregationalism.

J. H. Garrison presided over the session which considered the topic of "Our Congregationalism, Its Perils and Its Safeguards," an old problem which the chairman characterized as in essence the reconciliation of individual liberty with organized unity. The paper was by W. A. Parker, of Emporia, Kan., and was a lengthy and able presentation of an important subject. We shall later give the author's thoughts to our readers in a fuller form than it is possible to do in this outline report. The essayist outlined the two main positions concerning our congregationalism and what it involves and drew a distinction between its essential features as a principle and the provincial and temporary terms of its expression. It remains for us, he said, to further apply the administrative principle to the needs of an educational system that shall provide the amplest missionary and ministerial training, to supplement the present local conditions in our weaker churches with some form of competent supervision, to relate our ministers to the churches in a voluntary but somewhat more rigid and regular manner and to institute a bureau of publication for the regulation and fostering of religious journalism. The remedies suggested for conditions discovered look, concluded the essayist, to the two needs of the Disciples of Christ as a free people: The heightening of the function of prophetic vision, and the initiation of such forms for organic activity as, embracing the whole movement, shall result in awakening a unified consciousness.

Prof. Silas Jones, of Eureka college, was the reviewer and agreed with the essayist in his main conclusions. He passed on to an inquiry concerning the extent to which the principles of congregationalism have been adopted by us and to ask what are the tendencies, if there are any, towards anarchy on the one hand and towards ecclesiastical tyranny on the other. This essay, too, we hope to present in fuller outline than we have space for now.

The general discussion was opened by T. P. Haley, who thought our congregationalism was distinct from all others. The disciples in Jerusalem were simply a body of believers with apostolic oversight. They were incapable of self-government as we understand it. So we shall not find the counterpart in our day. He would not argue that we should have apostolic oversight. He believed that all congregationalism that did not reside in the people would be found to be detrimental, and he said that we have already recognized the right of delegated authority. J. B. Briney had a word on the question of newspapers and H. A. Denton did not favor boards or authorities. G. A. Hoffmann gave it as his experience that service is more productive of good than authority. Dr. Lockhart, speaking for Iowa, said we have the machinery, but not the material—money and men—with which to work. T. A. Abbott noted that we had few dying churches in the cities, and commended the co-operation between the Kansas City congregations, something like which might be operated with great profit in every county. There was, he said, such a thing as selfishness in congregationalism as well as in individuals. The vice-president of the Iowa missionary board said there were only three churches with closed doors in that state, where each district has a secretary and these are brought once a month to Des Moines for conference. He emphasized the need of state co-operation to head off unworthy men. J. A. Lord questioned the main position of the paper as to whether our congregationalism or New Testament congregationalism has a right to delegate certain things. Paul says an elder must be so and so. But granting the right the speaker claimed it is inexpedient for the congregation to delegate. In his reply the writer of the essay said that Brother Lord failed to differentiate between usurped authority and delegated authority.

It was a fine audience that greeted the guest of the Congress, Dr. Henry Churchill King, President of Oberlin college, when he gave his address upon "The Central Significance of Jesus." T. P. Haley presided. Special music was rendered by the Christian church choir, under the direction of Prof. Cox, of Christian college, and the college girls occupied the gallery of the church.

The program provided for a discussion led by Dean Lhamon, but Brother Lhamon was the only speaker, it being felt that any discussion of such a deeply spiritual address was out of place. Instead of a discussion Brother Lhamon reviewed the address, contributing some thoughts of his own supplementary.

Religious Journalism.

Place was found at the Wednesday afternoon's session for the paper programmed for the last session, thus giving the delegates a half day's freedom. E. T. Edmonds, who had been assigned to the office of reviewer, was not present and nothing from him was offered, but the discussion was the liveliest during the congress. The theme was "Our Religious Journalism—its Rights and its Possibilities," and L. G. Batman was the essayist. Some of his remarks were resented by a few of his hearers, but as the newspaper men present did not seem to be distressed by his contentions or his phraseology it might have been better if some of those taking part in the discussion had dwelt on the constructive elements in the paper rather than on its criticisms. The newspaper men wer there with open minds to learn, if possible, just how the brotherhood at large felt about our religious papers. No persons are more conscious of the shortcomings of these than those who are chiefly responsible for their production. There were many admirable points in Brother Batman's essay. It held up a high ideal of Journalism and if sometimes its criticism was severe it was candid and doubtless expressed the sentiment of a large number of people. Possibly a better understanding of the conditions under which religious journals are produced might have led the essayist to modify some of his remarks. For instance, the subject of the kind and place of advertisements is one that applies to all religious papers, though some may give offense in this respect more than others. And if editors become heresy hunters, as the essayist charged some do, they are doubtless prepared to accept the verdict that may come to them for such conduct, while it is even possible that they do not see things as the other man does. If they do not, perhaps the Congress is the best place for us to "see ourselves as others see us." As we hope to give publication to the essay at greater length than we have here space for, we pass on to the discussion.

This was led by W. T. Moore, who could speak both for the "profession" and the pastor. His speech leaned more to the newspaper man's side. "We are on the subject now that everybody knows all about," he began, and after some humor he pointed out the lack of trained journalists in our brotherhood and emphasized the fact that while in most of the conventions and gatherings of the church he had attended prayers were offered up for the ministry, the churches and the missionaries, he had never heard a prayer offered on behalf of an editor of a religious newspaper. He criticised the attitude of many for their lack of support of the church paper.

One speaker reviewed what he called the personalities of the paper, while another characterized it as in "bad taste." Dr. Calhoun "never thought of the paper as being bitter but that the writer was honest and desired to express a candid opinion." W. A. Parker thought the writer did not distinguish between the legal and moral right of an editor to do and say what he pleases. J. B. Briney of the Christian Companion declared he was glad they had had the paper. F. G. Tyrrell, speaking for the Christian Century, took the same view. J. H. Garrison confessed that he felt a profounder humiliation to-day (over his unfitness) than when he began his work. A lack of responsiveness was what he felt most and urged that readers should keep close in touch with the editors and let them know what they were thinking and feeling. J. A. Lord of the Christian Standard said he had enjoyed everything that had been said. No papers, he said, are so representative as ours. They are papers of conviction and while they make mistakes these must be attributed chiefly to our strenuosity. As to the criticism of gushing language, self-laudation and eulogy of pastors and evangelists, he believed this was due, though perhaps not in very good taste, to the nature of our brotherhood, being a kind of "family affair." Brother Batman, in reply, disclaimed any intention to wound. He read all the papers and had endeavored to express an honest opinion that many of his brethren felt. As the paper was published for the outside he tried to deal with his subject chiefly from this view point.

Christian College welcomed the Congress on Wednesday evening. The session was held in the handsome new auditorium and all the young ladies and the faculty were present. J. H. Hardin presided. The theme of the evening was

The Social Test of Theology,

which had been assigned for treatment to Geo. A. Bellamy, of Cleveland, O. We give but an outline of the paper, hoping to find opportunity to present it more fully in a subsequent issue of the CHRISTIAN-EVANGELIST. The writer's thought was: There is a struggle going on in religious thought between a good theology and a better theology. The best is yet to come. This new theology has as its object a revelation of the life of God as it is being worked out in the soul of man and in society. It is based upon certainty, tested and proved by man's experience in life. It instinctively satisfies men, and although not yet clearly defined in laws and theories, has been tested and shows positive results which are evidenced in the deepened sense of the fatherhood of God and the brotherhood of man; in extending and intensifying the sense of sin and giving an enlarged appreciation of the functions of wholesome amusements; in developing the positive, the aggressive, the constructive Christian whose new service in life results in an enlargement and enrichment of character. The consummation of it all is that there can be no separation of life into parts, some to be saved and others to be shunned, and that all which builds character and makes men better is distinctly Christian, is religious, is the life of God.

The reviewer was Harold Bell Wright, of Kansas City, Mo., who agreed with the essayist in the main, but criticised some ideas advanced which, he claimed, reveal to us certain tendencies that cannot hope to pass unquestioned. For instance he thought Mr. Bellamy's idea was that we learn God's will by doing his will before we know what his will is. Again he differed from the essayist if the latter believed that philanthropies were not the fruit of love and religion rather than the cause. These and other statements in the essay revealed a tendency of the social test that threatenes to undermine the foundations of the Christian cause and leave in place of the church a structure built of human wisdom and man's opinion. There was much to show, he said, that sociologists do not consider Christianity a necessary part of their work for humanity. As for the masses leaving the church he denied this; rather was the church leaving the masses. The true remedy for existing conditions is not a new social theology, but the old theology in its simplicity. In a fine conclusion, full of poetic feeling, Mr. Wright said that in the new adjustments one needs to use the greatest possible care lest the Star of Bethlehem prove to be, after all, not a Star, but a mess of pottage.

By the vote of the audience discussion was waived, every one seeming eager to get to the next item on the program—"Reception to the Congress—Christian College." But by the rule the writer of the original paper had right of reply. He contented himself with a very brief one, stating that his inspiration and that of most social workers was Jesus Christ. Faith he said, is needed in order to be a worker. The college students having filed over into the main building the members of the Congress and some invited guests from the town's residents followed and were entertained as described on another page.

Dr. Henry Churchill King, president of Oberlin college, was the invited guest of the Congress and made two very fine addresses, his themes being, "The Central Significance of Jesus" and "The Fundamental Laws of the Spiritual Life." We must defer a report of these, as also of the two sessions of the Congress, when the subject of consideration was "The New Theology in its bearing upon the problem of Christian missions." and the "Gospel Missions."

The committee elected for next year is as follows: J. H. Garrison, president; Burris Jenkins, vice-president; G. P. Coler, R. E. Hieronymus, and H. L. Willett. The place of meeting recommended was Cincinnati, though no invitation had come from there.

* *

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

NEWS FROM MANY FIELDS

Good News From Darkest Africa.

An interesting work has been going on for some time up the Mobangi river by the evangelists supported by the native church. It started in the earnest spirit of evangelism shown by all of the converts here. They preached the gospel wherever they went, trading or on visits, and those who went to the Mobangi trading for fish, made it their business to preach as well, with the result that an urgent call was made and native evangelists sent to preach and teach these enquirers after light. When the men came home, after a month's stay, they brought with them those "who were anxious to perfect themselves in the way of life," but they had not learned the spirit of the gospel, although they evidently had a desire for it. They had slaves and some had female slaves which have the status of subordinate wives. These all returned with the evangelists to straighten their affairs, but one who was free from these conditions was baptized. Evangelists went and returned, and in October four more came the long four days' journey in search of the salvation that saves to the uttermost, and these had clean records. On Oct. 28 four were baptized. The day was cloudy and showers had been falling since morning, but at the regular Friday afternoon meeting the house was crowded, and after a sermon from Rom. 6, we had the joy of receiving the good confessions of these first fruits of the Mobangi work. It was a day of great rejoicing. The rain, in the meantime, poured down as it can only in the tropics, and so we had an after-meeting of prayer and song to which everybody stayed. Two of the evangelists preached, and then we called on the visiting native evangelists from Lolo land, who spoke in a closely allied dialect, and exhorted our church to continue as they had begun, as already the reputation of Bolengi had traveled far to them, and was an example to them all. During the period of gentle rain, we all proceeded to the mission beach, and there fulfilled the last commission of our Lord, by baptizing them. You could see the joy in their faces as they testified to the joy in their hearts and peace such as they had not experienced. The rain began again in torrents, and all dispersed to their homes. It now devolved upon us to train these as Christian workers. Considering the fact that Mr. Faris in five years had not produced any considerable literature in our own important language, the Lunkundu, it did seem ill-advised for us to begin a work in so dissimilar a language as Bobangi, when our own was not in sufficient quantity to use, and especially when fellow-missionaries of the English Baptists had the greater part of the entire Bible in print as well as a large series of school books, a dictionary, and a grammar, and other books including a large hymn book and Pilgrim's Progress; and they have two large well-manned stations at work among these same Bobangies, one of which was as near to these towns as we are to Bolengi. So as a piece of mission comity, we jointly agreed to hand over this promising and encouraging work to those who were the qualified missionaries, although the work had come to us unsought. On Oct. 31, the Rev. John Whitehead came to us by their mission steamer, "Goodwill," bringing a large iron boat to go and take over this work. Very pleasant and fraternal interchange of fellowship was enjoyed in this transference of these five to his hands. We had a formal meeting of the native church, and he and I both addressed them. They answered in both Lunkundu and in their own Bobangi. It did our church good, enlarging their sympathies so that they feel a more personal fellowship in their brethren of the B. M. S. than ever before.

A pleasant thing to note, in passing, is that while our papers at home are agitating Christian union with the Baptists, we are living it here, for the natives know no difference in name, and can see only that we partake of communion every Lord's day, while they but once a month.

THE BOAT IN WHICH THE JOURNEY TO MOBANGI WAS MADE.

Having prepared for a week's trip, on Thursday, Nov. 3, we got into Mr. Whitehead's boat and started down stream and across to the other side. The Congo river is seven miles wide at Bolengi, and it took us three hours to reach the other side, going in and out among the islands. We passed several villages until we reached Bonkombo, "a large group of villages under the friendly chief, Bokatula" (for whom, three years ago, I made a trip to rid his town of man-eating leopards, which had killed and eaten eight people). We have two evangelists stationed there, although these people speak another dialect from ours. We stayed two hours during the heat of the day there, and despite the urgent invitation of the old chief, himself, to remain over night and occupy his own house, we promised to stop over on our return, continued our journey towards the mouth of the Mobangi. With a shot gun we brought down two large monkeys as food for our paddlers, and a pheasant for ourselves.

The next morning early, we reached the delta of the Mobangi river and entered its nearest channel and began a long pull against its strong current. The Mobangi is the largest northern tributary of the Congo, and empties itself about forty miles below Bolengi, only on the opposite bank. We paddled all day long without passing a single village. The monkeys were in abundance, and we shot several fine large ones for food for the workmen. We had six Christian men paddling for us, besides our evangelist, Iso, and sixteen of Mr. Whitehead's men and boys, two of whom are Christians. They were a good-natured crew, and kept us moving along at a good speed up stream. The monotonous drumming of the boys who kept time for the stroke of the paddlers was frequently drowned by a burst of native canoeing song, praising some native chief, or heralding some historical event, or extolling the powers of the white man's gun which got them such sweet meat. We did not lack in Christian songs, and every night our crew made the desolate forests ring with their hearty singing of hymns, both in our Lunkundu and in the Bobangi of our friends, and then followed a short talk from the evangelist and a prayer from one or two of the Christians, and then the quiet of the restful night of well earned sleep. The third day, Saturday, found us still paddling up stream, but we began to pass the sites of deserted villages, people we were told who had gone over to the French side, to escape the state or Belgian taxation. At 3 P. M. we reached the largest of the near Bobangi towns. The people gathered in crowds on the banks to meet us, and greeted us very heartily. We landed our things, and as the chief was away, we were escorted to the house of one of the newly baptized Christians, which are a contrast to the tumbled down shacks of the wealthy and powerful chief. A rousing meeting was held that night, and fully a hundred stayed to the after meeting, despite the fact that this is the fishing season, and more than one-half of the population is away on the islands in fishing camps. I addressed them, and after a short talk formally introduced Mr. Whitehead, who spoke to them in their own language, while I had been talking to them in our Lunkundu. We taught them two verses of Mobangi hymns, and enjoyed a pleasant visit late that night, for we were on the Master's business. Sunday was an epoch-making day. In the early morning the Christians met for prayer, and at 10 A. M. the big native drum was beaten to call the people together. A fine crowd gathered, and after considerable persuasion, a powerful chief of the cannibal "Baloi" tribe was induced to come to service, the first preaching of the gospel message he had ever heard. After a song, Mr. Whitehead spoke, and if interest means anything, it was a most successful meeting. This was the first time these people had heard the gospel from the white man, and Mr. Whitehead has a command of the idiomatic native language such as but few get. He is the author of the larger part of the literature printed in the Bobangi dialect. In the afternoon, we had a meeting of Christians, and the five native Bobangies with the evangelists and our own Christian paddlers, enjoyed a most helpful hour of communion. At 3 P. M., we all got into the iron boat and paddled up to three neighboring villages, at each of which we preached. We returned just before sundown, and after a light lunch called them all together for a farewell meeting. Our Christian men also held four independent meetings in other towns, and two of them went over to the fishing camp.

I am proud of my lamp-chimneys. I put my name on them.

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.

Next morning we got up early, and started on a long pull for home. We had several little showers of rain on the up journey, but on Monday night it just poured. We found a suitable camping place about 5 P. M., but just as we were settled nicely for the night, our crew began to cry out with pain, for millions of the driver ants came down from the trees where they were raiding, and attacked them. It was no use to try to stay there, for no one can stand the bites of these venomous little ants, so, rain or no rain, we had to leave. This was the only available landing within six hours' paddling up stream, for we had already left the Mobangi river, and were tugging against the swift Congo current. The lightning played all about us, and the rain poured in torrents, but everything was better than the dreadful stings of the "drivers." The storm increased, and at last we were compelled to put into the bushes and try to draw the boat in out of the fury of the tornado that had struck us. If it had not been for the staunch iron boat and our heavenly Father's evident care over us that night, we would not be able to write this letter. Despite her stability, our good boat nearly swamped in the tremendous seas, created by the storms. At times it seemed as though it would turn over, and then it would right itself and be as still as though held by a mighty hand, then it would pitch and dive, until we simply said, "We are in God's keeping, for all that we can do is of no avail." About 4 A. M., the rain ceased and we paddled on, a weary, rain-drenched boat load. Not a thing we had on, or with us, save in one tin trunk, was dry, and we paddled along like a floating washing establishment, drying our clothes and bedding. That night we reached the town of our friendly Chief Bokatula, having killed six fat monkeys as a tonic for our crew after the dreadful night and hard day of paddling. We found Bokatula away from home, but he left a message for us to stay all night. We had a fine meeting there with our two evangelists who are stationed there. We had a heavy storm that night, but we were in a good harbor in a creek surrounded by trees, and our boat was quiet, so we had a good night's rest. It will be some years before our mission will be justified in purchasing a steamer, but we do need very urgently a strong iron boat for evangelistic trips. Every station of our fellow societies has either the direct service of a steamer or an iron boat, and some have both. The one we made this trip in cost 200 pounds, but a good boat costing $200 can be got of the Detroit Steel Boat and Yacht Building Company. They showed me one for $139 net and the freight to Matadi should not cost more than $50. It has a sail and two sets of oars, and, if I remember, it is just about what we want. (Shall we make an estimate for it next year?) I enclose a print of Rev. Whitehead's boat and crew as we stopped to rest them during the hot midday. We started to cross the river and shunting from one island to the next, we paddled up and on, but the sun set before we reached home, so we were well able to sleep in beds that night, secure from storm and mosquitoes which nightly serenade us and the persecutions of the dread tsetse fly of sleeping-sickness fame. We were well repaid for the effort made to see this new work started. I am sure we, as a mission, will lose nothing in this comity and fellowship with our English Baptist brethren. And as to its limiting our field of action, we were trespassing on their rightful field, though entirely unsought for by us. We did our duty, and have in a very pleasant way handed it over to them. This leaves us free to work our own more legitimate field, that of the Bosira river and its tributaries, which drain the great "V" shaped tract of land back of us, and where our own Lunkundu is the dominating language. We have already had our evangelists back from there a month, with most glowing reports of the interest of the people. And they have returned from another trip farther back than they went before. But we cannot undertake any new work, nor even carry on this at Bolengi without an increase of the present force. Of sickness there is plenty. No one should come to Congo for his health, as it is not a favorable sanitarium. Of hardships not a few, but of men to carry the gospel message to perishing heathen there should be no lack. Or let the native church in darkest Africa shame her mother churches in Christian America, for with a living membership of only 89 it supports eight of its own members in the field to-day as evangelists. But reinforcements must be sent out soon, as Mr. and Mrs. Eldred's time will be up before anyone else can get here to learn the language sufficiently to be of immediate help. We should have a man and his wife soon.

With our earnest prayers that help may be soon coming, I remain as ever,

Yours in his glad service for Darkest Africa,
DR. R. J. DYE.

Equator Missions, Bolengi, Haut Congo, Congo, W. C. Africa.

* *

Los Angeles.

Los Angeles has just passed through a great union evangelistic meeting under the direction of Dr. J. Wilbur Chapman, assisted by six evangelists each attended by a singing evangelist. Our city was divided into seven sections, in each of which an evangelist was located. All the churches in each vicinity united with the other churches in the same neighborhood. The preaching on the whole was good. Very little that was said could be justly criticised. They could be more justly criticised for what they failed to say. The spirit of fellowship and union among the preachers and churches was superb. Such meetings are harbingers of Christian union. The spirit of union must precede the fact of union. It may be that Christian union will be effected in the world in a way far different from what we have long supposed it would be accomplished. Almost 4,000 persons signed cards expressing their "desire to henceforth lead a Christian life." So far as I can learn not more than 20 per cent of that number will be added to the churches in the city.

The spirit of evangelism has been caught up by our own churches. The First and Magnolia avenue churches united in a two weeks' campaign under the preaching of Sumner T. Martin as evangelist and J. Walter Wilson as singer, with 81 added. These brethren constitute an effective pair of workers. They are now campaigning at Redlands, where W. G. Conley ministers. The Long Beach church has received about 80 members as a result of recent revival services both union and in special meetings of her own. San Diego has closed a short meeting conducted by the pastor with more than 50 accessions. And so the evangelistic spirit moves on.

Los Angeles will soon be in the greatest municipal contest in her history. Within a few weeks she will take a vote upon the saloon question. For some years the Angel City has been cursed with 200 saloons. By recent changes in our charter a special election on this subject can be held under certain conditions. These conditions are being complied with and the battle will soon be on. It is expected to be one of the great campaigns in temperance history. It is said that saloons have never been voted out of a city of 200,000, the present size of Los Angeles. The liquor element is strongly intrenched. The temperance people are under the leadership of Dr. Chapman, the venerable leader of the state Anti-Saloon League. Both sides are well organized and it

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is a battle to the death. It is believed by lovers of righteousness that we shall gain the victory. May God help us to that glorious end. Nearly all of southern California has been freed from the dominance of the liquor traffic as a result of the work of the Anti-Saloon League and consequently it is firmly believed that we shall get the victory in this mighty battle.

The general convention of our churches will meet in San Francisco August 17-24, 1905. There are many reasons why there should be large delegations from the east to attend this gathering. The brethren will find San Francisco a great convention city. She understands the art of caring for great throngs of people. She will royally minister to the necessities of all visiting delegates. All eastern visitors will receive a royal welcome from the brethren on this coast. We have long striven for the privilege of entertaining the convention. We are ready now to carry out our promises and receive the eastern people with open arms. No more delightful place can be found to spend a vacation than on this western slope. The summers here near the ocean are perfectly delightful. If one suffers it is from cold rather than heat unless one is far removed from ocean breezes. A new vision of national greatness and western possibilities will open up to the eastern person who sees for the first time this great western country. Its possibilities, commercially, religiously and educationally, are enormous. No place in the world offers finer fields for missionary expenditures than California. No section of the world is more open to the great principles enunciated and advocated by the Disciples of Christ. Come, brothers, come, sisters. Miss no further opportunity of visiting this land of the setting sun. Look out through the Golden Gate to that mighty ocean that laves the shores of the mighty nations of the world to-day and the dominant nations of the next generation.

Los Angeles, Cal. A. C. Smither.

Louisiana Christian Colonies.

Immigration continues to pour into Louisiana in an ever increasing stream as the people of the northern and the middle states learn of the mild and healthful climate and the cheap productive lands. This influx of new settlers began in real earnest about ten years ago, and tens of thousands have established happy, prosperous homes beneath our genial skies. The building of the Isthmian canal will further augment the drift of immigration and capital into our state, and vast improvements are confidently expected within the next few years. A large number of these new settlers are Disciples of Christ, and this fact has been of great help in the evangelization of the state. Where we establish new churches, we always find a nucleus who have come from other states. However, there are many who locate in out-of-the-way places and at points where we cannot organize churches any time soon. These members greatly miss the church advantages they had at their old homes, some suffer a decline in interest, while others are finally absorbed by the denominations. To avoid such losses and in order to derive the largest advantage from these new recruits to our scattered forces, we are projecting a plan to establish colonies in the most favorable portions of the state. This will enable those coming to these communities to have good church privileges and will establish strong radiating centers of New Testament influence, which will greatly advance our cause. Aside from good churches and schools, there will be mutual financial advantages; so many locating in the same community will greatly enhance the price of property and all will share alike in this increase of values.

The beginning of this colonizing program is to be made at Jewella in Caddo parish, the northwestern parish of the state. This colony will be unique in many respects; colonies are usually established in unsettled sections remote from the railroads and far removed from improved surroundings, but not so with the Jewella Christian colony. Its center is a station on the M. K. & T. railroad only two miles out from Shreveport, a city of thirty thousand population, having nine railroads and a line of steamboats, also, eighteen miles of paved streets and ten miles of electric car line.

The Jewella community has in a radius of two miles about sixty families, and there is probably room for about one hundred more. The topography of the country is of a high rolling character, the soil is of a sandy nature with a clay subsoil. Much of it is in a high state of cultivation, most of those now residing there are engaged in truck farming, which is a thriving and profitable industry. Also the soil is admirably adapted to fruit and berries, being very fertile. The celebrated Elberta peach grows to perfection here. On account of the proximity of the city, a splendid market is afforded all the year round and two crops of garden products are raised. No better location can be found for poultry and dairy farms.

The price of the land ranges all the way from $10 to $150 per acre, depending on the distance from the city and the improvements. Options on five, ten, twenty and forty acre blocks, suitable for all purposes, will be secured. Not one cent of commission is to be made by any one, the homeseekers get the property at the lowest price it can be had from the owner.

Here is a fine opportunity for any of our brethren who wish a warm, healthful climate where an investment of from five hundred to three thousand dollars will enable them to make a good, independent living. We have erected a beautiful church in the center of the community, and have already a membership of forty or fifty and preaching each Lord's day. Also a good school, presided over by a young lady who is a devoted member of the church. The city high school is in easy reach.

Any one wishing further information may apply to the Shreveport progressive league, Shreveport, La., which institution is absolutely reliable and has no financial interest. Descriptive literature will be forwarded on application.

We advise all who think of locating here to visit Jewella and see for themselves. The Shreveport progressive league will secure reduced rates for all who will apply. We hope to make this and the other colonies to be established a great means of assisting in the evangelization of our state, as well as a blessing to those who are seeking a new home where every temporal and spiritual advantage is afforded. We will be glad to furnish further information to all who inquire.

Claude L. Jones,
Sec. La. Christian Mission Board.
Shreveport, La.

C. W. B. M. in Missouri.

The Platte district convention, held at Cameron, on March 14 and 15, was a season of blessing. The attendance, not so large as was hoped for, still passed expectations. The spirit of earnestness and deep devotion to the great cause which brought the women together was manifest. The addresses were of high order. Mr. Creason, of Lathrop, opened the convention by a splendid sermon on woman's place in the church and world. Every paper read by the women showed a complete knowledge of the subject handled. One feature was the presence of Miss A. E. Moore, superintendent of the young people's department of Kansas. We appreciate the kindness of our sister state in lending to us her busy officer. Her presence was an inspiration to all. All of the Missouri state officers were present, except our president, Mrs. Goode. Great credit is due to Miss Mary Hord and her secretary for the excellent arrangements of all plans to make the convention a success. The convention unanimously voted to become a living link district, by sending $600 in special funds to the field of Mexico, naming Mrs. A. G. Alderman as their special missionary. This is a step in the right direction, and next year we look for Platte to be a "double" link by supporting two missionaries. Is this too much to ask from the abundance which they enjoy? We are sure they will respond with joy, as they do to all good works. Miss Mary Hord was elected manager, and Mrs. T. B. Dougherty secretary for the year, Mrs. M. B. Culver, who has served so faithfully, asking to be released from the office of secretary.

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The second district held its convention with the Kirksville church on March 15 and 16. A very happy time was experienced by both the visitors and the church. The pastor and his wife, Brother and Sister Thompson, and indeed all the good people there, did all in their power to make our visit both pleasant and profitable. The manager, the indefatigable, faithful Jimmie L. Moore, had arranged a varied and instructive program, and presided in her own original style and kept things moving.

Brother Trickett made the opening address, in which he stood out as a champion of the C. W. B. M. Several excellent papers were read, which we should love to mention, did space permit. The children took a prominent part, the Junior society numbering 150; it is under the leadership of the pastor's wife, Mrs. Thompson. She has a splendid band of little soldiers. Miss Catherine Moore acted as secretary of the convention. The manager was re-elected for the coming year. The reports of the several auxiliaries were hopeful.

Farmington's secretary writes: "We are happy to say that we accept our apportionment for special, expect to pay it by June, and wish it applied to Mattie Burgess' salary. A visit from her several years ago awakened an interest in the C. W. B. M. work. We have 22 members, good meetings and 17 subscribers to Tidings." Junior was organized at Farmington, March 5.

We are rejoiced over the organization of the east Broadway, Sedalia, auxiliary. For many months this has lain heavily on the hearts of the state officers, and not this alone, but many others. The officers are: Mrs. H. B. Cole, Mrs. W. F. Hamann, Mrs. C. T. McVey, Mrs. G. C. McClure. The auxiliary sisters of the First church assisted in organizing. There are 30 charter members.

Our sister, Elizabeth Hanson, of Memphis, passed away on Feb. 9. She was one of the pioneers of Memphis, and a faithful member of the Christian church, and was found in her pew many times when the weather was too hot, too cold or too inclement for many members younger than she to attend. She was one of the motherly women whose absence is felt by the whole community.

Cameron. "Yes, we accept our apportionment of $60, for Mexico. We have no plans for raising it, but have the money about ready."

Paris. "Our auxiliary accepts its apportionment of $30 and will send by June 1. We leave it to the board as to where it goes."

Lamar. "We accept our apportionment of $8." Clearmont. "We accept our apportionment. We want one-half to go to Mexico, and the balance to the support of C. L. Beal, California."

Kansas City. "Accept our apportionment, will pay by June 1."

Wyatt Park, St. Joseph. "We accept our apportionment of $35 for Mexico. We expect to raise a large part of it by a lecture on the Philippines, by Mrs. Schell, a sister of our president, Mrs. M. M. Goode, who has just returned from the islands."

First, St. Joseph. "Accept our apportionment of $55. We send it for Mexico."

Golden City. "Accept our apportionment of $5, please send it to Mexico."

Marshall. "We will raise our apportionment of $55, to go to where most needed."

Dexter. "We want our special money, $21, to go for Miss Burgess."

Friends, we have many letters like the above, which we can not give you, for lack of space. Will not all the auxiliaries send word of their acceptance of the "special" that has been apportioned them? There is no "law" against raising the amount higher than apportioned if you can.

Mrs. L. G. Bantz.

Denver, Colorado.

The Central church, Denver, W. B. Craig pastor, has received more than 60 persons into its fellowship since the beginning of 1903.

The Highlands Christian church, J. E. Pickett pastor, has received about the same number during the same time.

Crayton S. Brooks, F. F. Walters and S. M. Bernard have assisted the Central, the Highlands and the South Broadway churches in special meetings.

The East Side church, T. T. Thompson pastor, has had a dozen accessions since the beginning of the year.

Flournoy Payne, a grandson of John T. Johnson, the great Kentucky evangelist, serves the Berkeley Christian church, Denver, in the pastoral office. There have been 10 additions to this congregation since Jan. 1, 1905.

Brother Payne and Miss Turner, of Greeley, Col., were recently married. Mrs. Payne is a fine young woman. She is an earnest Christian, active and intelligent. To the Berkeley church she is as good as a hundred additions. The church has gained much by her coming to it.

The churches in Colorado are growing in the evangelistic spirit. All goes well with us.

B. B. Tyler.

Iowa Notes.

The Iowa Christian convention has employed W. S. Johnson as one of the state evangelists, thus making the evangelistic force consist of five men in addition to the corresponding secretary. At no time in our history have we had so large a force of evangelists regularly employed by our board. We are pushing hard for the 10,000 additions this our jubilee year. Our churches are doing well in the way of supporting the work, but we must have more money. It is the prayer of our hearts that we may secure the co-operation of every church in the work of the state this year. A good sister sent a check of $500 for the work this week and we received $500 cash from the Chas. Dodd estate two weeks ago. Let every one rally to the support of Iowa and make an onward rush from now to the convention.

W. S. Johnson is in a meeting at Bagley, and will finish the meeting of last winter that was closed by smallpox.——C. G. Stout is in a great meeting at Panora; 54 additions to date.——B. E. Youtz is in a meeting at Exira and will soon be ready for another siege.——J. A. McKenzie closed his meeting of 24 additions at Missouri Valley and is now at Massena.——W. H. Zenor is in a meeting at Herrold schoolhouse with good prospects for a successful meeting.——M. C. Wilson, of Perry, has accepted a three months' engagement in Minnesota.——B. F. Baker, who recently came to us from the Presbyterian church, has accepted the pastorate of the church at Fort Madison.

Pastor W. C. Cole is in another splendid meeting at Stanhope. The meeting at one week old had four accessions. I preached for Brother Cole last Lord's day morning and in the Methodist Protestant church at Jewell Junction in the evening. I hope to have something good to report from my trip to Jewell later.

Statistic cards will be mailed to all of the churches next week. If you know of a church that needs a meeting, one that needs setting in order, one whose doors are closed or in need of help to increase their usefulness, let me know without fail. We never were so well equipped with efficient men for the evangelistic work as now and we are yours to serve.

B. S. Denny, Cor. Sec.

Des Moines, Ia.

A Fanny Crosby Sunday.

Sunday, March 26, was observed in many Christian churches as "Fanny Crosby day." It was on March 24, 1820, in Southeast, Putnam county, N. Y., that the blind writer of sacred songs was born, and it has been thought fitting that those who love her hymns should pay her a tribute of affection on the Sunday nearest to her eighty-fifth birthday. Her home is in Bridgeport, Conn., and she is passing the closing years of a life that has been full of useful activity in the enjoyment of well earned honors.

At the age of six months little Frances Jane Crosby had as good eyesight as the average baby. The application of hot poultices to the eyes during an illness destroyed the optic nerves, and the little one was rendered sightless. At nineteen she was sent to the Institution for the Blind in New York city and there became so proficient in knowledge of the alphabet for the blind that she was made an instructor in the institution. For twelve years she taught English grammar and rhetoric, Greek, Roman and American history.

It was here she met a blind music teacher, Alexander Van Alstyne, whom she married. It was during this period of her career that she wrote poetry and secular songs, one of the most popular of the latter being "Rosalie, the Prairie Flower." Several volumes of her poetry were published. One of her poems was written in welcome to Henry Clay on the occasion of a visit of the great orator to New York.

She was forty-five years old when she wrote her first hymn. Not till that time did she discover her real vocation. Some of the most beautiful and popular of these compositions seemed to come to her as if by inspiration. One of her best known hymns, "Safe in the Arms of Jesus," was composed in about twenty minutes while W. H. Doane, who had written music for many of her hymns, was waiting to take a train. He sat down to the piano and played the music for which he wished her to compose some words. The song writer was deeply affected by the pathos and sweetness of the air and before the train arrived had thought out the lines which have since been sung by millions of people and have drawn tears from thousands of eyes.

Her rapidity of thought in composition is partly the result of training. She relates that once while a pupil at the Institution for the Blind she was required to produce some lines of blank verse and had put it off out of sheer laziness. Finally her teacher said to her, "Now, Fanny, it is time for business. No blank verse, no dinner." She had the poem ready before the dinner bell rang. That sort of practice enabled her to concentrate her mind on a theme and partly accounts for the swiftness of her thought when she composed the immortal lines for Mr. Doane.

The blind poet has a strong feeling for rhythm and a keen enjoyment of music and in her time has been herself a skilled performer on the guitar and piano. In the case of some of her songs and hymns she composed both words and music. She used to have a sweet soprano voice, and her sense of harmony was so strong that anything like a discord jarred on her ear and would even awaken her from sleep. A gentleman who knew this once used it to his advantage. On calling at the hotel where she was staying he was told by attendants that she was sleeping. They were reluctant to disturb her, whereupon the caller, whose business was pressing, strolled down the corridor where her room was located and began singing a hymn out of tune. The first false note awakened her.

Fanny Crosby's judgments of those about her are accurate. She comes to her conclusions through the sound of the voice. "That is a kind man; I like his voice," or "I don't want to know that person," she will say. She was seated next to a stranger in a hotel at dinner. Afterwards a friend who knew his character asked her what she thought of him. "He is a deep, vile, bad man," she quickly replied. It was true. Conversing with a man who had spoken scornfully of a good impulse, she exclaimed, "Get me a hammer and let me raise a bump of reverence on this man's head!"

In some of the churches the hymns which she wrote will be sung on "Fanny Crosby day," and it is proposed to make her the recipient of a gift, thus honoring the poet while she is alive instead of waiting until she is dead.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

COLORADO.

Craig, March 16.—Our three weeks' meeting with W. H. Cline, evangelist, closed Sunday night owing to bad roads. There were eight confessions and the membership is generally awakened to larger usefulness. We are pleased to state that Brother Cline remains with us as pastor.—Mrs. W. H. Tucker.

Denver, March 20.—Ninety persons have confessed Christ in the South Broadway church within the last five months, almost all in the regular Lord's day morning meetings. One was baptized yesterday.—B. B. Tyler.

DISTRICT OF COLUMBIA.

Washington, March 20.—Present at ministers' meeting to-day: Brothers W. T. Laprade, Walter F. Smith, J. Murray Taylor, W. R. D. Winters, W. S. Priest (of Columbus, O.), E. B. Bagby, and the writer. The Ninth street revival in charge of E. B. Bagby, pastor, W. S. Priest, evangelist, and W. R. D. Winters, song leader, is eight days old with 20 additions: seven by letter, 13 by confession. They had a big overflow meeting Sunday evening. Whitney avenue church is preparing to erect a large hall. Thirty-fourth street church begins a revival Easter with home forces. Some of us have begun to make plans to attend the San Francisco convention. —Claude C. Jones, Sec.

Washington, March 13.—My brother, J. J. Taylor, of Connersville, Ind., has just closed one month's meeting for the H street Christian church of Washington, resulting in 34 accessions to the church. Of these, 20 were by confession and baptism, eight from other communions and six by letter. Despite the miserable weather all the time, we had the house full at each service, often having to turn many away for lack of room. The evangelist did not announce any sensational subjects nor did he indulge in any clap-trap methods to get men and women to accept Christ. Our cause at H street is on a firmer basis than ever before. The church passed resolutions commending the evangelist and his work.—J. Murray Taylor.

INDIANA.

New Albany.—Three at regular services, two by baptism, one by statement.—Wm. A. Ward, Park church.

Indianapolis, March 24.—We have recently closed an excellent meeting with 22 accessions—four by letter and 18 by confession at Third church in this city. Bro. L. E. Brown, of Lebanon, did the preaching.—C. B. Newnan.

Bedford, March 20.—Enthusiasm unabated. Eleven additions yesterday—nine of them by confession. Recard should read: 50 additions at regular Lord's day services since Jan. 1, 39 baptisms. Brooks Brothers begin March 26. —E. Richard Edwards.

Terre Haute, March 20.—Last night we closed a good meeting at the College avenue church, which resulted in 25 additions, 15 by baptism, eight by statement from other Christian churches, one from M. E.'s and one from Baptist church. A Christian Endeavor society was organized with 24 members. Dr. Rhodes, of this city, had charge of the music.—Leonard V. Barbre, pastor.

Lynn, March 23.—Eleven additions in meeting here conducted by Pastor Willis M. Cunningham and song evangelists Mr. and Mrs. Guy B. Williamson. One confession at the women's meeting conducted by Mrs. Williamson. We go to Spartansburg, next.—Guy B. Williamson, Waverly, Ill.

Indianapolis.—I closed a very successful meeting at Jasonville recently. There were 126 additions. I have since begun a meeting with my own congregation in Indianapolis. So far there have been 20 additions. Most of them are by primary obedience. Others are as follows: one Baptist, one M. E. one Presbyterian, one Episcopalian, one Catholic. The interest is intense.—C. R. L. Vawter.

Peru.—Again it has been demonstrated that the professional evangelist may not be a necessary factor in holding a great meeting, nor is it necessary to plan months ahead for a big ingathering. Our church has just closed a very successful meeting. It was a short meeting with but one end in view, viz., to bring the people to Christ. The preaching was done by J. L. Thompson, minister of the congregation. The singing for two weeks was led by Prof. P. M. Kendall assisted by his wife. Total number added 66, of which 61 were adults. Number baptized, 48. The attendance was fine.—W. H. Petty, elder First Christian church.

Francisville, March 22.—We just closed a three weeks' meeting at Medaryville with 30 additions—22 confessions and baptisms. Among those baptized were two men past fifty years. Sister Lannem had for years been fighting the battles alone. But at last she saw her cup filled with joy and stood by while her entire family was baptized, husband, four sons and four daughters, all grown. Brother Lannem and Brother Faulkner are both well-to-do farmers and will strengthen the church. We began a meeting here at Francisville last night with full house. We hope for a good meeting; the outlook is fine. This will be four meetings for us since the middle of January with a goodly number added and church of Christ greatly strengthened.—The Clarke family, evangelists, Amos R. Clarke.

INDIAN TERRITORY.

Pryor Creek, March 20.—I closed a week's meeting here last night. The brethren are encouraged and are moving along well. This is one of our best territorial churches in one of the best towns. Brother Hawkins will hold a meeting here in May, after which a pastor will be chosen.—B. McDonald, evangelist.

JAPAN.

Sendai District.—Recent baptisms as follows: In December, 12, in Fukushima Machi; in January, five, in Sendai city; three in Haranomachi city, and two in Sanuma city.

ILLINOIS.

Franklin, March 22.—We are having a good meeting. Twenty additions to date, 19 being grown people. Evangelist C. A. Burton is preaching. I go from here to Tazewell, Virginia, to sing. Open for engagements after that.—Charles E. McVay, singing evangelist.

Sandoval, March 27.—The protracted meeting conducted by the pastor, J. E. de Gafferelley and J. L. Brandt, pastor of the First Christian church, St. Louis, is growing in interest in spite of all opposing influences, great crowds are coming to hear and nine 30 have been added to date.

Smithboro, March 23.—Through the courtesy of the Christian church, Greenville, I was granted leave of absence by my own request to hold three meetings; places and results are as follows: Two weeks' meeting in November and December at Pittsburg; 21 added: 16 by faith and obedience, four from the Baptists, one from the M. E.'s. Twenty-five days' meeting in January and February at Tamalco; 32 added: 28 by faith and obedience, two who had been baptized but never added to any church; one by statement, one from the Methodists. Eighteen days at Keyesport, 25 added.—J. E. Story.

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Milford, March 25.—Will close here about March 28. The interest in this meeting has been unusual for the place; 22 added here to date. Audiences largest in years, many being turned away for want of room. Percy Baker is the minister and stands high in the place as a Christian gentleman and a strong preacher. Begin in Grand Rapids, Wis., Sunday, April 2, under the Wisconsin state board, as we have only a few families living in that town of some 7,000 inhabitants. We hope to be able to organize a church before leaving the field.—C. H. De Voe and H. K. Shields, evangelists.

Litchfield, March 24.—Twenty-one additions to this congregation in the last month; 18 in a short meeting in which Bro. J. Windbigler, of Girard, was our evangelist for 10 days. Of the 21, seven were by obedience, six from the Baptists and eight by letter and statement. —M. S. Johnson.

IOWA.

Dallas Center.—Work is growing. Four additions last night by baptism, also two additions at Waukee, where I hold the fort every two weeks.—W. E. Gray.

Charles City, March 24.—Much interest manifested in the meeting; 18 additions to date. Brother Burks was compelled to leave on account of his health. Pastor fills the pulpit.—G. A. Hess, pastor; W. E. Dorsa, singer.

KANSAS.

Independence, March 23.—There have been 90 additions to the church during our meeting here. We expect to close to night—H. A. Northcutt, evangelist; J. A. Langston, pastor.

Fall River.—Twenty-nine added to date. More coming. Town stirred. We continue.—Beem and wife.

Scott, March 21.—Closed a meeting March 5 with L. H. Barnum at Caldwell, with 19 additions. One more was added the evening following by Brother Barnum, who held services a few evenings. Found a union meeting in progress at Dighton, our next point, but as it was announced to close Sunday, March 12, we waited three days, beginning our services that day. We continued four days, and as there were no indications of the other meeting closing, we closed with three additions and came here to hold a meeting until the other was over. They closed the next evening after we came here. Began here March 17; interest and attendance good. Have a chorus of 30 voices.—Wrentmore and Bentley.

Jewell City, March 25.—Evangelist Clara

H. Hazelrigg closed a meeting at this place on March 21, which resulted in 56 additions, 37 by confession and baptism, 14 by letter and statement, one by reinstatement, and four by confession who have not yet been baptized. A desire was manifested on the part of others to lead a better life. The attendance was good, and the general atmosphere surrounding the whole church shows great improvement as a result of the meeting.—J. B. REED, clerk.

Lyons, March 25.—In the meeting at Lyons conducted by Hamilton, evangelist, and Wilkinson, singer, and Geo. E. Lyons, pastor, there were 226 additions. There were 69 who came from 12 different denominations and became one in Christ There were 165 offered for baptism. A new and larger church will be erected this summer.

Yates Center, March 24.—Thirty-two additions here up to date, 29 so far this week.—OMER AND SPRAGUE, evangelists; J. G. SLICK, pastor.

KENTUCKY.

Versailles.—Since the meeting led by T. J. Brandt closed, we have organized three Endeavor societies, a Junior, an Intermediate, and a Senior. This is a splendid community, and the work is doing nicely.—R. J. BAMBER, pastor.

MICHIGAN.

Saginaw, March 20.—Spent 15 days between Lord's days with the church at Easton, resulting in 18 additions.—J. S. RAUM.

Marion, March 24.—Four added last Sunday and $30.30 for missions. This church gave last year for missions $1.12 per capita. We begin our new $10,000 church early in the summer. We have a grand people, and the work is hopeful.—O. D. MAPLE.

Cleveland, March 17.—F. D. Draper, pastor of the Lakewood church, just closed a 14 days' meeting with the Highland terrace church, resulting in 31 additions. The church has taken on new life. A pastor will be called as soon as possible.

MISSOURI.

Farmington, March 19.—A mother confessed Christ at the morning service. I baptized a young lady at the evening service.—P. S. HILLMAN.

Jasper, March 21.—Sunday was a fine day for Jasper. Six additions by letter; $25 for foreign missions.—O. W. JONES.

Monroe City.—Meeting closed with 15 additions, 11 by baptism and four otherwise. We are now beginning extensive repairs on the building. Rally later.—J. C. TODD.

Eldon, March 20.—Two additions to the church yesterday morning, Brother and Sister Ohmavt, husband and wife, recently from Pittsburg, Kan.—S. J. VANCE, pastor.

Lamar, March 20.—Two added yesterday. —S. W. CRUTCHER.

Marshalltown, March 21.—We just closed a five weeks' meeting, with Brother Janes, of Fremont, Neb., as evangelist. There were 56 baptisms, two by letter, three reclaimed and I believe eight more to be baptized. We were greatly strengthened. F. H. Lemon is our pastor.—M. W. ISOM.

[Telegram.]

NEW ALBANY, IND., March 27.—Martin closed last night at Central; 147 added.—B. F. CATO, pastor.

[Telegram.]

WINCHESTER, ILL., March 26.—Closed tonight with 131 additions—110 baptisms; 40 men; Sunday-school doubled. Wharton and people have worked hard.—ALLEN WILSON, evangelist.

Kansas City, March 25.—I recently held a meeting with the Broadway church in Louisville, Ky., which continued almost three weeks, and resulted in 29 additions to the church, 24 by primary obedience, two by letter and three from the Baptists. There were also four others baptized who had made the confession before I arrived. We were hindered by a continuous downpour of rain for four days in the midst of the meeting. Yet the meeting was a delightful success in many ways. Bro. J. B. Briney is ministering to the church until a regular pastor is secured.—R. H. FIFE.

Liberal, March 24.—My church here granted me a vacation which I used in holding a meeting at Colchester. This resulted in 57 additions: 39 by confession and baptism, five reclaimed, four from Baptists, nine by letter. One other not yet baptized. Brother Francis, of Canton, is to visit them next Lord's day. I hope he may become their pastor.—MRS. S. MC COY CRANK, pastor.

OHIO.

Steubenville, March 20.—Six additions last night at the regular service. We will remain in the living link line.—H. H. MONINGER.

McArthur, March 20.—One confession at the regular service yesterday.—H. C. BOBLITT.

Carthage, March 20.—Harlan P. Runyan, of Latonia, Ky., just closed an excellent meeting for me with 18 added, 17 of them being baptisms. Ida Hanna, of Cincinnati, did excellent service as singing evangelist.—CHAS. M. FILLMORE.

PENNSYLVANIA.

Ellwood City, March 20.—Our meeting continues with unabated interest, notwithstanding the weather which has been very bad; large audiences continue to crowd the house. Eight additions on Lord's day, four confessions, four from church of God and one from Presbyterians, making a total of 24 up to date. It was the writer's privilege to address the Refuge Lodge Odd Fellows in the morning. Two additions at this service.—FERD F. SCHULTZ, minister.

Uniontown, March 22.—I am here with Herbert Yeuell in a short campaign. Brother Daugherty is our leader of song. There have been 15 added the first week. The church has made preparation for a great meeting. I trust God may open the door and that we shall enter by faith and prayer and splendid devotion. Brother Yeuell is a power in this conservative town of 8,000. We go next to Angola, Ind., where Vernon Stauffer ministers.—JAMES SMALL.

VIRGINIA.

Newport News, March 20.—Five additions recently at regular services. Last year's foreign mission offering multiplied by six this year. Attendance at Sunday-school nearly doubled since Jan. 1. Begin a meeting here April 9 with home forces.—MILO ATKINSON.

WASHINGTON.

North Yakima, March 20.—Six additions yesterday, four by confessson and two from Congregationalists.—MORTON L. ROSE.

Vancouver, March 20.—Closed my work at The Dalles, Ore., March 10, and have just entered upon my new pastorate here. The last five weeks of my pastorate at The Dalles witnessed the greatest revival in the history of that church; 66 were added to the church, most of these coming in by baptism. Nearly half of the number were heads of families. The preaching of Bro. T. S. Handsaker, pervaded by a kindly spirit throughout, won many to Christ. Brother Handsaker was assisted by his consecrated wife. They make a strong evangelistic team, and we anticipate a great future for them in their new field.—F. ELMO ROBINSON.

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A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

PROMINENT Christians interested in Faith Home. Exceedingly interesting particulars yours for stamp to Christian Minister, Dew Drop, N. C.

WOULD you win Souls to Christ, or comfort the sorrowing? Then send 10 cents for fifty assorted leaflets, or 300 no two alike, for 50 cents. M. E. [illegible], 77 Bible House, New York.

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The Woolley Sanatorium, the only institution in the United States where the **Opium, Cocaine and Whisky** habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

SUBTERRANEAN
WONDERS

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and the undersigned will be glad to quote you rates, give train schedules or send you a beautifully illustrated 48 page booklet giving an interesting description of these remarkable places

C. L. STONE, Gen'l Pass. Agent, Louisville, Ky.

Sunday-School.

April 9, 1905.

THE RAISING OF LAZARUS.

John 11:32-45.

Memory Verses, 33-36.

GOLDEN TEXT.—Jesus said unto her, I am the Resurrection and the Life.

The so-called Perean ministry of Jesus—which includes the months between his final departure from Galilee and his final arrival at Jerusalem in the triumphal entry—is divided into three parts by two visits to Jerusalem or its vicinity. The first of these visits, which closed the first part, was on the occasion of the Feast of Dedication, about which time occurred the events with which the last two lessons are concerned. Following this he retired beyond Jordan to Perea proper and while there delivered the discourses and parables which are recorded in Luke, chapters 11-17. It was while he was in this place of retirement, not fleeing from danger in any cowardly fashion, but avoiding the perils which were greatest in Jerusalem where his enemies were most numerous, that a message was brought to him that his friend Lazarus was sick. The mere statement of the fact was meant as a call for help, and after two days Jesus started for Bethany, the home of Lazarus, near Jerusalem. This return marks the close of the second period of the Perean ministry.

In this incident of the raising of Lazarus is revealed, as perhaps nowhere else, the combination of human and divine elements which made up the nature and personality of our Lord. He was human enough to sympathize, to sorrow, to weep, and we may be sure that the tears which he shed betokened real grief, and did not represent a merely amiable effort to appear sympathetic with the bereaved ones. It was real sorrow, just as his temptation was a real temptation, and as his need of strength and spiritual refreshment was a real need.

But he had also the divine power of controlling circumstances, of bringing things to pass, of triumphing over obstacles and troubles, and even over death. It was this which made his sympathy effective; it was this which made his tears a symbol of power and not of weakness.

Every man who achieves the highest in character and power must have a full measure of these two qualities—the power to feel in a real and vital way the needs, the sorrows, and the joys of men, and the strength and insight to use the circumstances of life and not to be crushed and enslaved by them. To Lazarus came a renewal of life through the voice and touch of our Lord. To every man who hears his voice and feels his touch there may come that renewal of life which comes from the larger and deeper view of life, and the brighter and truer view of death. "I am the Resurrection and the Life; he that believeth on me though he die, yet shall he live, and whosoever liveth and believeth on me shall never die."

* *

How a Woman Made Money.

I have been making money so easy that I thought it my duty to let your readers know so they could do it too. Every woman wants money of her own. I sent to the "Utilily Company," Dept. 20, Gloversville, New York, and obtained one of their "Youtility Mittens" free. It is the loveliest thing to sell you ever saw. I cleared $15 in three days last week and am sure I can make $600 this year. You do not canvass, as people send for the "Mitten." The "Youtility Mitten" every lady wants. It is not cheap, but woven of material that looks like silk, and is so nice for everything in the house. They will send a sample of the "Youtility Mitten" and full directions free, on receipt of eight 2c stamps to pay postage. This is a good chance for any man or woman.

Midweek Prayer-Meeting.

April 5, 1905.

JESUS THE LIVING BREAD.

Jesus said unto them, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." —Jno. 6:35. Read also vs. 22, et; 48-58.

The remarkable discourse contained in this chapter of John grew out of the miracle of the loaves and fishes, recorded in the same chapter. When Jesus perceived that many followed him for the loaves and fishes rather than from any personal interest in him or his teaching he preached them a discourse on the true bread of life, which marked one of the crises in his earthly ministry. Many, unable to receive it, turned away from him and followed him no more.

The Hunger of the Heart. There is a hunger of the inner nature as well as of the outer; of the spiritual as well as of the physical part of our being. All are concerned about the hunger of the body; but how few, relatively, are concerned about the hunger of the heart—the craving of our spiritual nature for truth and love and life! But the needs of the spirit are as universal as are those of the body, and no life can find real and permanent satisfaction that does not find it in "the bread of life which cometh down from heaven." In view of the general indifference to the heart's cry for spiritual food how timely is that admonition of Jesus: "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you; for him the Father, even God, hath sent" (John 6:27).

Not the True Bread. The Jews tried to justify their demand for the repetition of such miracles by referring to the manna which was given to their fathers in the wilderness. "Moses," they said, "gave our fathers manna in the wilderness; what sign will you give?" The reply of Jesus to this was twofold; in the first place, "It was not Moses that gave you the bread out of heaven"; in the second place, "My Father giveth you true bread out of heaven." He reminded them that their fathers who ate the manna had all died in the wilderness. They needed, therefore, a different kind of bread from that if they would live forever. The same Father which ministered to their bodily hunger was now ministering to their spiritual hunger in sending his Son into the world to be the true bread of life. Jesus had told Satan, in his first temptation, that man was not to live by bread alone, but by "every word that proceedeth out of the mouth of God" (Matt 4:4).

How to Obtain the True Bread. This is answered by Jesus as follows: "He that cometh to me shall not hunger and he that believeth on me shall never thirst." To come to Christ is to believe on him; and to believe on Christ, in the New Testament sense, is to receive him, and obey him. This is the only way in which we can come to Christ now. This way is open to all who have hunger of heart and thirst of soul. He that thus cometh to Christ shall not hunger or thirst. In other words, the deepest longings and highest aspirations of the spiritual nature will find complete satisfaction in Christ. This is the testimony of millions who have come to Christ in the way indicated above, and have found that peace and satisfaction which the world can neither give nor take away.

The Desire for Life. Who of us does not desire to live forever? It would not satisfy us if we had the promise to live a million years, for the heart would look forward to the end of that period and shudder at the thought of annihilation. Jesus promises something better than that: "If any man eat of this bread, he shall live forever" (v. 51). To partake of Christ's life, to enter into fellowship with him and become a "partaker of the divine nature" (2 Pet. 1:4), is to possess a life over which death has no power. It is one with the life of God, and will endure while God himself shall live. Nothing in all the world is to be compared for a moment in importance with sharing the life of Christ by believing on him and surrendering ourselves to him.

Prayer. O God, our Father, we thank Thee that Thou hast provided not for our bodies alone, but for our spirits as well. Thou who didst make us, and who knowest all the deepest desires and needs of our natures, hast provided for them in the gift of Thy Son in whom we are complete, because in Him all our spiritual needs are satisfied. May all who feel a hunger in their hearts which the world cannot satisfy, come to Christ, and find in Him the soul's true satisfaction. In Christ's name. Amen.

A GOOD DEAL OF NONSENSE

About "Blood Purifiers" and "Tonics."

Every drop of blood, every bone, nerve and tissue in the body can be renewed in but one way, and that is, from wholesome food properly digested. There is no other way and the idea that a medicine in itself can purify the blood or supply new tissues and strong nerves is ridiculous and on a par with the fol-de-rol that dyspepsia or indigestion is a germ disease, or that other fallacy, that a weak stomach which refuses to digest food can be made to do so by irritating and inflaming the bowels by pills and cathartics.

Stuart's Dyspepsia Tablets cure indigestion, sour stomach, gas and bloating after meals, because they furnish the digestive principles which weak stomachs lack, and, unless the deficiency of pepsin and diastase is supplied, it is useless to attempt to cure stomach trouble by the use of "tonics," "pills" and "cathartics" which have absolutely no digestive power, and their only effect is to give a temporary stimulation.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs and similar foods, and experiments have shown that they will do this in a glass bottle at proper temperature, but of course are much more effective in the stomach.

There is probably no remedy so universally used as Stuart's Tablets, because it is not only the sick and ailing, but well people who use them at every meal to insure perfect digestion and assimilation of food.

People who enjoy fair health take Stuart's Tablets as regularly as they take their meals, because they want to keep well, prevention is better than cure, and Stuart's Dyspepsia Tablets do both; they prevent indigestion and they remove it where it exists. The regular use of one or two of them after meals will demonstrate their merit and efficiency better than any other argument.

* *

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

Christian Endeavor.

By H. A. Denton.

April 9, 1905.

WHAT DOES CHRIST'S LIFE TEACH US ABOUT THE FATHER?—John 14:6-24.

For the Leader.

Who has not at some time thought of how he would like to see God? The children are not the only ones who want to know of God, to see him. We are all children. Some are a little older than others, but we are all true to this universal tendency. The scriptures tell us that no man has seen God at any time. But it is said that Jesus has declared him to the world. What does this mean? It means that we must take Jesus as the satisfaction of that desire to see God. He is a manifestation of God. He reveals him. It was to show forth to the world the Father that Jesus came into the world. And we must remember that the Father must have had this general desire to see him in mind, and he was meeting this longing in sending Jesus. All the works of God fit together. One makes necessary another. One thing when understood in its relations becomes a prophecy of another. There is no better example of this than in the longing in the human heart to see God and in his answer to this longing in the advent of the Man of Sorrows.

For the Members.

1. Jesus shows us the life of the Father in the life he lived. Is not that life full in all its manifold mercies, works, purity? Jesus says: "My Father worketh hitherto and I work." What life was more completely filled with work? So must be the life of the Father. His work of upholding and directing this world and all the worlds was not done long ago, and ever since one long rest spell for the Infinite. No, that is far from it, if we are to take the manifestation of the Father through Jesus as true.

2. In the work of God there is one great present. Just as Jesus defines his own existence as one vast present, so is the work of the Father an occupation reaching through a present that goes on forever. He is upholding the world to-day, as ever. He is keeping the stars in their place. He is in the sprouting of every sprig, and the swelling of every bud. He is watching over every wayward child as of old. He is a present Father. Not that nature is the father. We are not Pantheists. We do not deify nature, and so lay emphasis upon the creatures that the Creator is lost. But a God as transcendent as he is immanent. He is, from the example and teaching of Jesus, an ever present Father.

3. The love of the Father is shown forth by Jesus. What love has outshone the love of Jesus? He loved his own to the laying down of his life for them. Can we think of those nights of prayer, those days of tramping, those weeks of public teaching and disputing and explaining to a people slow of heart to understand and believe? Can we think of Gethsemane with its agonies, its blood drops, its prayer? Can we look upon the humiliating scenes of his arrest and trial, the mock apparel, the cry, "Away with him, he is not fit to live!" the journey of the sorrowful way? Can we view the scenes of the crucifixion and hear the prayer for his betrayers, and fail to see the examples of truest and divinest love? His message to us is that we love one another.

4. Jesus shows us how the Father cares for us. He said not a sparrow fell to the earth without the Father's knowledge. It is declared that he cares much more for his children than for many sparrows. Then Jesus took care of his followers. He trained them. He taught them. He gave all his time to get them into that frame of mind that would enable them to see the truth and to walk in the ways of peace and life. If Jesus is a revelation of the Father, if he is all the Father could show us while yet in the flesh, here in this particular of giving himself for his disciples he has taught us how his Father gives himself for us. Day by day this giving goes on. He never forgets us. Planning, working through a thousand means unknown to us, influencing us, following the sinner with his love, God takes care of his own. And he would that all were his own.

Quiet Hour Thought.

Am I the Father's constant care, and shall I not, therefore, seek to improve all my ways the coming days of my life?

DAILY READINGS

M. "That none should perish." John 6:37-40.
T. The measure of God's love. John 3:16-21.
W. What heaven has for us. John 14:1-4.
T. The Father's yearning. Luke 15:11-32.
F. The Father's perfection. Matt. 5:43-48.
S. The answerer of prayer. Luke 11:1-13.
S. What does Christ's life show us about the Father? John 14:6 24.

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BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Nailed to the Mast

WHY $200,000 FOR HOME MISSIONS?

BECAUSE—We should correct our neglect of this great work.

BECAUSE—It is the ripest field in the world.

BECAUSE—It is our base of supplies. The Missions receiving assistance from our Home Treasury sent $2,340.66 to our Foreign Society in 1904.

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Ask your minister about the Offering the first Lord's Day in May. Full supplies of envelopes; literature, papers, etc., sent on application to the Secretary.

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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

The World of Missions.[*]

So extensive in its operations has mission work become that for some years past it has reached the stage where an encyclopedia became necessary. Such a growth is perhaps hardly realizable by the man whose interest is merely cursory, and who has not taken the trouble to even count the mission fields. Not only has the subject come to cover so wide a field that an encyclopedia was demanded, but so rapid has become the growth and so many new fields and new workers are being developed that a revision of the encyclopedia has become necessary. The first edition which Messrs. Funk and Wagnalls put out twelve years ago fairly well covered the field as it then was, but a new edition was required, and the publishers and editors met the demand to the best of their ability, though even now the book is not wholly up-to-date. Some of its statistics are those of the year 1901 and there has been great development in the foreign field during the past three years. But for the most part the present edition answers present needs, though probably a new edition will have to be produced within the course of two or three years to meet the development we expect in every part of the mission field. We appreciate the difficulties of both the editors and the publishers. More and more fields and wider activity in these fields demand more pages. A larger book means a larger price. To keep the volume within reasonable limits strict condensation is required, and while individuals might prefer elaboration at some points, it is only fair to say that the producers of the volume have been reasonably successful in giving an equable proportion of their space to the various interests with which their book deals. We need not attempt to review the book in detail. It is a descriptive, historical, biographical and statistical presentation of missionary work. The second edition is lacking maps which were in the first, but to bring these up to date would have been a work of considerable magnitude, as well as cost, and more careful descriptive details as to the position of different fields in the body of the work will, in most instances, allow one to find a mission field on any reputable atlas.

We very cordially commend this book to all interested in missions as one from which they can draw a great deal of information.

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[*] Encyclopedia of Missions, Second Edition. Edited by Drs. Henry Otis Dwight, H. Allen Tupper and Edwin Munsell Bliss. (Pages 850, 8v. octavo. Price $6 net. Funk & Wagnalls Company.)

Arrest It—$50 Reward.

A [illegible] bottle of E[illegible] will be sent free to every reader of the Christian-Evangelist who is suffering with any kind of skin disease [illegible] Eczema, Blood Poison, Fever Sores, Cancer, Rheumatic Pains or any other germ disease or sore of any name or nature.

[illegible] will be paid for any case of E[illegible] that is not [illegible] cured with E[illegible]. [illegible] like velvet. Thousands cured [illegible]. Never mind what you have tried, forget the failures made by other remedies and send for free sample of E[illegible] which always gives [illegible] and permanent cure. A [illegible] If your druggist does not have E[illegible] send direct to us. The E[illegible] Company, M. [illegible], Sales Agent, 112 Dearborn St., Chicago, Ill.

People's Forum.

"Remission of Sins."

In the Christian-Evangelist of March 9 appears an article with the above heading, by W. O. Moore, which is exceedingly hurtful in its influence if its teachings are accepted. We of Texas have seen so much of the blight that this teaching carries, and have had such a struggle to overcome its influence in the minds of brethren, that we cannot sit quietly while it is being planted in the minds of the young. The article was written in opposition to a statement quoted that "difference of opinion as to whether remission of sins takes place before or after baptism should not be an obstacle to Christian union." Our brother expresses very great astonishment that utterance should be given to such a thought, and argues because certain supposed persons have no doubt whether or not they will receive certain rewards, therefore the above quoted statement is false. The whole question resolves itself into these two: 1. Have we a right to erect a bar to Christian union which will shut out those who have obeyed the gospel as revealed in the New Testament? 2. Can a person obey the gospel as thus revealed and at the same time fail to understand that pardon is received after baptism? If the first of these questions is answered affirmatively, then our whole plea for the union of God's people is a burlesque. If it is answered negatively, the second question becomes one of vital importance. If the last question be answered affirmatively Brother Moore's entire article is false in its teaching. Will he assume the responsibility of teaching that no one can obey a command of the Lord, such as Christian baptism, until he fully understands at what point God's promise will be fulfilled? Will he teach that if one thus fails to understand, God will withdraw his promised blessing? If these teachings are true, what a strange spectacle was presented in the early part of the last century, when the Campbells were laying the foundation for a great movement which should offer to unite the Christian world on the basis of a proper understanding of the exact time remission of sins is promised, and when they themselves did not understand it correctly!

Does the person who eats food, or who takes medicine, or who breathes air, or who complies with any of the conditions upon which God's blessings are given, fail to receive the promise if he chances to be led astray as to some matter connected with it that is as clear as a sunbeam to his neighbor? We should remember that there are two sides to the commands of the Lord—the human and the divine. "Repent and be baptized [the human side] for the remission of sins [the divine side]." If man repents and is baptized, God will comply with the other part, although the man may have, through erroneous teaching or no teaching, received a wrong idea as to the place where God has located the promise. I believe this, and surely Brother Moore does also. If this is true, upon what ground could any bar to Christian union be raised against those who are in the church of Christ the same as we? These are not to be classed with others who have substituted something for the ordinance which Jesus placed at the very entrance of his church. Remission of sins was never promised to those who may properly understand the order of the commands and promises of the gospel, but to those who obey? If this theory of Brother Moore's is to be received we must revolutionize our practice and amend the confession so as to read: "Do you believe with all your heart that Jesus is the Christ, the Son of the Living God, and do you fully understand that the remission of sins promised by the Lord does not come until after your baptism?" It is indeed well to teach the new convert all that is in the double question, but no man should dare to put it all into the confession. But if we must debar any one from Christian union without such an understanding we must erect the bar here; and if we do not erect it here we have no right to build it elsewhere.

GOOD POSITION
FOR YOU IF YOU CLIP
AND SEND THIS NOTICE

(Copy of letter.)

Editor Christian-Evangelist:

Dear Sir:—We will take five young men and women from each County, and accept agreement to pay tuition out of salary after course is completed and a good position, which we guarantee, is secured. If not secured, no tuition to be paid.

If the applicants are not ready to enter College now we will teach them BY MAIL FREE until ready, which would save cost of board, etc. We guarantee to teach successfully by mail or to refund money.

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PRACTICAL BUS. COLLEGE CO.
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The above company conducts a chain of twenty (20) Colleges in THIRTEEN STATES. Largest corporation of the kind in the world; $300,000.00 Capital. Seventeen Bankers on Board of Directors. If interested CLIP and SEND this notice and you will receive a Catalogue and full particulars.

There is a people in Texas who stand flat-footed upon Brother Moore's platform and they are consistent with their inconsistent teachings—I mean teachings which are inconsistent with God's word. They refuse all fellowship to those who did not understand at the time of their baptism that it was in order to the remission of sins. They rebaptize all Baptists and other immersed persons who seek membership in their churches. They proclaim that there is no baptism and no remission of sins except to those who understand that the latter follows the former. They will hail, with delight, Brother Moore as a new-found champion of their cause.

I write this that young men may not be led astray, and I regret that Brother Moore wrote his article. Chalmers McPherson.

Waxahachie, Texas.

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Double-Tracking the Santa Fe.

It would be a colossal undertaking to double track the Santa Fe all the way from Chicago to California and the Gulf of Mexico.

To seriously suggest it now would provoke a smile from men who know the cost of such a project.

Yet it may happen some day, if business continues to increase as rapidly as in the last decade.

This plan of two tracks from the Great Lakes to Pacific Ocean does not necessarily imply that the tracks will be laid side by side. In many cases cut-offs will be used, thus saving in mileage as well as in train operation.

Using the term in its restricted sense, by the end of 1905 the Santa Fe will have more than 300 miles of double track in operation. Second tracks are now being built as follows: To finish the gap between Chicago and Joliet; between several points in Missouri, aggregating 40 miles; to complete the Emporia cut-off; east, west and south of Newton, in Kansas, and on both sides of Raton Mountain in Colorado and New Mexico.

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What Difference Will It Make?

A Thousand Years from Now Whether You
Lived in a mansion or a cottage,
Wore "tailor-mades" or "hand-me-downs."
Sported silk socks or woolen,
Ate canvasback duck or Hamburg steak.
Slept in a hand-carved bed or an iron one,
Traveled by automobile or trolley,
Owned a fast horse or a plug,
Belonged to a fashionable club or were a stay-at-home,
Walked on velvet carpets or ingrain,
Sat on Louis XIV furniture or wooden-bottomed,
Used solid siver or plated,
Stuck diamond studs in your shirt front or mother of pearl,
Sipped green turtle soup or tomato,
Had a million in bank or nothing at all?

But it will make a difference whether you were a
Man of honor or a scoundrel,
Truth teller or a liar,
Brave fellow or a coward,
Straĭghtforward chap or a sneak,
Worker or a loafer,
Patriotic citizen or a boodler,
Chivalrous friend or a selfish curmudgeon,
Generous giver or a stingy skinflint,
Humane employer or a sweater,
Conscientious workman or a shirk,
Loyal husband or a social leper,
Lover of your children or a brute,
Practicer of self-control or a slave of appetite,
Conversationalist of clean lips or of foul,
Reader of pure books or of filthy,
Believer in God or an atheist,
Confessor of Christ or a denier,
Reverer of the Bible or a scoffer,
Striver after righteousness or an indifferentist!
These things will bear a little thinking about!
There is the almighty dollar, indeed.
But there is also the immortal soul.
"What shall it profit a man . . . ?"

—*Western Christian Advocate.*

✻

Lard and Peanuts.

At the beginning of the past summer a certain well known literary woman in the west repaired to the shores of one of the lakes of Michigan, there to prepare her cottage for occupancy during the heated term. Before going she had arranged with her husband to cause a lot of household goods to be packed and forwarded by steamer.

It appears that for some reason the shipment was delayed, and that the lady was obliged to write to her husband inquiring with reference to the delay. In conclusion, she had appended to her letter a postscript, reading, "Please telegraph me when the goods shall have been shipped."

Pursuant to instructions, the husband personally supervised the packing of the various effects needed for the cottage in Michigan, even going down to the dock to see that they were duly conveyed on board the steamer. Moreover, as requested by his wife, he telegraphed what he had done. "Lares and penates on board," wired he; "will arrive to-morrow morning."

When his wife received the telegram she read:

"Lard and peanuts on board. Will arrive to-morrow morning." —*Harper's Weekly.*

THE STORY OF THE BEAUTIFUL CHRISTMAS HYMN: "SILENT NIGHT! HALLOWED NIGHT!"

By Charles Louis Loos.

This exquisite gem of sacred poetry is published in our hymn books as of unknown origin.

It is a German hymn, and owes its origin to a special occasion. This class of poetry, whether religious or secular, born of some peculiar inspiration, has in it often a real power over the human soul that gives it an enduring life. Generation after generation sings these songs, and cherishes them as precious treasures of the heart.

German Protestants, in the fatherland and all over the world, have sung for centuries Luther's song of faith,

> Ein veste Burg ist unser Gott,
> Ein gute Wehr und Waffen;
>
> (A strong safetower is our God,
> A good defense and weapon);

and will sing it for ages to come. It is a hymn born of the inspiration in a great heart of a great occasion, when the brave Saxon had, in mortal strife, to face the ecclesiastical and secular power of Rome.

Every nation that has a real history, has songs of this sort, especially patriotic lyrics that, like "The Star Spangled Banner," the French "Marseillaise," owe their origin to occasions of extraordinary patriotic emotion. Every Christian land has religious songs born of some tide of great inspiration in a Christian soul, and that will be immortal.

This is true of some of the psalms of David and the other Hebrew bands; psalms that had a strong and enduring power over the hearts of ancient Israel, and will hold an immortal influence in the Jewish and Christian world while time endures. The fifty-first Psalm—the Miserere—has nothing like it in all the literature of the world as a cry of deepest mortal penitential agony. "The Song of the Bow," that broke forth from the heart of David at the tragic death of Saul and Jonathan, and which the children of Israel were taught to sing, to awaken and keep alive in them a lofty spirit of patriotism, was born of a special occasion of extraordinary tragic sorrow.

Such poetry as this is real, not artificial. These songs are true to the feelings that indited them, and to the aspirations and voices of our souls. This gives them their value with the hearts of men. For this reason they will never die. They are known, understood and sung by all, from the highest to the lowest. Cowper's hymn,

> God moves in a mysterious way,
> His wonders to perform,

will never die while the English language lives. And so George Neumann's blessed song of hope and trust in God—

> Wer nur den lieben Gott laest walten,
> (He that puts all his trust in God),

is known, cherished, and sung in every pious German home on the earth. Both of these men wrote their hymns of joyful trust in God, on being lifted up, as they believed, by the hand of the divine Providence from the darkness of despair into the bright noonday light of God's love and mercy.

I am sure that the touching story of the birth of this sweet Christmas hymn will be welcomed by many of the readers of the CHRISTIAN-EVANGELIST. I give it in English from the original which I find in an American German religious journal.

The holy Christmas tide has a significance and meets with a hallowed response in Germany that is not found in any other Christmas land.

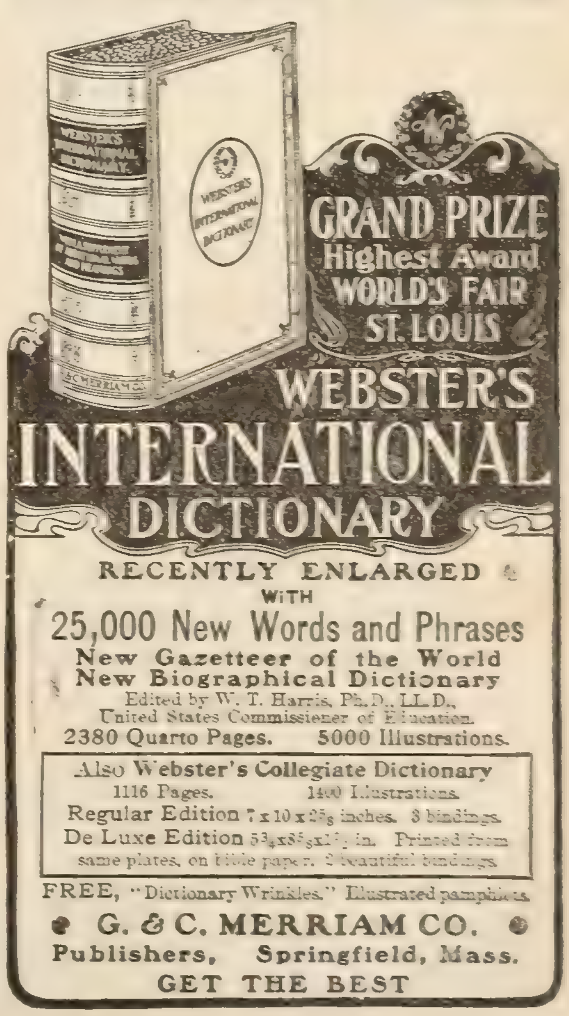
The Story.

It was the sacred Christmas eve of the year 1818. On the Bavarian Highlands the last daylight had disappeared, and left a red glow on the summits of the mountains; deep shadows had settled on the valleys.

High up on a narrow footpath, that wound forth from a rocky gorge, a wanderer with quiet steps was passing along. It was the assistant pastor of Oberdorf, near Arnsdorf, Joseph Mohr. This solitary walk on the silent mountain height was to-day especially delightful to him for in his soul he heard the sweet songs and melodies of Christmas joys and Christmas peace. Therefore he did not hasten his steps, but walked slowly downward toward the valley, while the night spread out its black wings more and more, and now covered the lofty white mountain peaks. On the dark heavens one star after another appeared, until the entire bright celestial host shone in all their glorious splendor.

A turn of the path brought our traveler to a rocky projection. Here he halted and sat down on a fallen tree. At his feet there stretched out before him a wide pasture. Deep down in the valley shimmered the lights of Arnsdorf, and farther off those of Oberdorf. Distant soft tones of church bells came to him through the quiet air. And now there arose from behind the dark pine forest the crescent of the moon, glowing bright like silver, and mirrored its form in the small dark lake beneath the overhanging mountain. It was a wondrous night.

Mohr sat long and looked with rapture over the wide region stretched out before him; but his thoughts were elsewhere; and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what he saw in his spirit assumed form and life before his eyes.

Down yonder where the lights of Arnsdorf gleamed, lay to him Bethlehem. That hut by the side of the village, with its faint trembling flame that shone through the small window, became to him the stable where Mary and Joseph, their hearts glowing with thankfulness and joy, were watching by the infant Jesus.

Nearer him in the valley on the pasture grounds lay the shepherds with their flocks, their souls ardent with earnest desire for the promised Son of David, and their eyes fixed on the wondrous star that burned with such strange brilliancy in the heavens.

Mohr also looked with fervent longing upwards. He felt as if he saw the heavens opened and the choir of angels in celestial glory descending to announce to this poor earth a great joy which was to be to all people. He folded his hands, and poured out a silent prayer to God, the giver of all good, from whom the hope of Israel was to come. Then he left the quiet region and descended into the valley, as he was expected in the schoolhouse at Arnsdorf.

His friend, the organist Gruber, met him at the door. "Welcome!" he called out to him. "We are all here waiting for you. We are assembled for the Christmas festival. See what dear visitors we have."

Joyfully Mohr greeted the two brothers and the two sisters from Zillerthal, whose songs had so often filled him with delight. "How good in you," he said to them, "to have come here! Now we can make sweet music and sing to the honor of the Christ Child."

While the organist Gruber was busy in making preparations for the festival, Mohr withdrew into an adjoining room. Soon his friend came to give him the Christmas salutation. Mohr handed him a little paper, and said, "This is my Christmas gift to you, dear friend; I have no other. You know I am not rich in the treasures of this earth." Gruber took the paper to the Christmas tree, brilliant with lights, read it and joyfully cried out "But you are the richer in the treasures of heaven. Hear, dear friends, what a present for our festival he has given us." With deep emotion and in earnest tones he read the song:

Silent night! hallowed night!
Land and deep silent sleep!
Softly glitters bright Bethlehem's star,
Beckoning Israel's eye from afar,
Where the Savior is born.

Silent night! hallowed night!
On the plain wakes the strain,
Sung by heavenly harbingers bright,
Fraught with tidings of boundless delight.
Christ the Savior has come.

Silent night! hallowed night!
Earth awake! silence break!
High your anthems of melody raise,
Heaven and earth in full chorus of praise;
Peace forever shall reign.

All with deep feeling pressed the young preacher's hands, and thanked him cordially for his precious gift. "It is only a simple song," said Mohr, "just as it came into my heart this evening. But you can sing it, for with you everything turns into music and song."

It was late that night when these good friends separated, after they had sung many happy songs together. Mohr retired into his bedroom, but it was long before he could give himself to sleep, for his heart was too full of the sweet songs they had sung.

He went to the window and looked out once more into the silent, holy Christmas night. Everything was also silent and holy within him; his heart was full of praise and thanksgiving, for "Christ the Savior has come," he kept constantly repeating.

Suddenly tender, sweet sounds reached his ears. Was it not his own song? The music floated to him in sweetest rhythm, soft as the tones of shepherds' flutes, by four wonderfully gifted voices.

"Silent night! hallowed night!" was sung for the first time on Christmas eve in the quiet village of Arnsdorf in the Bavarian Highlands.

With deep emotion Mohr listened to the song, until the last tones had died away.

"Is it not so that it has already become song and melody?" Gruber called out to him. "We could not do otherwise than keep repeating your delightful, sweet song. Therefore the melody at once came to me, and while you were gone I played it on the organ for our friends Strasser, and together we have been practicing it."

On the next Christmas festival the Strassers came to Leipsic and brought the song to the eminent cantor Asher. Friese in Essen had faithful copies made of song and melody for the general public; and thus it has found its way into the widest circles.

By many thousands of children in Christendom it is sung every year at Christmas tide; and wherever it is heard it transports Christian souls to Bethlehem's fields, where heavenly glory and angel songs surround them. And with joyful hearts we also unite with the choirs of children as they sing,

"Silent night! hallowed night!"

❖

Dividing the Blame.

A little girl in Brooklyn was discovered by her mother engaged in a spirited personal encounter with another little girl of her own age. Both combatants showed signs of the encounter.

The mother took her daughter into the house, and talked to her regarding the awfulness of her conduct. "Don't you know such conduct is wrong?" asked the mother. "It was Satan that urged you to fight."

"Well," said the little girl, "maybe he told me to pull her hair, but I thought of kicking her shins all by myself."—*Woman's Home Companion.*

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Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the thought which provoked it.

Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, which, if repeated, would seem a thousand times worse than they are.

Blot out as far as possible all the disagreeables of life; they will come; but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

Paying for the Bible.

Of the eight million copies of the Bible sold every year by the British and American Bible societies, many are paid for in queer coin. In Uganda, the natives pay for their Bibles in cowry shells. In New Hebrides, copra and arrowroot are used for money. In other places swords, daggers, sandals, amulets, straw hats, pieces of silk, eggs, butter, rotten cheese, dogs' teeth, sea birds' eggs and other odd things are paid.

Of the 2,000 colporteurs and Bible women who travel and sell the Bible, not all travel by rail or boat or carriage. Some ride bullocks; some use wheelbarrows; some ride bicycles; some go by jinrikishas, and many go afoot. I wonder how many of us would be willing to give our best Christmas present, or trade our dog or canary for a Bible, if we had none? If people gave their diamonds and sealskins and automobiles for the Bible, they would not pay more than it is worth.—*Junior Christian Endeavor World.*

Better Pasture.

The Baptist Commonwealth tells a story of a parson and a shepherd who did not attend church regularly.

"Well, John, I have missed your face in church," said the parson.

"I dinna doot that."

"And have you not been to church all this time?" was the parson's next question.

"O't aye have I; I've been many times in the kirk ower the hill."

"Well," said the parson, "I'm a shepherd myself, and do not like to see my sheep wandering into other folds and among other pasturage."

"Well," said John, "that's a difference, ye ken; I never mind where they gang if they get better grass."

A Point in "Ivvolution."

"Have ye iver noticed how a crab does be walkin' backwards most av th' time? Well, accordin' to th' laws av nature, 't will only be a matther av time till they'll be gettin' heads on th' other ind to be seein' where they're goin'. 'T is that makes ivvolution. * * * Nature is a wonderful thing whin ye come to study it."—*From Charles D. Stewart's "The Fugitive Blacksmith."*

Double the Power of the Preacher.

The CHRISTIAN-EVANGELIST is entering upon a campaign to improve the PULPIT POWER OF OUR BROTHERHOOD. We invite a symposium on the subject of preaching—short articles and good illustrations from the experienced preachers of our brotherhood.

We propose to do our part by sending to the Summer Training School, under the direction of Dr. Edward Amherst Ott, as many ambitious preachers as are ready to accept our offer on a co-operative plan.

Special Advantages.

A special opportunity for practical lessons in voice culture and for instruction in pulpit action and gesture will be features of this school. An opportunity to meet, for a six weeks' term, preachers from other churches, from country and from city, to ask, and hear answered, questions of pastoral theology and sermonic difficulties, will make this course an exceptional opportunity for any man who has the Master's cause at heart, and who feels that it is a duty to succeed.

Bible lectures will be given by a carefully selected group of practical men, both laymen and preachers, which alone would make the conference and training school invaluable.

An Opportunity.

The CHRISTIAN-EVANGELIST has decided to offer scholarships to this work, the regular price of which is $30, to all interested readers, *on a co-operative plan.* Any preacher who would like to take advantage of this course, or any church or society wishing to throw this opportunity open to the preacher of their church, should address the CHRISTIAN-EVANGELIST immediately for particulars.

Pastoral Helpers.

The same privileges will be extended to Pastoral Helpers, and a course in Bible reading, extemporaneous speaking and general elocution will be especially interesting to the women who are making this their life work. Dr. Ott has planned to give four *free* scholarships in his regular classes to four helpers next year. These will be selected from the class next summer. The number of scholarships is limited, and immediate response is, therefore, necessary. All preachers or individuals interested should make application for the scholarship, and write at once for particulars to the CHRISTIAN-EVANGELIST.

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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE THIRD DAY.

Mace's mother was found in the barn loft with "Ramona," just as Mr. Woodney had suspected. The unpacking and cleaning went on the rest of that day and the next without many interruptions, and at last the house began to present a respectable interior. It was just after sunset when Miss Lizzie Day came over from the next house to invite Mace to take a walk. As the family had been too busy to look at the village, Mace was glad to have this chance to make its acquaintance. She hastened to change her dress and smooth her hair, and when she set forth with Miss Lizzie she looked fresh and bright. Miss Lizzie was in pink, and almost looked like a girl herself. "I am afraid," she said with a gentle smile in her blue eyes, "that I must seem an old lady to be your companion. But my sisters cling to the fiction that I am only a child, and they insisted that we should be chums at once."

Mace laughed, but whether at the thought of being chums with one almost as old as her mother, or at Miss Lizzie's apology, did not appear. Miss Lizzie was a little troubled by the laugh, fearing her company might not be altogether acceptable. "Oh, wait!" said Mace, after they had come up the steps out of the yard. She jumped back and rushed toward the side fence, calling, "A chicken! A chicken!" Old Mrs Woodney burst from the front door and Mrs. Geraldine Woodney from the rear as if acting upon an expected signal. A large fat hen was circling curiously about two stones which lay upon the naked earth. Mr. Woodney issued from the house almost at the same time. "Stand there, papa!" cried Mace, taking his arm and stationing him, "and when I cry 'Wave!' then wave both arms." Miss Lizzie, much interested, stepped down into the yard again. Mace ran at the hen, crying to Miss Lizzie, "If it comes your way, catch it!"

The hen started straight toward the visitor. "I'm afraid!" cried Miss Lizzie timidly. The hen suddenly changed its course. "Wave, papa, wave!"

"I wave!" responded Mr. Woodney, his arms going like windmills. Old Mrs. Woodney pounced at the hen, but it darted past and started down the back yard with Mace and her mother after it. "Mr. Woodney," said Miss Lizzie diffidently, "I wouldn't wave any more; the hen has gone."

"I thank you," said the blind master, ceasing his violent exercise. A terrified squawk told the sequel to the chase. Presently Mace came around the cottage carrying the hen by her legs. Bob Enderthorpe had come out of his house, next door, to learn the meaning of the cry of distress. Mace walked defiantly to the dividing-fence and flung the hen over into the Enderthorpe yard. "Now, you stay there!" she cried. She gave Bob a look as much as to say, "That is the way I'd like to treat you when you get into our yard."

"Those chickens must be a great annoyance," remarked Bob who, being a boy, was made unhappy by the look, without feeling any dislike for her who gave it.

Mace turned from him, considering h remark worse than another hen. She said to Miss Lizzie as they walked away, "That is the tenth time since dinner that I have thrown their chickens over into their yard; and we mean to continue to do it till we break them from coming here. We *must* have grass like other people, and those chickens have made the place look as bald as an old man. Grandmother was looking out of the window this afternoon, and I saw her jump up and run out and I followed. She got two stones—you saw them—and carried them to the spot where she had seen something green trying to push its way through the earth. And that mean old hen was going all about the place, trying to find a way to destroy the *only blade of grass* or weed—we don't know which." Mace was very indignant. Her eyes sparkled and her dark cheeks showed red spots. Bob sighed. She was so pretty and so unfriendly! They were now upon the sidewalk, and as they went on, Mace continued, "At first I told papa, 'Let's get a lot of game chickens and train them.' But we decided it was best to catch every chicken and throw it over the fence. In the course of time they *must* learn that to come to our place simply means to be caught and thrown over the fence. A chicken has less sense than any other animal, but its instincts are very strong and if directed in the proper channel, papa thinks they will take the place of an education. A chicken loves comfort and clings to life, even after it has lost its head."

"Yes," said Miss Lizzie, whose mild spirit had been depressed by the recent scene. "Mace, I thought we would go to one end of the street, then make the entire transit of the village, and see everything. There is only one street. We will go up one side and down the other, and that will make it last longer."

"Then don't tell about the places till we begin at the west end," said Mace. "That is the end we entered when we moved here. How long ago it seems, and how many books I have handled, since then! Why, Miss Lizzie, do look! There goes that hen I threw into the Enderthorpe yard."

"Yes," said Miss Lizzie, watching a hen which had squeezed itself under the fence and was now fleeing before them with both wings wildly flapping, "it is going home."

"What do you mean by that?" asked Mace. "Its home is at the Enderthorpes. By the way, Miss Lizzie, how large a family is that?"

"There are Mr. and Mrs. Enderthorpe

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and their four boys," said Miss Lizzie, "but we mustn't talk about that till we come to their house, or it will spoil the story of the village; it will be like looking ahead in the book, you know."

"I wish that hen wouldn't keep in front of us," Mace presently remarked, "it reminds me that I got out of humor, and I'm always ashamed of it, afterwards. Do listen at its screaming; it is like a sort of Nemesis! Wasn't it Nemesis that always reminded you of your crime?"

"Yes, but Nemesis always came behind, didn't it? Now, the hen is at home." The hen darted into the yard of the first house on the street. "I was quite sure it belonged to Mrs. Tumbleton."

Mace turned pale. "You mean it wasn't the Enderthorpes' chicken?"

"The Enderthorpes do not keep chickens in town," said Miss Lizzie; "their chickens are all out on their farm—I mean the farm they rent."

"Then all those chickens I have been throwing over their fence—" gasped Mace.

"I have no doubt they were some of the Tumbleton chickens," rejoined Miss Lizzie.

"But Mr. Tumbleton told me," stammered Mace, who was red and pale by turns, "that it was the Enderthorpes' chickens that had eaten every spear of grass on our place."

"Now, this first place is the Tumbletons'," remarked the elder, dryly. "It is usually overflowing with children, but nobody seems to be at home." Mace stared at the frowsy, unkempt yard, the log cabin which had an air of chronic untidiness, the fence with its missing planks and sagging posts. A weather-beaten, time-worn wagon stood at one end of the cabin, its tongue propped against the wall. "You see it is just across the street from the saloon; but we will save the other side till we come back."

"I cannot understand about those chickens," persisted Mace.

"The place you rented has been vacant almost a year," Miss Lizzie explained. "It belongs to Mr. Winterfield. He allowed Mr. Tumbleton to keep his chickens there till it should be rented, and Mr. Tumbleton used it as a chicken farm; he raised a great many chickens, and his neighbors helped him. Our place has sustained a good many of them. When he learned you had rented the place, he sold most of the chickens in Jefferson City, and took the rest home; but they have not yet been broken from coming back to their old home."

"But what did Mr. Tumbleton mean by telling us it was the Enderthorpes' chickens?" cried Mace, her eyes flashing.

"If Mr. Tumbleton makes one believe him while telling a tale," rejoined Miss Lizzie, "he is quite undisturbed if detected afterwards in a falsehood."

"Did you ever hear," Mace began, her voice trembling, and her eyes filling with tears, "about the killing—or the stealing—of a-a-a sheep, Miss Lizzie?"

"Yes, indeed. The Enderthorpes had a pet sheep and one night it was stolen. Mr. Winterfield had occasion to go to Jefferson City not long after, and learned by chance that Mr. Tumbleton had been there with his wagon, selling fresh mutton. People thought it significant."

There was a pause while Mace stood staring at the rude log-cabin through tears of mortification. Then she murmured, "I wonder what Bob Enderthorpe thought of my throwing the chickens over into his yard?"

"I will tell you what I thought," said Miss Lizzie timidly, "because I want to apologize for having such an unfair opinion of you. I thought it was because he let your organ get damaged and that you were trying to have some revenge. I cannot tell you how glad I am to know you better, for I felt that the pleasure in our walk was all spoiled."

"I suppose he thinks that, now!" exclaimed Mace. "Let us walk on—I hate the sight of the Tumbleton place! What a pity for the village to have such a bad beginning!"

(TO BE CONTINUED.)

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Henry Churchill King.

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For the weak against the strong,
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For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

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Vol. XLII. April 6, 1905 No. 14

Current Events.

Rockefeller's Money.

All of Mr. Rockefeller's gifts in recent years have not occasioned as much comment and controversy as his offer, a few days ago, to give $100,000 to the American Board of Commissioners for Foreign Missions (Congregational). According to one account, the money was offered after repeated solicitations on the part of members and representatives of the board. Another report says that it was not asked for, but that Mr. Rockefeller on his own initiative just asked for information about the work and needs of the board and then voluntarily made the offer. However that may be, protests began to come in almost as soon as the gift was announced. The leader of the opposition is Dr. Washington Gladden, of Columbus, O., who embraced the first opportunity to preach a sermon on the subject. As some paragraphs of that sermon include the substance of all that has been said on that side of the question, we quote:

> "The money proffered to our Board of Missions comes out of a colossal estate, whose foundations were laid in the most relentless rapacity known to modern commercial history.
>
> "The success of this business from the beginning until now has been largely due to unlawful and outrageous manipulations of railway rates.
>
> "The United States government is now engaged in a strenuous attempt to ferret out and punish this injustice. And the people of the United States have a tremendous battle on their hands with the corporate greed which has intrenched itself in this stronghold, and has learned to use the railways for the oppression and spoliation of the people.
>
> "And now, on the eve of this battle, they are asked to accept a great gift of money from the man who more completely than any other represents the system they are summoned to fight.
>
> "I hope they are not mean enough to take his money and then turn around and fight him. I hope they are not so faithless to their obligations as to take his money and shut their mouths or become his apologists.
>
> "We do not want this man's money. To accept it will be to merit the contempt of millions of honest men; to reject it will strengthen our churches in the affection and respect of millions who are inclined to doubt whether the churches love God more than mammon.
>
> "Our missions will be richer and stronger without it than with it, and we shall lose nothing by our loyalty to the things unseen and eternal."

Since Dr. Gladden's sermon there have been innumerable sermons, editorials and comments on the case. Many agree with Dr. Gladden, who is moderator of the Congregational council, that the gift should be refused. Others take the opposite view on various grounds. The church needs the money. However acquired, the money must be spent and it is better that it should be well spent on missions than ill spent in some selfish or worldly way. The church cannot investigate the pedigree of every dollar which is put into its contribution plate, and it does not stamp its approval upon the moral character or business methods of every contributor to its treasury. The operations of the Standard Oil company are bigger, rather than worse, than those by which many of the church's most valued supporters get their money.

The church is not asked to take the money for itself but merely to use it for the benefit of others; the church or the board is not the beneficiary but only the administrator of the gift. With these and similar considerations those who favor accepting the money support their side of the argument. An interesting feature of the controversy is that it has drawn from Mr. H. H. Rogers, vice-president of the Standard Oil company, a reply to Dr. Gladden. His argument was that railroad rate rebates, which furnish the chief ground for the indictment against Standard Oil, were not illegal until the law was passed making them so, and he asserted that no rebates had been received since then. Dr. Gladden's reply to this is that rebates were immoral even before the law made them illegal, and that the church must reject immorally acquired wealth as certainly as it rejects that acquired illegally.

❋

True and False Distinctions.

The question raised by this episode of Rockefeller and the American Board is too important to be waved aside or answered with easy pleasantries. It is too intricate, also, to be solved by sweeping denunciations and off-hand condemnations. We do not propose to discuss either the morality or the legality of Standard Oil methods. For those who approve the methods, no problem is presented by the present case, but it is conceivable that a problem might be raised in some future case where a gift comes from a man or company whose methods they do not approve. We are not going to tell the American Board exactly what it ought to do in this case, but there are some considerations which ought to be brought forward as elements in the solution of the problem.

1. There is a certain type of financial operation in vogue in this country which, whether legal or not, is distinctly immoral, anti-social and destructive of the best interests of a democratic community. Against such methods, and those who employ them, every righteous institution, whether church or college or any other, must protest. Only the blind are unconscious of the real dangers to industrial prosperity, free government and sound character, which are involved in these perversions of industry. It is not enough to distinguish between the legal and the illegal in business; the courts can do that for us. We must distinguish between the moral and the immoral, the wholesome and the demoralizing.

2. We must also class the little sinners with the big sinners. If we are against greed, we must condemn it in the poor as well as in the rich, in the unsuccessful as well as in the successful. No church ought to make a spectacular denunciation of a billionaire who proposes to give a large sum for missions unless it is quite willing to go carefully over its own membership lists and brand the tricky deacons and the over-sharp elders and the covetous laity and see what sort of dollars they are that go to pay the preacher's salary. It would be a wholesome process in some places, but a very intricate one.

3. It is notable that a good many of the backers of Dr. Gladden in his protest against the acceptance of Mr. Rockefeller's money are men who do not scruple to have profitable financial relations with the oil trust and with other corporations which pursue the same tactics to the limit of their opportunities. In other words they think that the task of testifying against the iniquities of trusts, rebates and the rest should devolve upon the churches and colleges, while the business world attends strictly to business and makes what profit it can by co-operating with the evil-doers. They will urge a church or college to refuse a gift of trust-made money, but will themselves accept that same money as salary or fees for services rendered. This false distinction involves the fundamental heresy of the whole matter. If the brand must be put upon certain men and methods as

anti-social, it must be done most of all by the men who are engaged in business by legitimate methods. There are always two parties to a rebate transaction; there is the shipper who receives and the road which gives. If it is desirable that churches and colleges refuse to countenance one party to the transaction by accepting his gifts, is it not equally desirable and necessary that upright men who wish to testify against unrighteousness shall refuse to countenance either party by accepting dividends from them or by receiving salaries as managers, attorneys or engineers? We are not saying what these men ought to do, but we are saying that that question is intimately involved in the question as to what churches and schools ought to do. The question has roots to it and we are willing to admit that perhaps we have not gotten to the end of all of them.

* * *

War or Peace?

In the absence of any decisive war news from the front, attention naturally turns to peace news from the rear. This, unhappily, is equally indecisive. One suggestion, which has become familiar by reiteration, is that Japan may very likely and very reasonably demand as one condition of peace a limitation of Russian naval increase for a term of years. The great problem on Japan's part is not only to find terms which Russia will accept—which will be difficult enough—but to make a settlement which will not amount merely to a truce of a few years during which Russia can prepare for another and perhaps more successful attempt to realize her ambition on the coast of the Pacific. The terms of peace, to be at all just to Japan, must be of such a nature that the result of the war in the checking of the Russian advances will be as nearly permanent as possible. A limitation of the Russian navy would be as effective as anything, unless Russia should treat the agreement as she treated the agreement to evacuate Manchuria. It is particularly certain that, unless she is subjected to some such limitation, Russia will start on a plan of naval increase as soon as the war is over—or as soon as she can raise the money—and, indeed, by the experience of this war, will try within a few years to win back her lost prestige and property. Against this possibility Japan must defend herself if possible in the terms of peace, since it is scarcely possible that the war can be pushed to the point where Russia will be permanently crippled internally

* * *

Russia's Suggestion.

The Associated Press reports that Russia has indirectly but unmistakably conveyed to Japan the suggestion that no terms of peace which involve either a cash indemnity or a cession of territory will be considered. This leaves Japan free to offer terms if she desires, with a fair chance of knowing in advance whether or not they will be accepted. In this hint from Russia of course Manchuria is not considered as Russian territory. It has never been technically so and it will be possible to make its restitution to China or even its occupation by Japan one of the conditions of peace without involving any cession of Russian territory.

A rumor, which has proved to be foundationless, had it that President Roosevelt had offered his good offices to both contestants as an intermediary for peace negotiations. On the basis of this rumor an enterprising Chicago paper collected a number of opinions from leading European editors as to the President's suitability for this function. Most of them thought he would be the ideal man for it. The editor of the Novoe Vremya, the leading Russian paper, naively suggested that President Roosevelt could scarcely be disinterested since Japanese success would be such a serious blow to our commerce in the east.

Another report, unconfirmed and doubtful, says that Japan has signified to Russia that an indemnity of $800,000,000 will be demanded, and to this fact is attributed the delay of peace negotiations. Perhaps after all the Paris bankers will be the real peacemakers by refusing to handle any new issues of Russian bonds. The St. Petersburg correspondents of the London dailies were recently allowed to inspect the Russian gold reserve, by special permission of the Czar and at his suggestion. They counted 15,913 gold ingots and 12,500 sacks of gold coin. So the Czar is not yet down to his last penny. But this is not all available for war. There is a currency to be maintained and interest on millions of bonds to be provided for. The correspondents were not, on the whole, so favorably impressed as the Czar hoped they would be and they have been no more inclined to encourage public confidence in the solvency of the Russian government than they were before they investigated the treasury.

* * *

Premature Fireworks.

We are having beautiful balmy spring weather but there is danger that a late frost will catch and kill (together with the usual fatality to the Delaware peach crop) one or two presidential booms which have blossomed untimely. Mr. Fairbanks is being mentioned in connection with the presidential nomination in 1908 much too persistently for his own good. He is hurrying hither and yon to make speeches and to allow himself to be surprised by the spontaneous suggestion from various quarters of the country that he is the logical candidate for the next campaign. Of course everybody knew that Mr. Fairbanks had hopes, but it is much wiser to let a matter of that sort rest as an open secret, to be politely ignored by all well mannered people during at least the first two years of an administration. And now comes Secretary Taft as another prospective nominee and, as it is said, with the backing of President Roosevelt who would rather have Elihu Root as his successor but thinks him practically ineligible this time because he is a New Yorker and so picks Taft as second choice. Taft is to be chairman of the Ohio Republican convention and in that capacity will have opportunity to make a "keynote speech." This is supposed to be favorable to his chances; in fact, a semi-official launching of his boom. But the band may possibly wish to change both its tune and its key during the next three years. It is too long a race to be run with comfort or safety. Even the friends of the candidates will be tired of them, as candidates, before the real campaign begins. Let them rest two years more before they begin. As the New York Sun says, the meanest thing the enemies of a candidate for 1908 can do is to begin to boom him in 1905.

* * *

Wine or Whiskey?

It would be a pity if ardent spirits, in the shape of whiskey and brandy, shall take the place of wine in any country. If people have to drink there is usually a great deal less harm in wine than there is in those drinks containing a larger quantity of alcohol. It would seem from the board of trade returns that there is a change in the public taste of England. While economic conditions, no doubt, account for the decrease in the wine bill of the country, it would seem that the dinner table no longer keeps people, as it formerly did, and that instead of lingering over the walnuts and the wine, men now are wont to indulge in a smoke, and a glass of whiskey and soda.

* * *

Devil Glass.

"The stained glass in churches is to keep the devil out; that in saloons, to keep the devil in." So said one of the members of the Missouri Legislature in reply to the argument of another that as churches have stained or ground glass windows, saloons ought to have them. A measure was before the House to prohibit saloon keepers from resorting to any device to prevent a full view of the premises from the outside. The bill passed by a vote of 84 to 22 and it is one that even those who favor the tolerance of saloons have no real reason to combat. It is a sensible measure, passed in the interest of the saloons themselves, and were there no special reasons for insisting that saloons be open to public inspection, we may be sure that no man would be in favor of the open window.

Is There Not Common Ground?

The Baptist Argus of recent date takes to task the Christian Standard of Cincinnati for assuming a position which it designates as "half evangelical and half Catholic." The statement of the Christian Standard which calls out the opposition of the Baptist Argus is the following:

> Baptism is not a re-generation, but a re-birth. Re-generation must come before re-birth. Why will not intelligent men distinguish between "being begotten and being born"? "Listen! The man who truly believes on Christ is re-generated or begotten of God. Is he a son of God? Yes, as the unborn child is the son of its parents. Is he a son of God in the sense of enjoying the privileges of the kingdom of heaven and the church? Certainly not."

Replying to this statement of the Standard, our esteemed Baptist contemporary makes the following reply:

> This doctrine puts the large majority of Christians in an un-"born" condition, though they are living Christian lives, reaping spiritual harvests, and going to heaven in an ever increasing procession. If these many millions of Christians would consent to make facts conform to the Christian Standard's theory they would have to resign from Christ's conquering army and become helpless indeed. "Why will not intelligent men" see that a theory which runs counter to the facts in the case is a castle in the air, a bubble?

It is no part of our purpose to take up the cudgel for or against either of these brethren. No doubt the Christian Standard has some way of harmonizing its theory with the fact mentioned by the Argus. It is always bad to have our theory run up against facts which it cannot contain or account for. Our only purpose in referring to this matter is to point out a common ground upon which these brethren and the peoples they represent may unite.

In the first place, we are bound to say that the Christian Standard seems to us to have pressed the figure of the new birth to an untenable extreme. The analogy between the new life in Christ, and a birth, is no doubt helpful, but it may easily be pressed to an unwarranted extreme. For instance, we have heard it said that in the new birth the Holy Spirit is the father, and the water is the mother! It requires only a little sober thought to see the crudity of this conception. We know that the mother, quite as much as the father, gives character to her offspring. To affirm this of the water of baptism would be absurd, not to say irreverent. Again, to assert that in the birth from above baptism is as essential as is the mother in our natural birth, is to pass far beyond the limits of safe and sound exegesis, and to press a mere figure of speech beyond anything which the author of it could have had in mind.

And yet the figure is a very obvious one—one which would naturally occur to the mind of a writer or a speaker who had a clear grasp of the fact that in Christ Jesus we have a new type of life, quite distinct from the life of the flesh. This life is begotten in us by the Holy Spirit, through the truth of the gospel. This fact is expressed in such Scriptures as, "Whosoever believeth that Jesus is the Christ is begotten of God" (Jno. 5:1); "Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures" (Jas. 1: 18); "For though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel" (1 Cor. 4:15).

But back of all these passages lies the statement of Jesus in his interview with Nicodemus: "Except one be born anew he cannot see the kingdom of God." And again, "Except one be born of water and the Spirit he cannot enter into the kingdom of God." In a recent editorial paragraph on this passage, we stated that it was the purpose of Jesus in this last statement not to exalt the importance of baptism but, on the contrary, to indicate to Nicodemus its insufficiency without the agency of the Spirit through whom the new life is begotten. It is probable that at that stage in the life of Jesus it was the baptism of John that was in the mind of Nicodemus and of the people generally. No other baptism had been instituted. Nicodemus was a member of the Jewish Sanhedrim, which had just sent a deputation to John the Baptist inquiring into the nature of his mission. It is evident that the attention of the Jewish rulers was attracted by John's baptism, and hence the inquiry, when John had disclaimed that he was the Christ, "Why then baptizest thou?" Perhaps if we had the entire conversation, or knew what was in the mind of Nicodemus, we should see that he was prepared to accept the baptism of John, and thus enter into the kingdom which Christ came to establish. If so, the words of Jesus would exactly meet the situation. They would mean, "You have overlooked the most vital thing about my kingdom. You cannot even apprehend it or understand it, without being born from above." When the Jewish ruler seemed unable to grasp this fact, he explained more fully, in the fifth verse: "Ye must be born of water and the Spirit, to enter into the kingdom of God. John's baptism in water will not suffice: you need a new life, and this can only come through the agency of the Holy Spirit."

It is probable, however, that Jesus had in view, also, the use of baptism in the new dispensation, and that he here purposely united the two for the obvious reason that the Church was to be a visible organism in the world, and must have some outward form of initiation. Baptism would serve this purpose admirably, being an impressive symbol, while the Holy Spirit alone would impart that life and power which would fit one for citizenship in his kingdom and membership in his visible Church. We cannot suppose, for a moment, however, that Jesus Christ, the great spiritual Teacher of man, could ever teach that the lines of his kingdom would be conterminous with the lines of his visible Church. Any theory that proceeds on such supposition is bound to run against facts of the most impregnable character. It is impossible that Jesus could have made baptism an equally important condition with the work of the Holy Spirit in the re-generation and salvation of men. And yet it does not follow that baptism does not have an important place in the divine method of evangelization. As a matter of fact the great commission gives it such a place, and inspired apostles used it in that place in their work of planting churches and spreading the gospel.

What is that place? It is an overt act of surrender to Christ; it is the confession in deed; it is the outward expression of the faith of the heart; it is the formal part of the marriage of the soul to Christ; it is the enlisting soldier's oath of allegiance to his new Commander; it is the human acceptance of the divine offer of pardon and the Holy Spirit. It is therefore the divine pledge, to the obedient believer, of remission of sins.

It is just here, we think, that most of our Baptist brethren go to the opposite extreme. In its reply to the Christian Standard's editorial the Baptist Argus says:

> Baptists are divided about a good many things, but they are one the world over in rejecting the doctrine of the "church," and in holding that re generation, conversion, remission, re-birth, all come before baptism.

This statement fails to recognize the unmistakable meaning of certain passages which do make baptism look "unto remission of sins," *in some sense*. What that sense is we have already indicated. In Peter's language, it is an "interrogation [or inquiry] of a good conscience toward God." As a matter of fact, too, many leading Baptists interpret this and other New Testament passages just as leading men among the Disciples of Christ interpret them.

Dr. Horatio B. Hackett, professor of Biblical Literature in Newton Theological Seminary (Baptist), in his Commentary on Acts, says, on Acts 2:38: "*In order to the forgiveness of sins* we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." Again, on Acts 22:16, Prof. Hackett says: "'*And wash* [bathe] *away thy sins.*' This clause states a result of the baptism in language derived from the nature of the ordinance. It answers to 'for the remission of sins,' in 2:38, i. e., submit to the rite in order to be forgiven." Disciples have no controversy with that view of the subject.

Editor's Easy Chair.

About this time of year, as the almanac-makers would say, look out for symptoms of suburban or country fever. Anyone who has been raised close to the soil and has been accustomed to scratch its surface in the springtime, when the note of the redbird is heard in the thicket down by the branch, and the tops of the trees are growing green, is sure to feel a yearning desire come over him to get out into the suburbs or even farther away, if possible, from the city's noise and tumult, to plant his garden and raise his flowers. This love for the soil and for all growing things is an almost universal instinct. The man who has it not can be but little better than Shakespeare's man who has no music in his soul—"fit for treasons, stratagems and spoils." It is interesting to notice how fond children are of all young and growing things, especially of the flowers, of birds, and the young of our domestic animals. It is as if there were a bond of sympathy between the purity of the child-heart and all that is beautiful and innocent in Nature. Child-life is robbed of one of its greatest sources of pleasure when it is shut up in a city where it can not play on the grass, gather the young flowers in the field, hear the songs of the birds, and watch the lambs and calves play in the meadows. Our trolley cars are doing a great service to the cities in making it possible for people to live out in the suburbs, ten, fifteen, or twenty miles away, where they can see something of Nature in her most interesting periods, and yet do business in the city. Whatever helps to break up the congestion in our city population and send the people out where they can get a breath of pure air and catch glimpses of the blue sky, and enjoy a little of the quiet of country life, is a benefaction. To those who live in the country or even out in the suburbs, April will bring a wealth of the charms and beauties of spring.

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While dictating these paragraphs we have been looking upon two pictures that hang above the editorial desk. In them we see the great World's Fair of 1904 in full operation. There is the St. Louis plaza with its statuary, its walks, and green trees, its long rows of buildings on either side, with Peace monument in the distance, ending at the north with the Tyrolean Alps. There, too, in the other picture, is Festival Hall, flanked by the Terrace of States, with the lake in front, and the fountains playing just as they did on one of those bright summer days during the progress of the Fair. By what sort of magic was that great historic scene reproduced in miniature so that we can look upon it to-day, and call up the associations connected with it, so that one who never saw the original scene can form a very correct idea of how it all looked? It is simply the commonplace art of photography that has accomplished this marvel, which we have ceased to look upon as a marvel. By means of certain apparatus the sun's rays were focused on sensitive plates prepared for the purpose, and—presto! we have a perpetual World's Fair! Below these two pictures hangs another. It is of a great Missouri preacher, standing in his pulpit for the last time. It is his seventy-fifth anniversary. The pulpit is beautifully decorated with flowers and plants, but above them all towers the striking personality of the Christian philosopher, the poet-preacher, the profound thinker, the tender-hearted brother, the faithful pastor—Alexander Procter. In his features and very posture he calls up before us that grandly simple life which he lived, and many of the great occasions in which his majestic thought lifted his great audiences to higher conceptions of truth and to nobler ideals of life. The art that can perpetuate scenes and associations like these is no commonplace art!

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Lower down still, on the inside of the editorial desk, there is another picture—a cheap copy of that great painting, The Angelus, the original of which sold for over $100,000. It is the picture, as our readers know, of a man and his wife, poor peasants, toiling in the field, who have caught the notes of the far-away village bell, announcing the hour of prayer. Ceasing their toil, they stand reverently with bowed heads at this summons to prayer. The presence of an unseen power seems to rest upon the picture. There is the human and the divine, and the human bows in worship before the Infinite. The brush of the artist has thus fastened on the immortal canvass the idea of worship. The light of the glory of God seems to rest upon the field, upon the humble instruments of toil, and upon the faces and forms of the peasants, as they recognize, by their reverential attitude, the presence of the Infinite and Eternal, and offer up their tributes to him. How much art has done to enrich and ennoble human life by lifting it out of bondage to the material and bringing it into a wider range of vision and of feeling! Perhaps there is not a picture on the walls of your home, which, if you will permit it, will not lead your mind out into vast fields of thought, and up to higher and nobler ideals. What we need to do is to cultivate the power within us to appreciate all that is true and beautiful and good without us and about us. To do this is to live in a larger and better and brighter world. So shall we contribute not only to our own higher enjoyment, but to the happiness and well-being of others. Jesus spoke of those who have eyes but see not, and who have ears but hear not. What this world needs to make it a better world are eyes that see, ears that hear, hearts that feel, and hands that are strong and willing to help lift the weight of the world's sin and sorrow.

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One of the things most needed to enhance our enjoyment of life is a higher appreciation of the commonplace. Every day we are witnessing events or using arts and inventions, which, because they are so very common, we have ceased to regard as valuable or noteworthy. What an infinite blessing it would be if we could always retain the freshness of appreciation for our old and familiar blessings and privileges which we felt for them when they were new. Our homes, our family relationships, our books, our friends, our health, our religious associations and privileges, our government, our national peace and prosperity, our positions in life, our opportunities, the useful inventions which make the life of even the poor luxurious as compared with that of the ancients—how often these become stale and commonplace to us because they are old and familiar! Thus we go through life missing the largest part of its enjoyment because we do not appreciate what we have. When suddenly deprived of any of these common blessings of life we learn, for the first time, perhaps, how much they have been to us, and how much they have ministered to our comfort. Strange that invalids are almost the only people that appreciate health, and the exile from his native land the only one who can sing, in immortal strains, of "Home, Sweet Home"!

> "Strange we never prize the music
> Till the sweet-voiced bird hath flown."

Burns sang truly,—

> "O wad some power the giftie gie us
> To see oursels as ithers see us!"

But an equally desirable boon would be—

> If some power the gift would give us
> To know the worth of blessings with us.

It would increase our gratitude, enrich our lives, and greatly enhance our happiness.

Perfecting Holiness.*

The one end which God has in view with reference to man is to recreate him morally and develop him in righteousness and true holiness until he is brought into the divine image. For this purpose all his revelations have been made, and for this consummation Christ came into the world and offered himself as a sacrifice for the sins of the world. Sin is the one blot on the fair face of the universe, and to eradicate it from the hearts and lives of men, has been the motive which has prompted all the redemptive measures which God has instituted for man's recovery from the guilt and dominion of sin. For this end the Holy Spirit was sent into the world to become embodied in the church. The Father's relation to this great enterprise of saving men from sin and making them holy, was that he "so loved the world as to give his only begotten Son that whosoever believeth on him might not perish, but have everlasting life." The Son's relation to the same work, was, that he came to reveal the Father and to give his life a ransom for many, that he might bring us to God. The Holy Spirit's relation to the work of effecting man's recovery from sin, is that he came to "convince the world of sin, of righteousness and of judgment"; to reveal Christ to men, and to carry forward the work of sanctification in the believer until he attains to the image of Christ.

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*Extract from the Editor's forthcoming work on "The Holy Spirit," Chapter X.

It is evident, then, that without the Holy Spirit there would have been a missing link in the chain of God's purposes and plans which would have rendered abortive all that had been done by the Father and the Son for man's salvation. In other words if God had ended his labors for man by his self-revelation in Christ, that revelation and sacrifice would not have availed for man's salvation. It required some form of power divine to bring to the hearts and consciences of men the meaning and might of these great gospel facts in order to convince men of sin, to beget in them through these truths, a new life, and to lead, strengthen and comfort those thus begotten until they shall be conformed to the divine image. The Holy Spirit's agency is no less indispensable in the Christian's sanctification, than in the sinner's conversion. If sin be displeasing to God, it follows that nothing short of its complete extirpation from man's character and life will fulfill his purpose concerning us.

The extreme claims of some "Holiness people," of having attained perfection, together with the absurd notions which some of these fanatics entertain about the divine method of making men holy, have had the effect of leading some writers to assume a wrong attitude toward the subject of personal holiness, and to almost apologize for living in sin, as if it were the normal, or at least the inevitable, lot of man. God can maintain but one attitude towards sin, and that is one of eternal antagonism. Those who have the mind of Christ are bound to maintain the same attitude toward sin, as the supreme foe to man's happiness and the chief obstacle in the way of his attainment to that destiny for which he was created.

Holiness is *wholeness*. It is completeness, as relates to man's ethical nature. It is spiritual sanity. It is moral health and soundness. It is man's normal condition—that for which he was created. Sin is the abnormal, the destructive thing, that like an insidious poison has corrupted the fountains of our being and polluted all the streams of human life. Sin is a loathsome disease which, allowed to run its evil course, paralyzes the moral faculties, blunts the higher sensibilities, benumbs the conscience, clouds the intellect, dwarfs the spiritual nature, and results in moral death. Is it any wonder that God should undertake to relieve man from this foul leprosy, and bring him to wholeness of being—morally, intellectually, and bodily? How the Holy Spirit contributes to this work will now engage our attention.

Notes and Comments.

Attention is called to the article of Brother Carlisle, elsewhere, entitled, "Let It Stand." The suggestion that there is an outward as well as inward step, in our translation into the kingdom of God, in its visible form, points to the true solution of the passage under consideration—John 3:5. The reason why so many people balk at understanding water to refer to baptism, in the passage, is the Protestant dislike of making any outward act the condition of a spiritual change. But the spiritual change is not dependent on the outward act of baptism; on the contrary baptism is dependent on the spiritual change. But there is a formal, outward change, in order to church membership—a visible manifestation of the kingdom of God—which requires an external, visible act, and so Christ unites the two—the spiritual change—with the outward manifestation of that change in the overt act of baptism—as constituting a birth into his kingdom as visibly manifested in the church. His view relieves the passage of any objectionable sacramentarianism, while it preserves the significance and value of a divine ordinance.

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In a communication found elsewhere, by Dr. B. B. Tyler, of Denver, he gives the personnel of the International Lesson Committee which is to hold its next meeting in Toronto, Canada, June 23-27. Brother Tyler, however, modestly omits one important member of the committee. B. B. Tyler has been a member of the Lesson Committee representing the Disciples of Christ since 1887, when the convention met at Pittsburg. He is the president of the International Sunday-school Association. Brother Tyler, however, is too well known to readers of the Christian-Evangelist to need any further introduction. In the second article he will give us a sketch of the work of the Lesson Committee, in which our readers are interested. We believe one of the greatest steps forward in biblical study in our times was the adoption of the international uniform series of Sunday-school lessons, thus uniting the whole Protestant religious world in a common study of the word of God. It would be an unspeakable calamity to break up this great union movement in Bible study for some supposed advantage of a separate and independent series of lessons. There are, no doubt, improvements to be made in our methods of Bible study, but these are coming through the International Lesson Committee as rapidly, perhaps, as we are prepared to accept them. Of all the religious bodies in Christendom, the Disciples of Christ should be the last to lend its influence to any movement looking to breaking step in this united march of the religious forces of Protestantism.

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The recent conference at Tuskegee called for a united effort to reduce the number of idlers and vagrants, especially in the cities, and to make negro labor more reliable. "The moral and religious standards must be kept high and inflexible by putting a premium on right living and condemning wrong living; the constant cultivation of pride of race is an element which we should not overlook in the training of our children," was the sentiment expressed. Altogether the meeting must be productive of great good. It showed that calmness and confidence are powerful factors in the progress of a race.

Questions and Answers.

"What is meant in Eph. 5:18 by 'being filled with the Spirit,' and is it the privilege of Christians to be filled with the Holy Spirit today? Is being filled with the Holy Spirit what is called elsewhere in the New Testament 'baptism in the Holy Spirit'? Are we filled with the Spirit through faith? Reader."

The exhortation of Paul in the passage cited above means that the Ephesian Christians were to put themselses completely under the dominance and guidance of the Holy Spirit. As one filled with wine is subject to the influence of the wine and controlled by it, so one filled with the Spirit is completely under the control of the Spirit. It is the privilege of Christians to-day, just as much as it was the privilege of the Ephesian Christians. It is impossible for us to distinguish between "baptism in the Holy Spirit," and "being filled with the Spirit." It is true that supernatural phenomena were associated with the baptism in the Holy Spirit in a few recorded instances in the New Testament, but this does not justify us in claiming that these supernatural signs were an essential part of the baptism in the Holy Spirit. Those "baptized in the Holy Spirit" were said to be "filled with the Holy Spirit" so we might as well claim the supernatural signs as inseparably connected with the filling. They were accompaniments simply. But whatever may be our opinion as to the identity of meaning of the two phrases, "filled with the Spirit" and "baptism in the Spirit," the main thing is to believe in and seek for the indwelling of the Holy Spirit to fit us for Christian service and to perfect us in Christian character. Yes, the Holy Spirit is received through faith—the faith that unites the soul to Christ in loving, loyal obedience.

Take North America

By B. F. Manire

[The following is a portion of the address, "The Day of Pentecost as the Beginning of Christian Missions," delivered by B. F. Manire at the Florida state convention.]

The kingdom did not come to North America or South America on the day of Pentecost. It did not come to all or any of the islands of the seas on that day, nor did it come to any of them for centuries afterward, that we know of. To some of them it has not come to this good day; but to them it is coming, and soon will reach and bless them all. Large portions of the earth are lying yet in the region and shadow of death, and more than half the human race have never heard the "Word of Life." May they not pray, "Thy Kingdom Come"?

Even in our own beloved land, there are benighted places into which the light of God's redeeming love has yet but dimly shone. In all our great cities, are there not veritable Sodoms and Gomorrahs, where the reign of God in human hearts and over human lives is utterly unknown? Oh, brethren, are there not deep down in our own neglected souls some dark recesses into which the sovereign rule of Christ has not yet come in all its sweetness, love, and power? Should it not go without the saying that where the gospel of Christ has not been heard or read, the kingdom of Christ has not yet come?

The kingdom of heaven, the kingdom of God, the kingdom of Christ, is each equivalent to the reign of heaven, the reign of God, the reign of Christ in the hearts and over the lives of men and women; but this transcendent reign has not yet come into all the world. It is now, as it has ever been, the great mission of the church as the body of Christ to extend this reign of God, of heaven, of Christ, over all the earth.

When this great work has been achieved, then the will of God will be done on earth as it is in heaven. May God in mercy hasten this day by waking up his sleeping church to this most glorious mission.

The churches of the first century, which were planted and trained by the apostles, were pre-eminently missionary churches, of which the church at Thessalonica, in sounding out the word through Macedonia and Achaia, is a striking example; and had the work been carried on as at the first it was begun, the world long since had been converted to the Christ. But when the teachers who came after the apostles began to dogmatize, theologize, formulate systems and adopt creeds of human origin, instead of preaching the gospel of Christ for the conversion of sinners and the edification of saints, the "Man of Sin" was born, and the great "Apostasy" was soon developed.

Instead of extending the kingdom or reign of heaven to the uttermost parts of the earth, which the Lord intended should be done, they established a great ecclesiastical hierarchy with a sinful, presumptuous man at its head, who claimed the homage of all the world. Then for hundreds of years the means and energies of this politico-ecclesiastical organization were largely expended in persecuting those intrepid souls who would not bow to its assumed authority or acknowledge its supremacy over all things both temporal and spiritual. During all these centuries, it was by those who were denounced as heretics, and often put to death, that the true faith was kept alive and the continuity of the church preserved.

The great revolt from Rome in the sixteenth century led at last to the revival of the missionary spirit that pervaded the primitive churches. This work, however, has been hindered much by the unholy strifes and jealous rivalries of the many sects and denomnations into which the Protestant world has been so unfortunately divided; but a brighter day is dawning, yea, has already dawned, and the kingdom is advancing, the reign of Christ is spreading, as not before since John the last apostle died.

It now behooves us, brethren, to become the greatest missionary people in all the Christian world. We claim to be Christians and Christians only. We claim to stand on original apostolic ground. We claim to be engaged in a work of restoration, rather than a work of reformation. It is not our aim or effort to reform any or all of the existing denominations; for when reformed, if that were possible, they would only be denominations still. It is our avowed purpose, and has been the great aim of all our efforts and prayers, to restore the apostolic church in faith and worship, in principle and practice. To make good this high and holy claim, we must restore this universal missionary feature of the apostolic churches by going forth in faith and love, in hope and joy, to preach the "Word of Life" to all who yet in sin and darkness dwell.

Our mission is to all the world, including all the sects and feuds and factions which have so rent and marred the church of God and Christ. It is ours to exalt the Christ in human hearts as he has never yet exalted been since men departed from the truth; to preach the Christ as he has not been fully preached since apostolic days; to worship and to serve the Christ as he has not been served and worshiped since the "Man of Sin" was born. To do all this, we must restore the missionary zeal and self devoted labor of the apostolic churches. If we succeed in this, it will result in bringing back the long-lost oneness of the church in mind and heart, in faith and work; and the restoration of this unity will hasten on, as nothing else can do, the universal reign of Christ our Lord.

In the prosecution of this work, the great commission of our risen Lord must ever be our guide, the rule by which we work; and the practice of the apostles must be our example. According to the Savior's solemn charge, the work consists of two departments: first, making disciples of all the nations; and second, teaching these disciples to observe all things commanded by him. The first was done by preaching the gospel to the world and baptizing those who received the word; the second, by collecting these disciples into churches or local assemblies, and training them in the work and worship of the Lord. The direct object of the first is the conversion of sinners; of the second, the edification of Christians. The great object of both is the extension of the kingdom of God throughout the world, the establishment of the reign of Christ over all the inhabited earth.

These two great departments of missionary work were carried on simultaneously by the apostles and their colaborers, and should be carried on in the same manner now. Unless we make disciples from year to year, the churches already planted will soon cease to exist, and no new ones will arise to take their places. On the other hand, unless we maintain and strengthen the churches, we will soon fail to make disciples, and the entire work will languish and die. The utter neglect of this second department of the work is the great defect in some of the modern methods of evangelization.

Paul says to Timothy, "And the things thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." In accordance with this apostolic injunction faithful men in every age have carried on the work, although they often had to hide in dens and caves or flee to forests dense and dark. But now the doors are opened wide to all the world as not before since Christ the Lord was glorified. If we would faithful be, the message must be taken up, and sounded out through all the earth.

In this our own beloved land, much mission work needs to be done. More races, kindreds, tribes and tongues are found in this our wide domain than came together on the day of Pentecost. In leading these to Christ we enter here at home on a world-wide mission; for many of them, as heralds of the cross, will bear the "Word of Life" back to their native lands. Take North America for Christ. When we look abroad o'er many lands, what dismal sights our eyes behold! When

(*Continued on page 440*).

The International Sunday-School Lesson Committee and Its Work.—First Paper.

By B. B. TYLER

This committee consists of fifteen men and three are Methodists, three are Baptists, three are Presbyterians, one is a Congregationalist, one is an Episcopalian, one is a Lutheran, one is a United Brethren, one is a Disciple of Christ, and one represents the German Reformed church.

The chairman of the committee is John Potts, D. D., of Toronto. Dr. Potts is at the head of the educational work of the Methodist church in Canada. He is a trustee of the United Society of Christian Endeavor. He has been a member of our committee since 1878. He succeeded Bishop John H. Vincent as chairman. Dr. Potts is thoroughly interested in young people.

Bishop Henry W. Warren is the oldest man, in years, on the committee. He is in the seventy-sixth year of his age, but he is in active service. Recently Bishop Warren completed the circuit of the globe. His home is in Denver. He is easily the leading citizen of Colorado. Bishop Warren has been a member of our committee since 1896. He is an older brother of the Dr. Warren who was president of Boston university from 1873 to 1903. For a number of years the Bishop was a teacher. He occupied, at different times, the chairs of natural sciences and ancient languages. In early life he dipped into politics and was a member of the Massachusetts legislature. He is the author of four books worthy of mention in this connection: "Studies of the Stars;" "Recreations in Astronomy;" "The Bible in the World's Education," and "Among the Forces." Bishop Warren is also a great preacher.

John R. Pepper is the most prominent layman in the Sunday-school work of the Methodist Episcopal church, South. His home is in Memphis. He is, and has been for twenty-five years, superintendent of a great Sunday-school. He has official connection with the Sunday-school work of his denomination. Mr. Pepper is a successful business man. He has visited Bible lands as a student of the word, He gives time and thought to the work of our committee. Mr. Pepper is one of our most useful members.

John R. Sampey is a professor in the Southern Baptist theological seminary. His residence is, of course, Louisville, Ky., the home of this seminary. Prof. Sampey was born in the state of Alabama in 1863. Bishop Warren is the oldest man on the committee. Dr. Sampey is the youngest. His scholarship made him a contributor to the revision of the Old Testament scriptures. In 1897 Prof. Sampey spent eight months in travel and study in Egypt and Palestine. He represents the best thought and scholarship in the southern Baptist church. Dr. Sampey succeeded, as a member of our committee, the late John A. Broadus.

Ira M. Price is a Baptist and is a professor of Semitic Languages and Literatures in the University of Chicago. Dr. Price is about forty years old. He is the author of "An Introduction into the Inscriptions Discovered by Mons. E. de Sarzac;" "Syllabus of Old Testament History;" and is associate editor of "Gesenius Hebrew Grammar." Prof. Price is a Doctor of Philosophy of the University of Leipsic, 1887.

O. P. Gifford is pastor of the Delaware Avenue Baptist church, Buffalo, New York. Dr. Gifford is a graduate of Brown university and of the Rochester (New York) theological seminary. Pastor Gifford was elected a member of our committee by the Denver convention in 1902.

There is only one A. F. Schauffler, and he is a member of the international Sunday-school lesson committee. A. F. Schauffler was born in Constantinople in 1845. His father was a missionary of the American board in the capital of the Turkish empire at that time. A. F. Schauffler is a graduate of Williams college. The University of the City of New York conferred on him a degree of Doctor of Divinity in 1887. He is one of the foremost Sunday-school men of the age. If any one is an authority on Bible-school work, Dr. Schauffler is the man. He has written the following books: "Ways of Working;" "The Teacher, The Child and The Book;" "The Pastor as Leader of Sunday-school Forces." The last named book is a course of lectures before the Southern Baptist theological seminary. Dr. Schauffler is the secretary of the lesson committee. He is, and has been for years, president of the New York City mission and tract society. When I became acquainted with Dr. Schauffler he was in affiliation with the Congregationalists; he is now a Presbyterian.

William Patrick is a Canadian Presbyterian. Winnipeg, Manitoba, is his home. Dr. Patrick is president of Manitoba college. This institution is one of the colleges affiliated with the University of Manitoba. The Presbyterian church is the leading religious denomination in the province. Dr. Patrick is at the head of the educational work of this great church.

At present the Congregationalists are not represented on the lesson Committee. The last representative was Samuel Ives Curtiss, a professor in Union Park theological seminary, in Chicago. Prof. Curtiss was one of our best men. The Congregationalist of December 31, 1904, in an editorial on "The Eminent Dead" of the year, characterized Samuel Ives Curtiss as "a progressive and acquisitive oriental scholar." There is not space to mention, in this paper, the titles of books on scholarly topics which came from the fertile brain of Dr. Curtiss. It was his custom, for a number of years, to spend a portion of each year in the lands of the Bible as a student. He died last year while on his annual journey to the Orient. He was in the sixty-first year of his age.

The Episcopal church is represented on our committee by Principal E. I. Rexford, of Quebec. He is at the head of the public schools in that city. Principal Rexford, and other members of the lesson committee, are presumed, from their positions and work, to know something about pedagogy.

Mosheim Rhodes is pastor of St. Mark's Lutheran church, St. Louis. He is also a trustee of the United Society of Christian Endeavor. Dr. Rhodes is a successful pastor and is heartily interested in Sunday-school and Christian Endeavor work. He is the author of the following books: "Life Thoughts for Young Men;" "Recognition in Heaven;" "Expository Lectures on Philippians I;" "Life Thoughts for Young Women;" "Vital Questions Pertaining to Christian Belief;" and, "Scriptural Giving."

E. L. Shuey, a member of the United Brethren church, is a Master of Arts of Otterbein University. He is a member of the international committee of the Y. M. C. A. Mr. Shuey is also connected with the American League for Civic Improvement, Chicago. He is the author of a book on "Factory People and Their Employers." Mr. Shuey is a manufacturer.

J. S. Stahr is president of Franklin and Marshall college, Lancaster, Pa. Dr. Stahr represents the Reformed church, sometimes called the German Reformed church. He became a member of our committee in 1890. He was a member of the editorial staff in the preparation of the Standard Dictionary.

What do you think of this committee? Could you select a better? Are the men here named qualified to select courses of lessons in the Bible for the millions who use the international Bible lessons?

The second paper will contain an account of the work of the international Sunday-school lesson committee. How does this committee do its work? What is its work?

Denver, Colorado.

* *

Stick to the old truths and the old paths and learn their divineness by sick beds and in everyday work, and do not darken your mind with intellectual puzzles, which breed disbelief, but can never breed vital religion or practical usefulness.—*Charles Kingsley.*

As Seen from the Dome

By F. D. Power

The matter of greatest interest at present agitating our Washington society is a proposition to introduce moral and religious instruction into the public schools. A sermon from one of our leading ministers on the increase of crime, and attributing it to the neglect in part of religious and moral training of the young led to a conference of citizens where representatives of all religious bodies came together to consider the matter. There were ministers, pastors, rectors, bishops, priests, and rabbis, and prominent laymen—people of all religious faith and of none. Resolutions were introduced deploring certain conditions, setting forth the need of better moral culture, declaring the code of precepts known as the Ten Commandments the best basis for the teaching of morality and for enforcing the duties of the citizen to the state and to his fellow-citizens, and recommending a petition to the board of education to introduce the study of the decalogue in the schools, and the preparation of a lectionary with selections from the Old and New Testaments, and the use of text-books on morals. Considerable opposition was developed and the whole subject was referred to a committee of fifteen, of which Dr. Merrill E. Gates, former president of Rutgers and Amherst, Edward Everett Hale, D. J. O'Connell, rector of the Catholic university, Rev. Dr. Radcliff of the Presbyterian church, Bishop Satterlee of the Episcopal and Bishop Cranston of the M. E. church, President Needham of George Washington university, former attorney-general Wayne Macveagh, Rev. Dr. McKim, the mover of the resolutions, Rabbi Stern, and the Seer from the Dome, and others were members. For three days the committee diligently sat upon the resolutions. It was an amusing seance for the most part. Most of the time was allotted to the opposition which was confined largely to the rabbi and the Seventh Day Adventist member. It seemed curious that the Israelite to whose people Jehovah gave the ten words, and the strenuous advocate of the literal interpretation of the fourth commandment, should have been in the objective case, but they were the chief obstacle. Our Catholic committeeman was far more reasonable. He could not promise the active co-operation of his people, but was heartily in favor of the general purpose of the movement. In the most amicable spirit the committee conducted its deliberations, and all but two—our Israelite and our Seventh Day man—signed the report.

The committee declared its belief in the American principle of the entire separation of church and state, but held that the maintenance of this principle should not be interpreted as necessitating an irreligious state or an atheistic education. It heartily commended the regulation long in force which provides for the reading of the Bible and the use of the Lord's prayer in opening the sessions of the schools. It claimed that to exclude the teaching of theistic morals and biblical righteousness from the public schools would be not simply to ignore the principles on which our fathers founded the Republic, but to reverse utterly those principles; that our fathers rightfully incorporated into our statute law the recognition of certain principles of religion and morality, as in laws against blasphemy, polygamy, and perjury; that the state justly retains laws and customs which are rooted in principles of religion common to all civilized nations, and retains them in obedience to the will of the overwhelming majority of our people; and asserted its belief that it is right and fitting for the state, in the public schools which the state maintains, to make provision for the teaching of these common principles of morality and religion.

We heartily commended the recognition of a common basis of religious belief underlying our common American citizenship, which led to the adoption of Rule 46, for the government of the public schools of the District of Columbia, which requires each teacher to "endeavor to inculcate truthfulness, self-control, temperance, frugality, industry, obedience to parents, and obedience to the laws of God." While moral and religious training should first of all and chiefly be given in the family and the church, and the doctrinal teaching which is peculiar to each church or religious body should be given in that church, or in the home, and should be excluded from the public school, the committee declared its conviction nevertheless that the first principle of morality, based on the belief in Almighty God, should be carefully and systematically taught in our public schools; the state has undertaken the maintenance of the public schools for the children of all, and has based the right of the state to educate the young on the duty of the state to fit the young to become good citizens; the only foundation for good citizenship is in morality based upon belief in Almighty God, therefore, it is the duty of the state to incorporate such teaching in its school system.

The committee expressed its belief that it was entirely practicable to make such a selection of readings from the Old and New Testaments as would prove acceptable alike to Protestants, Roman Catholics and Hebrews, and urged that steps be taken to provide such a lectionary that by its use the children of our schools may have instilled into their minds the principles of the most exalted morality, together with reverence and love for Almighty God, provided that such a lectionary should be of optional use by the individual teacher, in place of the present method.

We recommended to the people's conference that it petition the board of education of the city to introduce into the schools the systematic study of morals, by making use of the Ten Commandments which have served as the basis of morals and law for all modern civilized nations, and of the beautiful summary of those commandments in the Law of Love of God and of our Neighbor, and also by the introduction of carefully prepared text-books upon morals as applied to conduct. We asked this not only in behalf of children from homes and churches where moral and religious training is systematically given, but still more earnestly for the sake of that great multitude in our public schools who have no such training at home or in any church. Any parent who might conscientiously wish to do so should be allowed the right to have his child excused.

The proposition caused spirited discussion. Jews, Seventh Day Adventists, agnostics, secularists, and Baptists fought it, but it passed by a vote of two to one. Since then "Tray, Blanche, Sweetheart, little dogs and all," have been barking. "The three tailors of Tooley street," writing themselves down "We the people of England," have been making all the clamor. It has been a curious condition. At the recent meeting of the Religious Education Association in Boston it was stated that in a school of 365 pupils the principal hung a sheet containing the ten commandments on the wall and asked those who could tell him what they were to raise their hands. Only five hands were raised. They were all Jews and these were all the Jews who were in the school. It may surely be a question whether the state has the right to punish the child for larceny or murder if it has never taught him, thou shalt not steal, and, thou shalt do no murder.

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The Significance of the New Berlin Cathedral.

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old Lutheran choral "A Mighty Fortress is Our God," come in triumphant strains from the lips of the three thousand people gathered there, could doubt the courage, the conviction and the sincerity which animated it.

The statues of the great fathers of the Reformation looked down from their places, and the spirit of the mighty Luther seemed hovering in benediction over the twentieth century warriors who were renewing their religious vows in the strains of this religous and inspiring "Marseillaise of the Reformation."

The Significance of the New Berlin Cathedral

By Caroline V. Kerr

After long years of waiting the cathedral in Berlin has been dedicated. Amidst the joyful pealing of all of the bells of the city, the magnificent building was opened. In the presence of the Emperor and Empress, and their distinguished guests from all parts of the Protestant world, this new Christian temple was dedicated to its solemn purpose.

Between the royal palace and the royal museum rises the massive Renaissance structure, the three forming a "Triple Alliance" of those monumental buildings which are making for the realization of the Emperor's dream that "Berlin is to be the most beautiful city in the world."

But it is neither the architectural value nor the consideration of the building as a thank-offering for the Prussian victories in 1870–71, which gives to the event its greatest significance.

The God-fearing veteran, Emperor William I., saw in the cathedral an expression of the nation's gratitude for "the divine mercy which revealed itself in the glorious occurrences of 1870–71, and which led Prussia and the allied states to victory."

Undoubtedly, this will be the chief message which the cathedral will bring to many Germans, who hold in almost sacred reverence every thought, word and deed of their beloved monarch. But its significance would be limited did it not extend farther than a gratification of civic or national pride.

It was to the entire Protestant world, that the bells on dedication day rang out a message of courage and cheer and from every Protestant land came representatives to take part, by the invitation of the Emperor, in this great Protestant event.

It may be the beginning of a new era in the religious history of Germany. The present Emperor has made no secret of the fact that he hopes to make of the new cathedral the great Protestant shrine of the world, toward which pilgrims will journey as do Mohammedans to Mecca or Catholics to Rome.

Prussian history is symbolized by the placing of the cathedral in close proximity to the royal residence. Church and castle belong together. It is not easy to say in a few words how much the Brandenburg-Prussian reigning house and German Protestantism, for whose promulgation and glorification the new church has been built, owe to each other.

Albrecht of Brandenburg, the founder of the old Prussian states, stands not far behind the representative of the Ernestine-Saxon house as a promoter of the work of the Reformation.

The great elector was one of the first statesmen who out of the principles of the Reformation formulated the political conditions of a land which has since stood for religious tolerance.

A tremendous impulse to general culture arose out of the circumstance that Brandenburg-Prussia offered an asylum of religious freedom to the French refugees. Space for a colony of their own was granted them in Berlin, and they brought an incalculable fund of idealism and civic competency into the sandy wastes of the Mark. With justice could Frederick the Great be proud of the fact that not a member of the family had gone over to Catholicism.

As a Protestant he could declare in his celebrated marginal on a report of Minister v. Brandt: "All religions must be tolerated, but care must be taken that no one of them interfere with, or injure, the other. *Here every one must be blessed after his own fashion!*"

This religious tolerance led to a union between the Reformed and Lutheran churches, for which the Prussian rulers have won the gratitude of all Germany. Even when, through the acquisition of Catholic territory, Prussia forfeited more and more its religious homogeneity and the Protestant state, as such, became only a preponderant Protestant state machine, still the old traditions were preserved in the reigning house.

A significant characteristic of the first German Emperor of the House of Hohenzollern, William I., was his simple, unaffected Protestant piety.

"It is not good, in any case, to do that of which our own conscience and conviction can not approve—least of all in religious matters."

"The evangelical faith to which I, like my ancestors, and most of my subjects subscribe, does not allow us, in our relations to God, to accept any other Mediator than our Lord Jesus Christ. These doctrinal differences do not prevent my living in peace with those who do not share them."

"With great earnestness we must oppose the views which have for their aim the making of religion a mantle to cover political machinations. All dissimulation, all hypocrisy, in short, any use of religious interests to serve egotistic ends, must be unmasked wherever it is possible."

These expressions, from various periods and varying occasions, prove how firmly the first Hohenzollern on the imperial throne of Germany planted his house on sound Protestant traditions.

But Protestantism in the strength of a Luther, the seriousness of a Kant and the mental nobility of a Lessing, has not been embodied in any other Hohenzollern prince to the same degree as in the high-minded Emperor Frederick III. On the occasion of the dedication of the Luther hall in Wittenberg in 1883, he spoke these memorable words:

"May this celebration in memory of Luther be for us a sacred admonition to preserve the great blessings gained for us by the Reformation, with the same courage and spirit once displayed in the acquisition of them. May the possession of them strengthen our resolve, at all times, to take up arms for our evangelical faith, for freedom of conscience and religious tolerance. And may we, at all times, bear in mind that the strength and essence of Protestantism consists not in characters and strict forms, but in the active, and at the same time humble, striving for a knowledge of Christian truth."

And a confirmation of this candid avowal still sounds from the speech with which the noble sufferer, with the arrow of death in his breast, opened his all too brief period of rule.

"I desire," so reads the mournful proclamation "*To My People*," "that the sacredly preserved principles of religious tolerance, which for centuries have been maintained by my family, shall be extended to all of my subjects, to whatever faith they belong."

In recent years there has been anxious questioning as to the religious attitude of the present Emperor. The fear was openly expressed that the powerful suggestions of the past glory of the early German emperors might stifle the Protestant traditions of the Prussian king.

But it is the son of Emperor Frederick, who, in words possible only on Protestant soil, has spoken of the further development of religion, who has enthusiastically praised the towering greatness of Luther and who has recently erected a statue of Admiral Coligny before the royal palace. As the great-grandfather of Louise Henrietta, the wife of the great elector, the blood of this distinguished Frenchman flows in the veins of Emperor William II. The inscription on the monument immortalizes the fact that Coligny, for his faith's sake, fell as the first victim of the bloody St. Bartholomew massacre. It may be an accident that the erection of the statue coincides with the dedication of the cathedral, yet it furnishes a striking suggestion. It may be regarded in the light of a solemn vow on the part of the Emperor, that, in the new court church, no other gospel will be preached than that for which a Coligny suffered a martyr's death; that no other faith will be revered than the one to which, in weal and woe, the history of the Hohenzollern house has been so closely bound.

No one who was present at the dedication services and heard the grand

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Why Not Let It Stand?

By C. B. Carlisle.

An editorial paragraph on page 370, of the CHRISTIAN-EVANGELIST, tells me that the mental tussle Nicodemus had with Christ's words has come along down the pavement of time. Is John 3:5 such an enigma? Many seem to think it should read, "Except a man be born of water, *even* of the spirit," using *kai, and*, in the sense of *even;* just as it is said, "Ye shall be baptized with the Holy Ghost and with fire," where it evidently means with the Holy Ghost, *even as with fire.* Why not let it stand, "Except a man be born of water and of the spirit"? Born by the one for the outer kingdom, and by the other for the inner kingdom. The translation of a soul from spiritual death in the unregenerate man to life in Christ is the work of the Holy Spirit. Spiritual existence must be preceded by spiritual birth. Birth of the spirit is a real change; not a change of worlds, but a change of disposition. Not only an external, but an internal change. Not mere reformation of manners, but a change of principles. Man may be lost after a ceremonial change. He is safe only after a moral change. The baptism by water substantiates, or ought to, the fact of the moral change. In our courts the right of a man to his ancestor's property is the will or intention of the ancestor. But because that will is invisible, it is necessary that it should be made manifest in a visible symbol, a "will." So baptism is the will of God the Father; in other words, the instrument that declares his will. So let it stand, Except a man manifest in this visible symbol of baptism in water the will of God, and his translation into the spiritual existence by the baptism of the Holy Spirit, he cannot enter the kingdom of God.

Jordan, N. Y.

The Prayer-Meeting—Now and Forty Years Ago.

By S. W. Crutcher.

We see an occasional hint that the midweek prayer meeting waxeth old and is ready to vanish away. I have a memory very distinct that enables me to be a witness in this case.

Forty years ago I heard in our churches no woman raise her voice in prayer. We have in our church in Lamar about 140 members; of this number, there are more than a dozen women, some of them not yet twenty years of age, who will make about as good a prayer in public as the preacher. Sometimes these young women, with the aid of our topic helps from our weeklies, will conduct a prayer-meeting to edification. Thanks to the Endeavor along these lines.

Last night we had 15 members out through mud and snow. On a recent bad evening we had eight at prayer-meeting, six of whom led in prayer, and two of these had never led in this act of devotion before. Forty years ago the preacher and about three or four old brethren would lead in prayer. All the worshipers knew those prayers perhaps better than they did the Lord's prayer.

I remember one church at that time that had no preacher, no Sunday-school, no prayer-meeting. The wealth of that church ran up towards half a million. A young girl offered to superintend the Sunday-school if one brother would do the public praying. This brother did not offer himself. The young woman proposed to have all join her in the Lord's prayer in Sunday-school. To this the brother declining to pray objected, saying, "You can't say the Lord's prayer now, for the kingdom has already come." So it went on for a good while. No preacher, no Sunday-school, no prayer-meeting. About all there was to that church at that time was its soundness in the faith.

It wanted a preacher who could expound first principles, and carry a chip on his shoulder all the while, as a challenge to any preacher who questioned that we were right in our doctrinal views. We have never had more spiritual, helpful prayer-meetings than we have at Lamar—not so largely attended as we would like.

'Tis a time with us for inquiring after the sick and the stranger. While some young Christians must be at their school books, some good members can't leave their work, and some of the aged and feeble must stay at home, it should be a pleasure to them to know that some of their brethren are at the house of prayer, remembering them in their appeals to the throne of grace.

Lamar, Mo.

Spirit of Forgiveness.

In proportion as we think kindly of all men, are we brought into humbleness where we may receive pardoning grace and love. The spirit of forgiveness draws us into harmony with God's spirit. God has the power and willingness to forgive, and in this only may we share his prerogative. The obligation we owe to others in the spirit of forgiveness is based upon our own need of forgiveness. Some men seek to be above their fellows.

Such should bear in mind the above truth. In the spirit and grace of forgiveness only have men power to be above others and deal with them as God deals with men. No greater power has ever been given man than that of binding the strongest spirits with bonds of love. We may bind the physical man, but this helps not the spirit. The man who is powerful in love and able to bind the spirit, both blesses the flesh and saves the soul. He who would wrong us we should see as God sees him. That soul is diseased. As the sick man, he is not responsible. He needs a physician, not an executioner.

W. A. HAYNES.

Take North America.

(*Continued from page 436.*)

we listen to the winds, what piercing wails fall on our ears! The Macedonian cry is heard as never heard before since it was heard by Paul. Heber's grand missionary song is just as true to-day as when it was written.

What response shall we make to this heart-rending cry? Will we, can we, let them wander on in darkness and despair, and never give them the "Bread of Life" that they may eat and live forever? May God forbid that we should prove so heartless, and thus dishonor him who pleads for us on high!

* * *

He who waits to do a great deal of good at once will never do anything.—*Samuel Johnson.*

CHILDREN AFFECTED

By Mother's Food and Drink.

Many babies have been launched into life with constitutions weakened by disease taken in with their mother's milk. Mothers cannot be too careful as to the food they use while nursing their babes. The experience of a Kansas City mother is a case in point:

"I was a great coffee drinker from a child, and thought I could not eat a meal without it. But I found at last it was doing me harm. For years I had been troubled with dizziness, spots before my eyes and pain in my heart, to which was added, two years ago, a chronic sour stomach. The baby was born seven months ago, and almost from the beginning, it, too, suffered from sour stomach. She was taking it from me!

"In my distress I consulted a friend of more experience than mine, and she told me to quit coffee, that coffee did not make good milk, I have since ascertained that it really dries up the milk.

"So, I quit coffee, and tried tea and at last cocoa. But they did not agree with me. Then I turned to Postum Coffee with the happiest results. It proved to be the very thing I needed. It not only agreed perfectly with baby and myself, but it increased the flow of my milk. My husband then quit coffee and used Postum, quickly got well of the dyspepsia with which he had been troubled. I no longer suffer from the dizziness, blind spells, pain in my heart or sour stomach. Postum has cured them.

"Now we all drink Postum, from my husband to my seven months' old baby. It has proved to be the best hot drink we have ever used. We would not give up Postum for the best coffee we ever drank." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Get the little book "The Road to Wellville" in each pkg.

Our Budget

—March has made a splendid record for spring weather.

—April promises to imitate the example of its predecessor.

—All this will help the churches to get ready for the May offering for Home Missions. There is no cause that challenges deeper interest and higher enthusiasm than the evangelization of America.

—Let every preacher in the brotherhood get this subject of saving America so much on his own heart and mind that his spirit will be contagious throughout his church. Preach about it and pray for it.

—The city election in St. Louis will be over before this reaches our readers. Twenty saloon keepers are on the three tickets, asking for our votes to make them custodians of the city's honor and safety and development! Isn't there some work of reform to be done in St. Louis yet? The fact is, we have only begun the work of political purification.

—One of our senators from St. Louis in the State Legislature, in an interview concerning the repeal of a gambling bill, expressed his opposition to its repeal, saying: "I am an admirer of horse races, and don't object to bookmaking and pool-selling; in fact, I am not a Sunday-school man at all." Just so! No one would suspect that he was! But what an unintentional compliment to the Sunday-school! Some day politicians will not feel it necessary to disclaim any connection with the Sunday-school in order to retain their popularity with their constituents.

—Professor Clinton Lockhart is planning for some study in Europe.

—H. E. Stevens has resigned at Van Wert, O., to take effect May 1.

—R. T. Marlock has started a church at Wybank, I. T., with 27 members.

—S. R. Reynolds has been welcomed at Cherokee, Ia., by a very hearty reception.

—E. H. Kellar has resigned at Carrollton, Mo., and expects to go to California to live.

—J. H. Berkey, of Monroe, Wis., paid our office a pleasant visit while passing through St. Louis.

—S. M. Perkins has been at Shenandoah, Ia., five years, and by unanimous request will remain.

—Kentucky university and the College of the Bible have become a living link in the Foreign Society.

—Stacy S. Phillips has closed his work at Golden City, Mo., and takes charge at once at Kingfisher, Okla.

—The 134th annuity gift, this time for $150 from a friend in Ohio, has just been received by the Board of Church Extension.

—The Foreign Christian Missionary Society has received two gifts of $1,000 each on the annuity plan from two friends in Ohio.

—W. B. Taylor, who went to Moberly, Mo., with a possible view of entering upon the pastorate, has been extended a call for a year's time.

—F. M. Green has just returned home from his vacation feeling "ready to begin another 50 years' labor in the great vineyard of the Lord."

—The work at Belleville, Kan., is moving along well. W. N. Porter, the pastor, has just been tendered a reception and donation party.

—Miss Annette Newcomer, the Iowa state C. W. B. M. secretary, reports the organization of a new auxiliary at What Cheer, Ia., with 17 members.

—R. H. Fife may be proud of the resolutions passed by the Broadway Christian church, Louisville, Kentucky, at the close of his protracted meeting.

—The Des Moines daily papers announce that Jas. T. Nichols has resigned his pastorate at Vinton, Ia., and will remove to Des Moines to become the editor of the Christian Union.

—A city all-day rally for home missions will be held at the Union avenue church, St. Louis, on Wednesday next. A fine program has been prepared and E. L. Powell will be one of the speakers.

—Clark Bateman has been called unanimously for the third year at Carlisle, Ia., for half time. The church raised the full amount to cover the salary and current expenses at a recent morning service.

—President Zollars dedicated a church at Holland, Tex., March 26. The debt had all been paid in advance of the dedication. Prof. F. H. Marshall, of Texas Christian university, preaches for this church once a month, and has done so for four years.

—A preacher with an active ministerial record of sixteen years, up-to-date, in perfect health and prime of serviceable life, in town or city, is ready to accept contract of three months with a view to permanent pastorate. C. B. C., this office.

—D. W. Connor, pastor, reports that the church at Savannah, Mo., is out of debt. Since last August, when he took charge, over $2,000 of indebtedness has been removed, and everybody is now happy. The church recently enjoyed a visit from Bro. Chilton, of St. Joseph.

—Columbia papers announce that at the request of the Christian church there Dr. W. T. Moore consented to deliver a series of sermons from Elder C. H. Winders' pulpit, on "The Distinctive Plea of the Disciples." Two of these sermons were given on Sunday. Brother Winders preached at Keysetville, where Dr. Moore has been preaching.

—Bro. Chas. G. Stout, an evangelist who is making a good record, has been having some experience in a union meeting. It was understood that the preachers take their turn in the pulpit. Brother Stout writes that he feels quite at home preaching but the "turn-about" part of the program is something which he will yet have to learn to appreciate.

—J. E. Cresmer having accepted a call at Manhattan, Kan., W. A. Webster will succeed him at the Ninth and Shaw street church in Des Moines. Brother Webster held them a meeting in February, and believes that a good work can be done here if the whole church will awake to its opportunity und responsibility. He writes cordially of Brother Cresmer's labors.

—O. C. Bohnan has just closed his work for the congregations at Pleasant Hill, White Hall and Bay, Ill., and will take charge at Mason City April 2. The closing day of his pastorate in each of these places was observed as foreign mission day, the offerings being $22, $12.40 and $13.50 respectively, giving a total of $47.90 for the three places, with more expected to be reported.

—The Foreign Society is in need of a medical missionary for India. Whoever goes ought to be about thirty years of age. He ought to have a thorough medical education, and at the same time he ought to be prepared to expound the scriptures to the patients. For one who wishes a large field of the greatest usefulness, there is no better opening in the world than this.

—The Valdosta Times says that our congregation in that Georgia city has made an excellent record lately, especially since Richard Wallace took charge. Art glass has been put in all the windows of the church, new oak seats have been ordered and other improvements will be completed. A debt of $2,600 has just been paid off. Everything seems to be in fine condition.

Children's Day
FOR HEATHEN MISSIONS

The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:

1. Children's Day exercise, Brightening the World, by Prof. P. H. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc. It will meet the demands of the most exacting schools of all grades.

2. *Missionary Boxes.* They are a new design, printed in red.

3. The Children's Day number of the *Missionary Voice* ranks high. It is prepared especially for children.

Please give local name of school. Give average attendance. Order at once. Address,

F. M. RAINS, Cor. Secy.,
Box No. 884. CINCINNATI, O.

—We very much regret to report the death of Bro. T. A. Abrams, some account of whom we gave in a recent issue of the CHRISTIAN-EVANGELIST. Brother Abrams was one of our oldest ministers. After four months of intense suffering he has just gone to his reward. His wife, Rachel M. Abrams, survives him and will have the sympathy of readers of the CHRISTIAN-EVANGELIST.

—A. R. Teachout and family have become a living link family. Father, mother, daughter and two sons are all deeply interested in missions and all actively engaged in different departments of church work. Miss Kate Teachout is superintendent of young people's work in Ohio. Brother Teachout has expressed a wish to support W. E. Gordon, who will sail next September for Mahoba, India.

—The Central Illinois ministerial institute meets at Eureka next Monday and Tuesday. Bro. Alva Taylor, pastor of the church at Eureka, writes that lodging and breakfast will be furnished free. The program is an excellent one, with some live subjects and strong speakers among them. Dr. Henry Churchill King, who made such an impression at our Congress, is down for three addresses.

—"At the conclusion of the day there was nothing but satisfaction and enthusiasm manifest among the church members." Such is a sentence from the Frankfort local paper giving an account of the warm welcome which W. J. Russell has just recieved from his Indiana congregation. The reporter was very much pleased with "the new addition to the Frankfort clergy." Of course, this is nothing but what we would expect.

—R. R. Hamlin, pastor of the First church at Ft. Worth, Texas, writes that Sister Sue Groves has just died there at the age of 94 years. She was a Disciple for 70 years. Born in Kentucky in 1811, she was baptized by Jacob Creath in 1835. She was the oldest inhabitant of her county, and was thought to be the oldest member of the Christian church in north Texas. There surely could not have been many older anywhere.

—There were two reports of unpleasant happenings at the Congress. One was that Dr. Willett's son, Paul, had fallen from the third story window. This prevented Brother Willett's presence at the Congress. The other was that Sister Lhamon had to undergo a serious operation during the sessions of the Congress. It is a great satisfaction to know that this operation was not so serious as at first supposed, was entirely successful, and that Brother Willett's boy is improving.

—Norman W. Philips has been called to the work at Greensburg, Pa., and will begin his labors at once. We are glad to learn that the church is taking on new life and the prospects for substantial growth are bright. Bro. J. A. Atha reports that old factional differences have been buried, and harmony now prevails. All the societies are taking on new growth and the recent foreign offering exceeded expectations.

—Geo. L. Bush had a large amount of space given to one of his sermons in the daily paper at McKinney, Tex. His subject was "Tares in the Wheat," and in the course of his remarks he declared that the "church is not a police court, nor the minister a prosecuting attorney." "Are we able to stand before the Christ?" was the question that Brother Bush insisted upon having answered.

—From Sister B. B. Norman, one of the members at Mena, Ark., we hear of the good work of J. W. Monser at that place. He has been there only four months, having first gone on a visit, and then receiving an invitation to remain. The condition of the church was far from good, there being no pastor, and considerable debt, and many of the members afflicted with the stay-at-home fever. But a change has come. The debt is paid, the church board is now looking out for a pastor who will continue the good work Brother Monser has inaugurated.

—E. A. Orr and family, who recently took up the work at Mankato, Minn., have just been tendered a reception in their new field. Brother Orr frequently visited this people during the pastorates of H. D. Williams and J. K. Shellenberger. He is well known to the Disciples of Minnesota as having held a successful pastorate at Redwood Falls. Bro. C. F. Greenwood reports that the Mankato church is planning special meetings with home forces to begin April 9, and now that a good pastor has been secured the church is facing the future with hope and the prospects are very encouraging for large success.

—J. E. Dinger and family, prior to their removal to Chandler, Okla., where the recipients of a cordial reception from members of the Second Christian church at Cedar Rapids, Ia., to whom Bro. Dinger has been a most acceptable and much loved pastor. A testimonial in the form of a beautiful set of Haviland china was presented, merely expressive of the affection and good will of his many friends in Cedar Rapids. Mr. Allen Jackson, one of the members, in some very appropriate remarks, gave expression to this fine testimonial of Bro. Dinger: "During your ministry here, you have labored with us as a winner of souls."

—Wm. Rothenberger's pastorate of four years and eight months at Ashtabula, Ohio, was closed with all the societies in good shape. The Bible-school has an attendance of 460, the church a membership of 525 (450 are on the active list). During the pastorate there have been 350 additions and during the last year the amount raised for all purposes was $9,000. A modern enlarged building was re-dedicated at a cost of $7,000, and the people are united and ambitious for larger things, and under Louis R. Hotaling, of Chicago, who has been selected as pastor, there is promise that this church will go on and fulfill all that may be expected of it.

—Z. T. Sweeney has sent a letter to Benj. L. Smith, congratulating him on the work of the Home Society during last year. He appreciates the great opportunity of our brotherhood, and suggests that it might aid the Home Board "to get up an excursion and take 500 or 1,000 of our non-missionary brethren a kind of circuit over this country, and let them hear the appeals that come from every quarter. It would bring them back home thoroughly missionary in every respect. But if, perchance, some old moss-back should remain incorrigible, an arrangement might be made with the train crew to have him left at some lonely spot in the Indian Territory where he would not bother the board again with his croaking."

—We believe that the largest amount reported to us from the foreign offering is $800, raised by the High street church, Akron, Ohio. This is the best offering of the present pastorate of five years. Bro. J. G. Slater reports that the Bible-school expects to add at least $500 to this amount on children's day. W. J. Allen and his sister Cynthia again support their own missionary at a cost of $600. A praise service has just been held, and preparations have been begun for a decision day in the Bible-school on April 18, and baptismal service at Easter. The decision day has become established here. Last year 29 were received, notwithstanding a meeting had been held in January, and the year before, when there was no meeting, 60 decided for Christ on this special day.

—Bro. E. H. Calkins, who has been foreman in our compositors' office for more than a score of years, has purchased a farm near St. James, Mo., and has moved on to it. On the eve of his departure his friends of the Christian Publishing Co. gave him a dinner, in which he was toasted, and many kind wishes expressed concerning him. Brother Calkins has been a faithful employe of the company, and we cordially wish him success and happiness in the bucolic life on the farm, amid his crops and herds. If he should for any reason not prove to be a good *type* of farmer, nor give good *proof* of his ability to raise corn and wheat, or even should make *pi* of the whole business, mixing his hogs and chicken and sheep together, he will always find a *stick* ready for him in our printing office.

—The Christian church at Sheridan, Ind., where W. T. Bartle ministers, has published a little bulletin that ought to help its work and may be suggestive to other churches. On the first page is quoted the authority for the name "Christian"; on the second page we find the verses from the CHRISTIAN-EVANGELIST, "What We Stand For." The next page gives a succinct account of the Disciples of Christ, and their plea; then follows a brief history of the Sheridan Christian church, and a church directory giving the leaders of the work in all departments, and some report of the past year's accomplishments. Following this are two pages devoted to the general work of our mission boards, and presenting a missionary calendar. A list of members, a brief letter of greetings from the minister, and a page of "doughnuts," which in plain English means "do nots," complete a useful little booklet.

—A subscriber relates his conversion under the preaching of the Editor of this paper more than 30 years ago. He says: "It was a sermon preached on 'The Wedding Garment.' While reading the scripture, 'Friend, how camest thou in hither, not having a wedding garment? And he was speechless,' you stopped reading, and looked over the congregation and said: 'No matter where the gospel finds a man it leaves him without excuse: he was speechless!' I have forgotten everything of that sermon but the words I have written." The incident had long since passed out of our mind, but it is an illustration of how good seed, falling upon good ground, springs up and bears fruit to the glory of God. We hope soon to print a poem from this brother, entitled "My King" which the writer says was suggested by a picture of Christ which appeared in the CHRISTIAN-EVANGELIST some time ago, below which was printed, "Our King."

The Christian-Evangelist Special to the San Francisco Convention.

It will be a great delight to go on the CHRISTIAN-EVANGELIST Special to the San Francisco convention on Aug. 17-24. This trip has been organized with a view to the comfort, enjoyment and restfulness of all who go with us. Every detail will have special care; your meals, sleeping arrangements, your baggage, etc., will have special attention.

The outward trip will be by the way of Denver, Colorado Springs, Pike's Peak, and much of the grandest mountain scenery in the world.

Then on to Salt Lake City, and from there southwest over the new railroad to Los Angeles, where we will spend two days among the Orange Groves, the most beautiful country in the world. We shall then go northward to San Francisco for the convention, from the convention on to Portland, where the Lewis & Clark Exposition can be visited. Then the itinerary will be through Oregon, Washington, Idaho, Montana, by way of the National Park, then through Wyoming, South Dakota, Nebraska, and home. Of course it is not necessary to take the northern route unless you desire it, but the expense will be only $6 more than to return direct from San Francisco.

There will be stop-overs at all important points, such as Colorado Springs, Manitou Springs, Salt Lake City, etc., where the most wonderful scenery of the American continent will delight all. In addition, the National Convention at San Francisco is sufficient of itself and will be worth a trip across the mountains to the Pacific Coast. This trip will be the opportunity of a lifetime to view the most remarkable scenery in the world. The railroad fare for this round trip will be from Kansas City and return, $56; from St. Louis and return, $62.50; from Chicago and return, $68.50. Double berth in tourist sleepers for the round trip will cost about $6 per person from Kansas City, $6.50 from St. Louis, and just twice this amount for Pullman sleepers. A large number of persons have already indicated their desire to take this opportunity to see the great West.

All the above tickets are good for ninety days, and you can stop over as long as you please west of Denver, Cheyenne and Billings at any place you desire, providing you get back within ninety days.

The trip will be as follows: We leave St. Louis on Aug. 10 at 9 P. M.; Kansas City, Aug. 11, 8:30 A. M.; Denver, Aug. 12, 5 A. M. Arrive at Colorado Springs 7:30 A. M., leave 11:30 A. M.; Glenwood Springs 8 P. M., leave 9:30 P. M. Arrive at Salt Lake, Aug. 13, 9 A. M., leave 3 P. M. Arrive at Los Angeles, Aug. 15, 8 A. M., leave Aug. 17, 6 A. M. Arrive at San Francisco, Aug. 17, 8 P. M. This is the way to go to see all that is grand and beautiful in a single trip. After the convention you can come home direct in a little more than three days. Or you can go north by way of Portland and stop a day or as long as you wish at the Lewis & Clark Exposition, then return home as indicated above. If, however, you would rather take the Oregon short line, you can do so, or if you wish to come home over a route still further north by the way of St. Paul, you can do so without additional cost. Do not forget that your tickets will be good for ninety days, and you can stop over at any point you wish. For further particulars write at once

CHRISTIAN-EVANGELIST SPECIAL,
2712 PINE STREET, ST. LOUIS, MO.

—D. W. Moore has recently celebrated seven years' work with the South street Christian church at Springfield, Mo. During that pastorate a total amount of $27,122.55 was received, and the financial growth was healthy. The increase in the collections for all mission work was over 100 per cent; last year the amount raised for this purpose being $1,218.46.

The church aids all our organized work, national, state and county. During the seven years Brother Moore has preached 788 sermons, organized two churches, dedicated two buildings, and had 593 additions, besides the usual heavy work of pastoral calls, funerals, public addresses, etc. The local membership is now 734 in the city, and 73 on the out-of-town list. Only half the membership could be seated if all should come to the church. Under these conditions it is not unlikely that a new and up-to-date building will be erected at no distant date on the lot that has already been contracted for. We congratulate Brother Moore on the fine showing of this church.

* * *

March Offering is Great.

During the month of March 1,711 churches sent offerings for foreign missions. This is a gain over the corresponding month last year of 274. The churches, as churches, gave $36,076.70, a gain of $6,239.05, or 21 per cent. The total receipts for the month amount to $44,840.97, a gain of $9,887.53, or 28 per cent. This is by far the best March record in the history of the Foreign Society.

For the first six months of the missionary year the receipts amount to $81,056.06, a gain of $22,839.96. If we can gain $15,841.44 between now and Sept. 30, we will land square on the $250,000 mark. We must not fail now!

Hundreds of churches have not responded. It is hoped they will do so in great haste.

A. McLean.
F. M. Rains.

* * *

Mr. Carnegie Gives $50,000 to Drake.

President Bell has just announced that Mr. Andrew Carnegie has notified the trustees of Drake university that he will give $50,000 for the erection of a library building on the campus on the condition that the trustees raise $50,000 additional for maintenance. And the president says there will be no question about Drake's meeting the condition, and an effort to raise the money will be at once inaugurated.

Pres. Bell had an interview with Mr. Carnegie in New York in February and secured a promise of a gift. Drake now has about 12,000 volumes. The new development will add immensely to the facilities now enjoyed by the students and townspeople.

* * *

The Drake College Building.

For many years Drake university felt the need of a commodious building for the Bible college, and many generous friends were solicited for donations to erect such a building. Just before the death of Governor Drake he agreed to give $10,000 on the condition that the dean of the Bible college would undertake the raising of $5,000 more. Dean Haggard, hoping that at least $25,000 could be raised, generously undertook this task, and began immediately to carry his promise into effect. After one year had expired the total amount raised, including $1,000 that had been given before the Governor's offer,, was $17,000. One other thousand was also promised on the condition that $24,000 be raised.

About the beginning of the present year R. A. Long, of Kansas City, gave a pledge of $200, and some days later F. H. Lemon, of Iowa, offered $100, provided nine other persons would give as much to complete an additional thousand by the first of February. This was raised as already reported in the Christian-Evangelist.

Almost immediately after this, one of the trustees of the university, who had already subscribed $500 for this purpose, offered another $100 on the condition that a thousand be completed by April 15; and efforts are now being made to raise this sum. Dean Haggard, in whose hands this enterprise has been placed, is making every effort to quicken the interest already taken by the brotherhood, and hopes to clear the nineteenth thousand within the time specified. In order to do this he has arranged to receive subscriptions of $100, $50, $20, $10, and $5.00. It is believed that by the time this thousand has been subscribed the effort will be so well advertised and the interest so intense that good people who are friends of the institution will quickly pledge sums large enough to complete the $25,000 in a short time, so that the building may be soon erected.

This building is needed, partly because the large attendance at the university crowds all its buildings beyond convenience, and partly because the classes of the Bible college are necessarily scattered hither and thither in such rooms as may be found available in the buildings which they already have. The inconvenience and irregularity of such circumstances greatly hinder the progress of the work. It is certain that if the sum named can be raised, a very commodious and worthy building can be constructed, and a beautiful site already belonging to the university and very near to the University church has been selected. When the Bible college building is completed the church will have reason to prize more highly than ever the work of Drake university, and be far more able to recommend its facilities to the whole brotherhood.

Drake University. Clinton Lockhart.

* * *

Southern California's Annual State Convention.

We desire to notify the entire brotherhood of Disciples whose eyes are now turning westward for the great international convention of Christian churches to be held at San Francisco, Aug. 17 to 24, that the churches in southern California will convene in their annual convention Aug. 5 to 13. This will provide a splendid opportunity for all delegates to come the Southern route to the convention, stopping off in Los Angeles and spending a week by the sea shore at Long Beach, enjoying the fellowship of this convention en route.

I shall be glad to give attention to any who care to correspond with me regarding the matter. Grant K. Lewis, Sec.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 Cottage St., Melrose, Mass.
Dear Sirs: Jan. 11th, 1904.

Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am.

Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTE—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers areadvised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in St. the Louis Christian-Evangelist. The genuineness of this offer is guaranteed.

The Congress of Disciples—Continued

Miracles.

Owing to the absence of M. M. Davis, who had been originally appointed to prepare the paper on "The Gospel Miracles," there was found a place on the program for the presentation of the claims of the Bible-school work. This was entrusted by W. H. McClain to Professor Coler, of Ann Arbor, who made an able plea for specialization in Christian work, after which it fell to the lot of Howard T. Cree, of Augusta, Ga., who had been the selected reviewer, to give an original essay on the subject of the Gospel Miracles.

Howard T. Cree's paper was divided under three heads: 1. The possibility of miracles, philosophical in the realm of theory. 2. Credibility of miracles, scientific in realm of fact. 3. Place and purpose of miracles. The following is an abstract outline of the treatment under divisions one and three:

It is not a little remarkable that the great stumbling block to-day to many investigating the Christian religion for signs of its divine nature should be the statement of the very fact that in the apostolic age was the one convincing proof of its claims—the resurrection of Jesus Christ. The progress in natural science has resulted in the conviction that nothing happens abnormally, and a "miracle," which is an anomaly in the realm of "natural law," is unworthy of belief to a scientifically educated mind. If by "nature" is meant the sum total of all the mechanical and chemical forces of the universe, the implication being that there is no mode of existence than that perceived by the bodily senses, then a miracle is an impossibility. Such is the claim of the naturalist. But the operation of spiritual forces is just as real, just as familiar an experience, as the operation of material forces. An illustration of the intervention of spiritual forces in the phenomenal world, is found every time we exert our free will; originating impulse is in a region other than the physical and an intrusion into the realm of the physical. The fundamental characteristic of mind or spirit, in human personality, is self-consciousness and self-determination. "Matter subserves spirit constantly, but never is the reverse true." The material order is marvelously ministrant to spirit, and finite beings, finding it so, yet conscious they had no share in its original production, no control of its general course, infer that it must be guided by a spiritual Being of commensurate capacity and will. The possibility of a miracle involves the existence of God. Granting the existence of God, who stands in relation to nature both immanent in it, and transcendent to it, analagous to the relationship of mind and body, are these reasonable grounds for denying his intervention in the universe which he has made? Bushnell conceives of nature not as a final end for God, but an instrument to be played upon by him. If nature could not be so used and set in new conjunctions by God and his children, it would be a wall, a catacomb, and nothing more. From the action of human personality, there is no difficulty of conceiving analagous effects produced by wills other than human, divine, or it may be angelic or diabolic. Neither is it necessary to conceive of miracles as lawless, they may be wrought for a worthy end and in accordance with a wise plan; nor are they explicable on purely "natural" grounds. They may indeed be natural to God, if not natural to us.

* * * * *

The important position occupied by the miraculous element in the gospels leads to ask the function of that element. What mission does the miracle perform? Some have felt they were almost unnecessary appendages to the Christian revelation, now that the heart of the Christian message is discernible in the words of Jesus and commends itself to the conscience of man; the mission of miracles, so far as present purposes are concerned, is minimized if not altogether destroyed. To such Jesus as a "miracle-worker," is lowered to the level of a thaumaturge—wonder-worker. Older apologists have difficulty with this problem because they considered miracles mostly as mere credentials of the messenger that he has a special mission from God; "the ringing of the great bell of the universe in order to summon men to listen to the sermon." Doubtless this was in part the mission of miracles, especially in an age which expected them, but under such view they assume the position of detachable and dispensable incidents. Besides, the miraculous element is the chief thing and any kind of miracle would do; the thaumaturgical element is uppermost. Moreover such a view furnishes ground for the query, "If this was their function, why were they not perpetuated?" The newer view is to conceive of miracles not so much as credentials as *revelatory*, vehicles of the revelation itself. As such they take a position alongside of Christ's preaching to the poor and his kindly intercourse with social and moral outcasts. All proclaimed one grand, profoundly significant truth—the human sympathy of Jesus. All taught the sublime thought—the infinite importance of man, mind, body and soul. Jesus' healing acts became media of revelation, proclaiming the presence of a law altogether unique, revealing that the religion of Jesus was one of humanity. Likewise miracles by their character prove the religion one of *redemption*; mind and body were both redeemed, and all pointed to the redemption of the soul. His cures of bodies were but analogies of spiritual truths.

With Bushnell, "miracles are produced by immediate divine causality, wrought for a worthy end." That end is the reclamation of the race to oneness and fellowship with God.

C. C. Morrison, of Springfield, Ill., (there being no reviewer in this instance) supposing that he was to have 30 minutes, the time allowed to the regular reviewers, was cut off with the usual 15 minutes permitted to the leaders of discussion. Hence he was unable to complete his argument. He confessed he had never been able to construct a satisfying place in the universe for miracles as defined in the essay. He had no constructive contribution to the subject and would take the unsatisfactory one of destructive criticism. The problem, he said, was one of reconciling the particular with the universal.

Prof. C. M. Sharpe, in criticising the former speaker, maintained that the idea of progress and purpose in God prescribes that the habits of God do not rule out the uniqueness of what God brings to pass. J. M. Rudy, J. B. Briney and R. G. Frank also took part in the discussion.

The New Theology and Missions.

Prof. W. M. Forrest, of our Bible Chair at the University of Virginia, read a very able paper upon "The New Theology in its Bearings upon the Problem of Christian Missions," at the last session. The following is a synopsis of his paper:

The new theology, he said, is a process rather than a fixed body of dogmas. As a working definition for the purposes of this paper, we may say, the new theology is the systematic consideration of God and his universe, of Christ and man, their nature and relation, in the light of evolution, the higher and lower criticism of the scriptures; the new ethics, psychology and philosophy. It deals, in the main, with the same great questions that occupied the old theology. But it seeks to interpret them under the categories of modern thought, and in language intelligible to modern thinkers.

The problem of Christian missions is to secure the prayerful interest, money and workers necessary to the world's evangelization, and so to present the gospel to the non-Christian nations as to induce them to accept Christ. To determine the bearing of the new theology upon this problem, it is necessary to learn how it is affecting the message and message bearers abroad, and how it is influencing missionary zeal at home.

Abroad, the missionary deals largely with elementary truths. But in deciding how he shall present them, how he shall approach the problems growing out of the non-Christian religions, and how he shall defend his own religion, he may get much aid from the new theology and the related sciences of comparative religion and higher criticism. In the hands of able adherents of the ethnic faith, these modern systems and methods become offensive and defensive weapons. The sudden influx of the new thought among native converts is likely to work confusion and disaster. Yet the process is inevitable, and, in the end, aids rather than hinders the missionary.

Among the ways that modern thought might have an ill effect upon missionary zeal at home would be, by encouraging excessive speculation, by disturbing faith and by engendering strife in the church. In none of these respects is the new theology worse than the old, but rather better. There is less impractical theorizing now than formerly. Some destruction is always neccessary to any construction, and especially, to any reconstruction. Between radicals and conservatives there always has been and always will be contention. Progress holds a middle course between the two. Their discussions are necessary and can do no harm if both preserve a Christlike spirit.

It is encouraging to note that the century of modern progress has been also the century of missionary progress. Though the new thought is more and more gaining sway over the colleges of England and America, their students are more and more going to the foreign fields, or developing the zeal of their home churches. Missionary societies, missionaries, contributions, and converts have phenomenally increased in the recent past.

Further encouragement is found in the fact that whereas the work of criticism was in the hands of scoffing infidels like Voltaire and Paine, it is now conducted in the interest of the church by reverent scholars, who delight to wear the name of Christ.

The need of the hour, to still the strife, to banish all fears, to quicken missionary zeal, to conquer the world for Christ, is for theologians of every school, and disciples of every name, to come to the conviction that simple faith in the living Christ is the one thing essential for high and low, for those who are afar off, and those who are nigh.

❀

G. D. Edwards, of Nevada, Mo., was the reviewer. He criticised the paper's conception of the New Theology and the position taken that what differentiates the new from the old theology, is the fact that the new is Christocentric. With a few other points of special criticism, he passed on to commendations and followed with a re-outlining of the subject:

1. The New Theology may affect the mes-

sage itself (1) in its intent; (2) in its content; (3) in form. But does it? It does not affect the content of the message at all. It affects the intent somewhat. Both believe in saving men. But one works to save a man from his sins now in the belief that if this be accomplished the future can be trusted to take care of itself, while the other works more with a view to saving a man from the consequences of his sins in the hereafter. The chief effect of the New Theology is on the form of the message. The essential things for which Christ stands in a doctrinal, ethical, and spiritual way, are embodied in a series of dogmas compacted into a more or less systematic whole. This is true with respect to each of the theologies. But, even though the dogmas are given the same name, they are given such different interpretations that they virtually become new dogmas. Among these are the Fall of Man, the Incarnation, Atonement, Inspiration, Miracles, etc.

2. The New Theology may affect those responsible for giving money or life to missionary enterprise. If any change here it is in favor of the New Theology. Missionary zeal is not injured.

3. The form or method of carrying the message. (1) Organizations. This point is not material enough to merit further consideration. (2) Healing, teaching, preaching, and the different kinds of missionary activity. The method would not be materially affected. The proportion of the methods to each other might vary somewhat, teaching of a certain sort being given a more prominent place than it has held, and a certain kind of preaching receiving less emphasis. (3) Ritual, ceremony and such like. The New Theology conforms to customs which if dependent on it for existence would never have been originated. The New Theology magnifies the ethical and spiritual too much to give great weight to external observances. For it arbitrary commands do not exist.

4. The New Theology may affect the reception of the message on the part of those to whom it is sent. It has done so, and sometimes in a hurtful way. However, this was the fault of the old school missionaries rather than of the new theology. Taking everything together, the advantage here also is in favor of the new theology.

* * *

J. M. Philputt, of St. Louis, led the discussion, in which Prof. C. M. Sharpe, Pres. C. C. Rowlison and others took part. Dr. Philputt thought the paper was lucid, sane and fair. He said that the New Theology can never be anything but a process. Its very nature prohibits its results from settling into fixed dogmas. Each age must have new wine-skins into which to pour its new wine. The New Theology is, too, Christocentric, by which is meant that Christ is the key that unlocks all the treasure-houses of spiritual truth. Its influence in missions is indirect; it has given them freedom to think and a better understanding of, and more sympathy for, the ethnic religions. At home it has delivered us from the old-time speculative discussion and has given us more time for the real problems that confront us. The heart of the theology of the future will be the soul's personal relation to Christ.

A GROUP OF CONGRESS MEMBERS TAKEN FOR THE CHRISTIAN-EVANGELIST IN FRONT OF THE CHRISTIAN CHURCH, COLUMBIA, MO.

FROM PLACE TO PLACE

Being southwestern evangelist for the A. C. M. S., the writer went to Lampasas, Tex., on Jan. 1 of this year to assist the brethren in buying a lot in the central part of the city and building a neat house of worship.

The weather was bad all winter, and our work was badly hindered, but we went to work as earnestly as possible. We first raised the money and purchased a beautiful lot on the main street of the town, for which we paid $800 cash. We then went to work on a subscription list for the building. In exactly two months and seventeen days from the time we began a telegram from Bro. Benj. L. Smith called us away to make a tour in behalf of the May offering. But our work at Lampasas was practically finished. We had secured the lot and paid for it and raised a subscription large enough to guarantee them a nice, comfortable stone church building. We got the building committee appointed and all things touching the building enterprise safely landed.

In obedience to Brother Smith's telegram, we boarded the train at Lampasas, Tex., for Joplin, Mo. We are now on the tour of 50 appointments in Missouri, Kansas, Illinois and Iowa. We find the church, in the main, strong and hopeful and led by as royal a set of pastors as can be found in the world. We are much encouraged over the prospect for the greatest May offering we have ever had. A number of churches we have visited will double and treble and even quadruple their apportionment. We doubled the apportionment at one place in five minutes, and we only gave the offering a start. It will, I am sure, be quadrupled. We collect no money, but where the pastor desires it, we pass pledge cards to be signed and collected at the May offering.

Just one thing is necessary to make this May offering a success, and that is this: let the preacher take the matter up with his church board, or at least with his church, as a serious matter, at least four weeks before the first Sunday in May. Let him determine to at least double the apportionment, for they are never half as large as the strength of the church will justify.

It takes a month to make a success of any kind of a missionary offering. It will take up the better part of three good sermons to state the winning facts of home missions. A man could not read the potent facts in a full hour if they were printed. Home missionary sermons will fire a church in a surprising way.

If the preacher will acquaint himself with these facts until they are a part of his own nerve and blood and bone he can set his audience on fire and nerve them up to double their apportionment to home missions as a first step, and often raise his salary as a second step. We, as a people, have "money to burn," and can take America if we can just create the habit of giving. No church has a minute to lose between now and the first Lord's day in May, if it make that offering a creditable one.

Monett, Mo. JOHN A. STEVENS.

* * *

Advertising Churches.

The churches about the Hub are advertising in the newspapers and street cars, and two or three use a sort of poster-bulletin, and now Tremont Temple aims to attract attention to its services by flying a long burgee from its flag staff. I'ts a blue starred streamer, with these words, "Strangers' Sabbath Home," and with a slight breeze the white letters standing out conspicuously make a good advertisement. —*Printer's Ink.*

Chicago Social Union Banquet

BY GEORGE A. CAMPBELL.

On March 20 over two hundred representative Disciples from a score of the Chicago churches met at the Lakota cafe to enjoy the sixth quarterly banquet of the city social union. These gatherings have become an important feature of our common life. After we eat and laugh together we are better ready for large co-operative work. The indirect road is often the quickest. Only recently have the Chicago Disciples begun to laugh together. We are now learning the value of the broadly human basis.

The subject of the last banquet, "The Union of the Baptists and Disciples," was of especial interest. A banquet is a good place to discuss union. The magnifying of differences seems inappropriate. Essentials appear in bold outline. I wonder if separation would have occurred if the consideration of differences had taken place around a banquet table over which the spirit of good cheer and humor presided, creating a human atmosphere which keeps people normal.

It might have been better if the Baptists had been invited to this gathering as well as the Disciples. As it was, there were three Disciple speakers and one Baptist. And the auditors were with three or four exceptions wholly Disciples. However, Dr. Soares, the Baptist speaker, was accorded the chief place on the program and acquitted himself with ability. Dr. E. S. Ames, the president of the union, acted as toastmaster in a most acceptable manner. The first joke was labored; but having the instinct of the orator he felt the wave of response coming from the auditors and "limbered up." The number of jokes "repeated" were more than I would want the brethren out of Chicago to know. As they were all new and good I cannot discriminate and have not room for them all.

C. C. Rowlison, president-elect of Hiram, was the first speaker. On account of having to take the train for the Congress his remarks were necessarily curtailed. He disavowed any patience with some who summed up the difference between the Baptists and Disciples in such a pat phrase as "You have to be baptized to be saved," say the Disciples, while "You have to be saved to be baptized," say the Baptists. After commenting on the narrowness of this view he proceeded to give the remainder of his time to remarks on the growing spirit of unity as affecting all people. He was somewhat fearful that in our strenuous advocacy of union that union which is already here might escape us. This present day union he illustrated by the prayer-meeting which he attended while at Harvard. There were all faiths represented—yet there was the unity of prayer and worship, which unity is overshadowing all the churches to-day. The Disciples ought not to be blind to this union. He thought union did not make faster progress in an organic way because of denominational customs and because each preacher is engaged with his local work. Closing he said the ideal union could only be secured when all had come under the influence of Christ and knew him the object of our common belief.

In introducing Dr. Theodore G. Soares, the pastor of the First Baptist church in Oak Park, a prominent suburb of Chicago, Mr. Ames quoted President Harper as once saying, "There is very little difference between Baptists and Disciples—that is, good Baptists and good Disciples." Dr. Soares is a small man and appears considerably under forty. In style he is clear, concise, courteous. He does not antagonize. His convictions when expressed have no sting. His position on things religious may be given to the understanding ones in one statement made towards the close of his address in language similar to this: "I believe there ought to be just two denominations, for there are two very marked temperaments which demand different denominations. There should be a sacramental denomination and a spiritual denomination. These began in the New Testament. There were the Judaizers—the first close communionists—and the other party who declared that neither circumcision nor uncircumcision availed anything. As soon as you attach essential value to the Lord's supper or baptism you belong to the sacramental faction and not to the spiritual." In hearing these words one could but wonder how large a percentage of the Baptist church the speaker would represent—and also of the Disciples. Dr. Soares in the beginning of his address pointed out the evils of division, using arguments very familiar to a body of Christian church members such as he was addressing. He showed how division encourages competition, is wasteful, causes churches to be too numerous in some fields, and far too scarce in communities that have much of wickedness but little of money to support religious work.

The argument that denominations are true expressions of different temperaments, he regarded as no longer tenable; for if all divisions were broken up, and afterwards formed according to the different temperaments, no one thinks that they would be as now existing.

Very courteously the speaker suggested that the Disciples were a denomination and their name in the necessity of the case must be a party name. Therefore, as much as he would like to wear just the name Christian, but being prevented by the present conditions, he was glad that the body to whom he was speaking was taking the more party name, the Disciples of Christ. The name "Populist," being too general, has had to go, so will the name Christian used as a party name.

As practical suggestions looking towards closer relations between the Baptists and the Christians the speaker suggested the following:

1. The recognition on part of each of the other's church letters.
2. The recognition by each church of the other's ordained ministry.
3. Exchange of ministers—a Baptist minister becoming pastor of a church of Disciples, when desirable and vice versa.
4. And any man who can thus step over the 2x4 separating us ought not to be called a jelly-fish—lacking backbone.
5. Comity. No conflicting over fields. No crowding into a community with both churches where there is but room for one.

C. G. Kindred followed with a very stirring and feeling address. He spoke of the sweet unity of prayer and worship that reaches beyond any denominational barriers. He eloquently pled for devotion to Christ and a passion for men. He said: "Although I can not see now what we as a body must give up in order for a united church, for all we hold seems true; yet if there is something wrong to be thrown overboard in order to bring a united church, powerful and mighty, may we come to have the grace and humility to be able to see what it is."

Following, Jno. R. Ewers spoke most emphatically in favor of bringing the two bodies together and was not in favor of delaying the wedding. Such sentences as these were sprinkled throughout his ardent plea: "The Baptists and Disciples ought never to have been separated." "In the seminary now we and the Baptists are one—when we go from its walls we will be separated by the faults of our grandfathers." "The hard shell deacon and the proverbial elder are now the barriers to union." "It is now old men for war and young men for counsel." "It is a crime for Disciples to start a church in the shadow of a great Baptist church."

Oliver W. Stewart, candidate for mayor, was the last speaker. He said if he were elected mayor he would solve this whole problem of union by giving all members of the Christian churches free transportation on all the street cars. He thought by that plan we would soon take all the others in. Mr. Stewart, as might be expected, saw union realized in that future day when every man confessing Christ would seek to serve him in every effort to usher in his kingdom of righteousness. "When every one of us is dead in earnest to make the world better we will have little time for absurd discussions of differences." The speaker thought union in fact would precede union in name. He wondered if, when the psychological moment for a great united forward movement comes—as come it will—the Disciples will be ready to grasp its meaning and its opportunity. He was somewhat fearful.

At eleven-thirty all were gone. Already the Disciples are planning to open two new missions in easy reach of large Baptist churches and the Baptist speaker is planning to move his church out of a churchless community to the side of five large churches of other bodies. Thus we talk. Thus we do.

I cannot refrain from raising the query, In communities in which we have no churches do more of our people find their way to Baptist churches than those of other bodies? Like a friend of mine, I raise the query to answer it myself. No. As many go to the Congregational and Presbyterian. Our young people get acquainted with these churches through the Union Endeavor meetings. They do not meet the Baptists.

* * *

A CHEAP HEART CURE.

A Norwich Lady Tells You What to Use at Home, If You Would Cure Yourself at Once.

Alice A. Wetmore, Block 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will without charge direct them to the perfect cure she used.

We advise every one interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

Dr. Madison.

I desire to call attention of the readers of the CHRISTIAN-EVANGELIST to the full page (back cover) advertisement of Dr. P. Chester Madison. Some of our readers are acquainted with this eminent oculist and to them he needs no word of introduction, but to those who do not know of him or his work, I desire to say that as a man, as a member of the Church of Christ, and as an expert in his profession he bears an excellent reputation. His office, situated in the very heart of Chicago, is furnished with all the modern conveniences for first-class work. His office practice is of enormous proportions. Besides giving personal attention to this, Dr. Madison lectures at the College of Medicine and Surgery and is altogether a very busy and exceedingly useful man. Anyone needing the services of an oculist will do well to write to him, mentioning the CHRISTIAN-EVANGELIST.

W. D. CREE, Adv. Manager.

Have you read the startling truths contained in the book entitled

FROM THE BALL ROOM TO HELL?

A Dancing Master's Experience. 25 cents, postpaid. Agents write for rates. G. W. NOBLE, Lakeside Building, CHICAGO.

NEWS FROM MANY FIELDS

The Missouri Endeavor Increase Campaign.

President Sweeney of the Missouri Endeavor Union, was recently in conversation with the writer, and as the conversation drifted naturally to the Increase Campaign he asked me if I could not take up the work of publicity for our people through the columns of the Christian-Evangelist. Of course, I said I would if the matter could be arranged for the space in the paper. The editor very kindly opened the columns to the matter. So this first letter on the subject is going out to the public.

It occurred to me that something more than an agitation could be accomplished among our Endeavorers. The society at Maryville had just closed a campaign of four or five months, during which time the membership of the society had been increased from 75 to 166. The promptness with which the members entered the meeting, the general growth in knowledge and spirituality, and the liberality of the offerings, which amounted to something like $75 during the time of the campaign—these and other good things too numerous to mention gave me the thought of getting the plan ready for use throughout the state.

Copies of the "Maryville plan" are on hand for distribution, a tract explaining how to use the plan, and samples of the pledge cards and buttons, all of which will be sent to any society in the state writing for same. After carefully reading and studying these plans, you can call a meeting of your society, vote to join the forward movement, and write for buttons, get your printing done, set a day, and launch the campaign.

The campaign is now on. Sixteen societies are making the preliminary arrangements. The close of the campaign will be on the first Sunday in June. The society making the largest actual gain in membership during the time and having a delegate at the state convention at Marshall on the Endeavor days, June 17, 18, 19, will be given for one year the beautiful banner made expressly for this campaign. It will be a $5 pennant banner.

The United Society of Christian Endeavor will give to all societies in this campaign making a 25 per cent increase, a beautiful group picture, suitable for framing, as a recognition of the good work. Let every society send definite reports to me so I can send the names of all societies entitled to this recognition to the United Society.

Now, then, in the commonly accepted phrase of the day, "get busy." There is a great work before us from now until our state convention. Do you want your society to have a part in this work? Act at once.

More next week on the same subject. I will give a list of societies as they enter the campaign.

H. A. Denton, Supt.
C. E. for the Christian church in Mo.
Maryville, Mo.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticitv and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183 Notre Dame, Ind.

Good News from Drake.

The March meeting of the board of trustees of Drake university was considered one of the best meetings that that body ever held.

For some years the board has been striving to reach a basis upon which the university could carry on its great work without creating a deficit in the current expense fund. The outlook for the ensuing year is such as to justify the hope that the university will be able to do this work next year without creating any further deficit.

At this meeting, the by-laws of the board require that the salaries of the different members of the faculties shall be fixed for the ensuing year; also that any vacancies shall be filled. The board found that it was not only able to hope for no deficit another year, but, owing to the excellent outlook, they would be justified in increasing the salaries of the leading professors of the university and also that of the president. Few changes were made in the faculty. Dr. H. J. Hoeve, of Chicago, was elected to the chair of anatomy and pathology in the College of Medicine, vice Professor Kitterman, who resigned. Prof. Claude B. Davis, the principal of the School of Oratory, tendered his resignation to take effect at the end of the year. The resignation was accepted, but his successor has not yet been chosen. Here is an opening for a competent teacher who is a member of the church.

Dr. Clinton Lockhart of the College of the Bible was granted a leave of absence for the ensuing year in order that he may spend some time in Europe and Palestine. Prof. A. D. Veatch, who was for some years professor of Hebrew in the university, but who has been during the past year and more in Chicago university, was re-elected to his old position. The university is exceedingly fortunate in his return, as he is considered one of the ablest teachers of Semitic languages and Old Testament history that we have in the brotherhood.

Gifts to the amount of $10,000, $5,000 of which was from R. Z. McCoy, of Allerton, Ia., and $5,000 from other friends, were announced at the meeting by the field secretary. Brother McCoy paid his $5,000 to the financial secretary and was made, in accordance with the articles of incorporation, a life trustee of the university, and suitable resolutions were spread upon the minutes and a copy given to Brother McCoy.

The announcement of the endowment of a chair in the medical college by Brother and Sister A. G. Downing was also announced. Brother and Sister Downing undertook the endowment of this chair some ten years ago, and by great sacrifice have succeeded in completing the full amount. The purpose of this endowment is to further the training of medical missionaries. The board express the hope that Brother and Sister Downing may live many years to see the good work that will surely be accomplished by this splendid gift.

The board of trustees also took up the question of the celebration of the twenty-fifth anniversary of the university in June, 1906. A committee was appointed and elaborate preparations are already being made to insure a large crowd of former students and teachers and friends of the university on that occasion. The committee of the board will act conjointly with committees from the alumni and faculty. All former students are asked to form university clubs in their respective localities for the purpose of furthering this notable event in the history of the school.

The board were much pleased with the progress made during the current school year, and anticipate larger things for the future.

Joel Brown.

Nebraska.

M. E. Miller, who will graduate from Cotner this June, has accepted a call to the pastorate of the church at Exeter, beginning now and continuing until a year from Sept. 1, next.

D. C. Kratz has taken half time at Ox Bow, and will move to Angus shortly. Has half time to give to some other church near.

Exeter will build or buy a parsonage so that their new pastor will have a place to live when he is ready to move there.

W. B. Harter supplied at Greenwood, March 12. We may secure Brother Harter in Nebraska again.

L. A. Hussong was debarred from going to his pulpit at Wilbur last Lord's day, and supplied at Havelock instead. Two were added, one by letter and one reclaimed, who had formerly been a Methodist.

Three confessions at Clay Center, March 12, all adults. A. G. Smith is the pastor there.

Four recent confessions at Grand Island, under the regular preaching of pastor Z. O. Doward.

Twenty-three baptisms and nine other additions at Talmage, Melvin Putman meeting. Closed Tuesday after report was made.

J. S. Miller just closed a meeting with his home church at Edison, resulting in 21 additions.

District No. 2 convention at the First church, Lincoln, April 12-14.

The secretary spent Lord's day at Minden, March 12. The church is preparing for the Whiston meeting to begin March 19. The outlook is hopeful and the prospects good. The new seats add very materially to the appearance of the interior of the church.

On Monday evening I met with the church at Kearney, to discuss the situation there, and plan for the salary of a preacher. Prof. O. A. Thomas, principal of the city schools, will supply for them March 19.

Bro. Geo. Gray, of Kearney, will visit Elwood March 19.

Bro. Frank Janes reports 66 baptisms in his meeting at Marshalltown, Iowa. Will begin a meeting at Eddyville for the state board on the first or second Lord's day in April. Bro. Will Lintt was compelled to come home on account of his throat.

Geo. W. Muckley, church extension secretary, spoke at Cotner chapel and lectured to the students March 14. He made this office a very pleasant call.

Information comes that the $600 necessary to make the Lincoln First church a living link church for foreign missions has been pledged, and Miss Olive Griffith has been chosen as the representative of the church.

The B. B. Burton and Lucille Park meeting at Hastings closed March 12, and is counted a very successful meeting for the church. The large audiences that greeted Brother Burton were well pleased with the preaching. The exact number of additions can not be given now. The church will surely be greatly benefited both within and without.

Magnet has called S. A. Kopp for full time, and the work is to be pushed.

W. A. Baldwin, State Sec.
Lincoln, Neb.

The St. Louis Letter.

The St. Louis letter writer has just returned from the Congress of the Disciples at Columbia. He is naturally fuller of Congress thought than any other. There are some things he would like to say and he knows of no better way to say them than through the St. Louis letter. He does not desire to be considered harshly critical, and nothing said here is in the spirit of harshness, but he would like to suggest a few things that may be of value to such assemblies.

The Congress was a great treat. Any one of our ministers who could have attended, and through indifference did not attend, has done himself an injury that he will never be able to overcome. The papers all moved on a high plane, and the spirit throughout was beautiful indeed. The addresses by our distinguished guest, Pres. H. C. King of Oberlin college, were alone worth the trip to Columbia.

The writer of this letter noticed one thing of which he desires to speak especially. It is with regard to the spirit of the old and the young men of the Congress. The man occupying the middle ground between the two positions is better calculated to judge of such things than a representative of either of the classes. There was a time when but few of our young men were recognized or expected to take any active part in our conventions and institutes. The old men were generally harshly critical. Many of the discussions were carried on in the spirit of vituperation The general spirit was dogmatic. Many of the young men did not have the reverence for the fathers that was conducive to the best interest of both. Throughout this last Congress the mutual spirit was most beautiful. If a young man had anything worth while to say, and many of them did have, they were treated most kindly by the fathers, and when one of the fathers arose to talk every young man in the house showed by his attention that he was sitting at the feet of one who could teach some of the things he ought to know. Every speech made by an old man was conciliatory, sympathetic, and most beautiful in spirit as well as thought. If any young man allowed himself to be carried off his feet for a moment he was generally followed by some father who would immediately pour a bountiful supply of oil on the troubled waters, and make him heartily ashamed that he permitted himself even for a moment to lose his balance.

One thing tended to injure several very excellent papers; they were entirely too long. The readers of the leading papers were allowed 50 minutes for their opening papers, which we think is 10 minutes too long. Even then several went from 10 to 25 minutes over time. Any man who is capable of writing a 40 minute paper for such an assembly as our Congress ought to be capable of cutting it down to the time allowed on the program. There was not a paper that went over time that would not have been a stronger paper if it had been pruned quite enough to bring it within time. We think it would be a good plan for program committees and presidents of assemblies to agree together, and whenever a man agrees to read a paper in so many minutes, to call him down at the end of that time whether he is through his paper or not; and the audience ought to support them in doing it.

Another little thing which provoked the writer to make a note of it was the reading of newspapers or books while a speaker was presenting the paper of the program. He noticed several persons with outspread papers before them sitting in conspicuous parts of the church while the regular program was being presented. The writer remembers about the greatest embarrassment he ever felt before one of our institutes was caused by a prominent brother sitting near the front of the church and reading a newspaper while he was trying to present an essay that had caused him weeks of hard labor. Of course this was thoughtless, and no offense was intended but it is a kind of thoughtlessness that is hardly excusable. No man who does such a thing would like to be treated in the same way. If a man be tired and has lost interest in the program and desires to spend a little while with his paper, he should quietly withdraw to some side room or take a walk on the street while the program is going on.

Allay Bronchial Irritation and effectively relieve Coughs and Throat Troubles.
BROWN'S BRONCHIAL TROCHES
Avoid Imitations. John I. Brown & Son

Another habit into which many of our preachers have fallen, and which showed its influence especially in this Congress, is that of leaving before the close. The papers presented on Thursday morning were equal in every way, and in many respects superior to any papers read at any time during the Congress. And yet two-thirds of the brethren left before the papers were presented. Candidly, brethren, we think this is wrong. It is not fair to the men who prepare the papers. They put as much time and thought on their papers as do the others. They come as far to present them (one of the readers of the last papers spent nearly $50 to get to Columbia and return), they are as deserving of a fair hearing, as those who have the middle positions, and we do not treat them fairly when we all leave them simply because it is a little more convenient to us to do so.

The Columbia church is a beautiful structure. There is just one suggestion that we would like to make to the house committee, not of that church alone but of all of our churches, and that is to have the lights about the pulpit so arranged as to save people's eyes. It is one of the easiest things in the world to have a pulpit lighted so that a speaker may have a perfect light on his book or manuscript and the audience be spared the pain of looking straight into a glaring light all of the time. If the choir loft is directly behind the speaker and the choir have lights they should always be turned out during the time of the speaking. People with good strong eyes have no idea how much all this means to those not so fortunate. The writer lost half of the pleasure of the Monday and Tuesday evening services because he had to look straight into a glaring light in order to see the speaker.

The hospitality of the Columbia people was absolutely perfect. The writer, with Brothers Dungan, Hieronymus, Hart and Tyrrell, enjoyed the hospitable home and charming family of Brother Robnett whom we all learned to love. F. N. Calvin.

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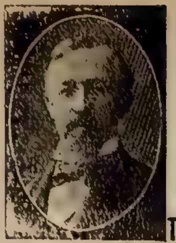
Ohio Letter.

Secretary Bartlett spent March 15-17 at Blanchester, helping to provide means for the debt on the new church. The meeting held by Brother Crites resulted in nine additions to the church. Blanchester has been influenced for years by Universalists' teaching, and while that church is losing ground every year, it will take time and patience to counteract the false teaching. Albert Stahl held a successful meeting at Brink Haven with about a score of additions. A pastor will be located at once. The semiannual meeting of district 19 was held at Cygnet, March 16, 17. The Ohio man was in attendance for Secretary Bartlett, and did some speech-making. The brethren came in large numbers and held an excellent convention. The new men in the district are: C. H. Bess of First church, Findlay; A. B. Cunningham, of Tiffin, and W. P. Carter, of Fostoria. H. C. Saum and wife, of Prairie Depot, will go from this district in September to India. They are well fitted for this work. B. L. Smith dropped in on the convention with his map of the United States, and all know what he talked about. He will spend five days in this district in the interest of the May offering. The unique feature of the convention was the address of W. H. Wagner, of Rising Sun, on Christian union. Brother Wagner is a Baptist preacher. He showed himself a clear thinker and Christian spirited man. He did not deal in taffy, but said his say boldly and kindly, and the happy feature of it was that we could all endorse all he said entirely, even in his basis of union, except that he spoke of "our organization." The Disciples of Christ have no organization. With a word of explanation as to this point, we can all unite with Brother Wagner at once. His address was well punctuated by amens and a hearty applause. Here is a suggestion, brethren; why not put a Baptist or Free Baptist on every district convention program for such an address? Let us hear them everywhere.



NORTHFIELD HYMNAL
By Geo. C. Stebbins.
30c. a copy, postpaid. $25 per 100.
Returnable Sample free to Pastors, etc.
THE BIGLOW & MAIN CO., Chicago-New York

The program for the Ohio state convention is in the factory. The "blue prints" are done and they indicate one of the most practical programs we have had in recent years. May 23-25 is the date. Newark the railroad point.

John E. Pounds is in a meeting at Chagrin

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

GOOD POSITION
FOR YOU IF YOU CLIP
AND SEND THIS NOTICE

(Copy of letter.)

Editor Christian-Evangelist:

Dear Sir:—We will take five young men and women from each County, and accept agreement to pay tuiion out of salary after course is completed and a good position, which we guarantee, is secured. If not secured, no tuition to be paid.

If the applicants are not ready to enter College now we will teach them BY MAIL FREE until ready, which would save cost of board, etc. We guarantee to teach successfully by mail or to refund money.

Very truly,
DRAUGHON'S
PRACTICAL BUS. COLLEGE CO.
(St. Louis, Kansas City, Ft. Scott, Oklahoma City, Ft. Worth, Little Rock and elsewhere.)

The above company conducts a chain of twenty (20) Colleges in THIRTEEN STATES. Largest corporation of the kind in the world; $300,000.00 Capital. Seventeen Bankers on Board of Directors. If interested CLIP and SEND this notice and you will receive a Catalogue and full particulars.

CANCER CURED
WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

Falls. The Uhrichsville meeting resulted in over 30 additions.

H. H. Elwinger will go from Hebron to Fayette April 1. He has been at Hebron three years, and done faithful work.

Miss Mary A. Lyons was severely burned by gasoline very recently. In cleaning some garments the gasoline ignited and her hands and face were badly burned. She has the sympathy and prayers of all Ohio Disciples.

W. B. Hartzog, a Baptist preacher of Cleveland, spoke to our preachers' meeting on Monday, March 20, on "How I Preach Baptism." This scribe was not able to be present, so will have to preach it in the old-fashioned way.

A brief note was in last week's CHRISTIAN-EVANGELIST about the election of C. C. Rowlison, of Kenton, as president of Hiram college. While Brother Rowlison has been a preacher exclusively hitherto, his broad culture and success in the ministry ought to be a sufficient guarantee of his fitness for this very responsible place to which he is called. Hiram has a glorious history and fine prospects. The Ohio Disciples must stand by the institution and its new president, and increase, yea multiply, the usefulness of Hiram college.

We all rejoice in the very successful meeting at Hopedale. This church has, like many another, had its ups and downs. The half a hundred additions will put new blood in the veins, and ought to mean better service.

Collinwood, Ohio. C. A. FREER.

❁ ❁

An Apostle of Cultured Evangelism.

W. J. DAWSON, IN CLEVELAND.

The foremost herald of the new evangelism has visited this city. He came Saturday, March 25, and left Tuesday, March 28. While here he delivered some five or six addresses which attracted much attention. It is interesting to study this man, whose message is so mighty and yet so very simple. Tall, dark, with a high, scholar's forehead, from which is combed back bushy black hair, Mr. Dawson is striking in appearance, if not exactly prepossessing. His voice is of considerable range, quite clear, though occasionally it falls to a whisper audible only to the hearers in the front seats. Compared with the other great preachers from across the sea who have recently visited us, Mr. Dawson holds his own. He seems to lack the keen analytic or expository skill of G. Campbell Morgan, as well as the sweet devotional style of F. B. Meyer; he has none of the nervous, highly dramatic power of Mark Guy Pearse, nor the bubbling, genial humor of John Robertson, of Glasgow, and yet it seemed to the writer that in evangelistic fervor he surpassed them all. So far as his style of preaching is concerned, Mr. Dawson himself says that it has been born anew. He is a scholar with scholarly tastes and instincts for all that is beautiful in art and literature, but he has sacrificed everything for a plain, pointed proclamation of the gospel. To win souls is his passion. It is not difficult to see that this passion has mastered him. I give an extract from his address before a great gathering of ministers and Christian workers last Sunday afternoon:

"Christianity has become respectable and is now very conventional. It is trammeled by many forms and customs. Over the primitive principles of the true Christianity we have erected a massive golden dome for a temple, but it is really its mausoleum.

"History shows that no sooner does Christianity return to its primitive principles in any age, than power comes back to it and there is a movement, a strong one, for the Christianizing of the world. You can point to all the changes in history and find that statement true. There was the Reformation when people started afresh with the simple principles. John Wesley forsook conventionality and now to-day there is a great church, the result of his return to the simple principles of Christianity. The causes are all the same, high respectability, overlooking of the working man, a regard for outward forms, all the same. It seems that the devil himself shuffles the cards, knowing full well that whatever card turns up it is the right one for him.

"Down in Manchester, England, some time ago, a company of ministers decided to have a united prayer-meeting. For one solid hour they discussed as to the most convenient time for holding the meeting. At last a minister rose and said he was tired of the arguing and suggested that the most inconvenient time be selected. That is true of many Christians of to-day. Their Christianity is merely a convenience, used at convenient times."

Surely it is an occasion for rejoicing that this is the man who contemplates coming to America next fall for a series of great union revival services. EDGAR D. JONES.

Cleveland, O.

WING PIANOS
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When you buy a Wing Piano, you buy at wholesale. You pay the actual cost of making it with only our wholesale profit added. When you buy a piano, as many still do—at retail—you pay the retail dealer's store rent and other expenses. You pay his profit and the commission or salary of the agents or salesmen he employs—all these on top of what the dealer himself has to pay to the manufacturer. The retail profit on a piano is from $75 to $200. Isn't this worth saving?

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Do not imagine that it is impossible for us to do as we say. Our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in New York City, and with absolutely no trouble or annoyance to you, and without anything being paid in advance or on arrival either for freight or any other expense. We take old pianos and organs in exchange. A guarantee for 12 years against any defect in tone, action, workmanship or material is given with every Wing Piano.

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In 37 years over 40,000 Wing Pianos have been manufactured and sold. They are recommended by seven governors of States, by musical colleges and schools, by prominent orchestra leaders, music teachers and musicians. Thousands of these pianos are in your own State, some of them undoubtedly in your very neighborhood. Our catalogue contains names and addresses.

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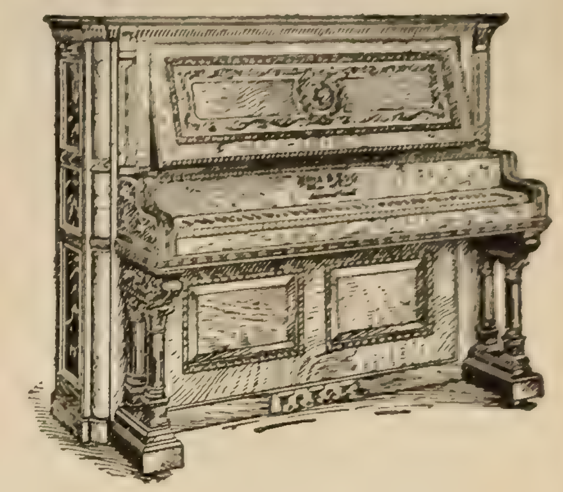

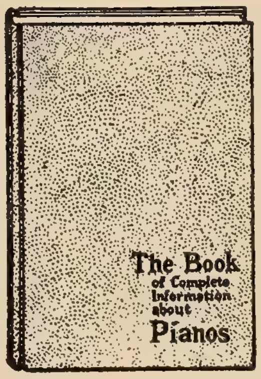

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

[Telegram.]

CHAMPAIGN, ILL, March 3.—Interest intense. One hundred seventy-two to date. Continue. Marshall and Millard evangelists.—STEPHEN E. FISHER, minister.

[Telegram.]

Paris, Ill.—Forty-one added yesterday; over one hundred this week; five hundred and three to date; continue a few days. Totals: one hundred in nine days; two hundred in seventeen days; three hundred in twenty-four days; four hundred in thirty-one days; five hundred in thirty-seven days. Finis Idleman is an ideal co-worker; De Loss Smith, singing evangelist. God gives the increase.—CHAS. REIGN SCOVILLE.

CALIFORNIA.

Imperial.—Three additions since last report. Two by statement and one by confession and baptism.—J. F. SLOAN.

Vacaville, March 26.—We had six additions this morning, making 14 in all this month, none of which has been reported; eight were by confession and baptism, three by letter, two by statement, one from the Baptists. These all came at our regular Sunday morning services, but some of them at least were doubtless the result of a union meeting, in which Bro. J. P. Boyd, a Baptist evangelist, did the preaching. This meeting closed a week ago and was a benefit to all the four churches co-operating, and a practical illustration of the economy of union. This is our second union meeting here, and we have about concluded that no other kind can be held successfully here. One of the ministers (a M. E.) said in our late meeting that he thought by another year the churches of Vacaville would be one.—J. E. DENTON.

ILLINOIS.

Mechanicsburg, March 27.—Had a splendid day yesterday, five added by letter and a good interest.—L. A. CHAPMAN.

Augusta, March 30.—I baptized two more here last night. The work is prosperous.—N. E. COREY.

INDIANA.

Noblesville.—Richard S. Martin closed a three weeks' meeting March 26. Large congregations heard him gladly. At times many were turned away. There were 60 additions—21 came at one service; 13 the last day. Brother Martin's visit has done us great good. Singing Evangelist Herbert Saunders did good service during the meeting.—E. B. BARNES.

Spartanburg, March 29.—Meeting at Lynn closed last Sunday night. Results, 15 additions and every one feeling good. We began here Monday night. Willis M. Cunningham, pastor, is doing the preaching.—GUY B. WILLIAMSON AND WIFE, song evangelists.

Indianapolis, March 27.—Yesterday closed my third year as pastor of North Park church. There were 101 additions during the year, and 252 during the last three years. The Sunday-school has more than doubled. It has a men's Bible class with an enrolment of more than 150. We enter upon another year with bright prospects.—AUSTIN HUNTER.

CURE YOUR OWN KIDNEY

And Bladder Disease at Home at Small Cost—One Who Did Gladly Tells You How.

Mr. A. S. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer, for Mr. Hitchcock is positive it will result in their permanent cure.

Indianapolis, March 27.—There have been 20 added to the Third church during the month of March: 11 by confession and nine by letter.—CHAS. B. NEWMAN.

New Albany, March 29.—The S. M. Martin meeting of seven weeks' duration closed Sunday, March 26, with 143 added to the Central church. Four others made the good confession, but because of home and ecclesiastical opposition cannot be baptized. There were 100 baptisms, 26 from the denominations, 29 by letter and statement and one reinstated. This is the greatest meeting we have ever had in New Albany, and the opposition was about as strong as it could be made. One union revival, with 11 churches engaged, failing to diminish our crowds and to fill their own house, sent their evangelist home, and after a week's rest started in again with a stronger evangelist. In the meantime five pastors in the name of the New Albany ministerial association published resolutions condemning our meeting. This being treated with silent contempt, reacted to their injury. In the face of all this Brother Martin kept sweet, abused no one at any time and won for us such a victory as few men could have won under the circumstances. Everywhere you could hear religious discussions—on the street, in school rooms, lodge halls, club gatherings, social assemblies, etc. People sat astonished as they heard the scriptures unfolded. Many who did not, and possibly never will, unite with us, have had their faith so shaken in sectarianism as to be forever dissatisfied.—B. F. CATO.

IOWA.

Jefferson, March 20.—Three additions recently: two by confession and baptism, one by letter.—E. W. BOWERS.

Charles City, March 27.—Closed a three weeks' revival with 20 added. Mason City loaned W. W. Burks for eight days. Bro. D. L. Dunkleberger preached four days and I preached 10 days. This makes a total of 41 since I came here Oct. 1, 1904. Prof. W. E. Dorsa, of Farlin, Ia., led the singing.—G. A. HESS.

Knoxville.—The work is moving forward again after my sickness. I was quarantined 28 days and the church work was at a standstill. Seven new members were received last Sunday morning, making 37 by statement and confession in the past four months. There are four candidates for baptism. We are recipients of a donation of good things and a purse of free silver from the people.—F. E. DAY.

Villisca, March 27.—Six added since last report. Bible-school the largest in our history as a congregation. The church has unanimously invited me to remain with them a sixth year.—S. M. PERKINS.

Cherokee.—One addition—a young man.—S. R. REYNOLDS.

Carlisle.—There have been six additions at regular servives during the winter that have not been reported. Our effort to hold a meeting was defeated by the severe weather.

Ames, March 31.—We closed our two weeks' meeting March 19. Twelve came forward—four by confession and baptism. The pastor did the preaching. Buel A. Fuller, of Eureka, Ill., conducted the song service. The church feels encouraged. This is the fourth effort in special meetings by the pastor during his four years of service here, during which time more than 120 have been added to the church.—F. D. FERRALL, pastor.

Des Moines.—I held a meeting for the Ninth and Shaw church of three weeks. Eight persons responded to the invitation. We took the offering for foreign missions on the first Sunday in March and raised $5.28.—W. A. WEBSTER.

Deaf People Now Hear Whispers

Listening Machines Invented by a Kentuckian.

Invisible, When Worn, but Act Like Eye-Glasses.

Ever see a pair of Listening Machines?

They make the Deaf hear distinctly.

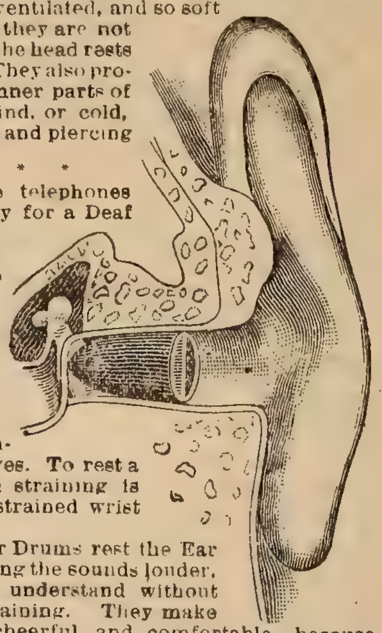
They are so soft in the ears one can't tell they are wearing them.

And, no one else can tell either, because they are out of sight when worn. Wilson's Ear Drums are to weak hearing what spectacles are to weak sight.

Because, they are sound-magnifiers, just as glasses are sight-magnifiers.

They rest the Ear Nerves by taking the strain off them—the strain of trying to hear dim sounds. They can be put into the ears, or taken out, in a minute, just as comfortably as spectacles can be put on and off.

And, they can be worn for weeks at a time, because they are ventilated, and so soft in the ear holes they are not felt even when the head rests on the pillow. They also protect any raw inner parts of the ear from wind, or cold, dust, or sudden and piercing sounds.



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These little telephones make it as easy for a Deaf person to hear weak sounds as spectacles make it easy to read fine print. And, the longer one wears them the better his hearing grows, because they rest up, and strengthen, the ear nerves. To rest a weak ear from straining is like resting a strained wrist from working.

Wilson's Ear Drums rest the Ear Nerves by making the sounds louder, so it is easy to understand without trying and straining. They make Deaf people cheerful and comfortable, because such people can talk with their friends without the friends having to shout back at them. They can hear without straining. It is the straining that puts such a queer, anxious look on the face of a deaf person.

* * * *

Wilson's Ear Drums make all the sound strike hard on the center of the human ear drum, instead of spreading it weakly all over the surface. It thus makes the center of the human ear drum vibrate ten times as much as if the same sound struck the whole drum head. It is this vibration of the ear drum that carries sound to the hearing Nerves. When we make the drum vibrate ten times as much we make the sound ten times as loud and ten times as easy to understand.

This is why people who had not in years heard a clock strike can now hear that same clock tick anywhere in the room, while wearing Wilson's Ear Drums.

Deafness, from any cause, ear-ache, buzzing noises in the head, raw and running ears, broken ear-drums, and other ear troubles, are relieved and cured (even after Ear Doctors have given up the cases), by the use of these comfortable little ear-resters and sound-magnifiers.

A sensible book, about Deafness, tells how they are made, and has printed in it letters from hundreds of people who are using them.

Clergymen, Lawyers, Physicians, Telegraph Operators, Trainmen, Workers in Boiler Shops and Foundries—four hundred people of all ranks who were Deaf, tell their experience in this free book. They tell how their hearing was brought back to them almost instantly, by the proper use of Wilson's Ear Drums.

Some of these very people may live near you, and be well known to you. What they have to say is mighty strong proof.

This book has been the means of making 326,000 Deaf people hear again. It will be mailed free to you if you merely write a post card for it today. Don't put off getting back your hearing. Write now, while you think of it. Get the free book of proof.

Write for it today to the Wilson Ear Drum Co. 188 Todd Building, Louisville, Ky.

KANSAS.

Wilsey, March 28.—The work is progressing nicely. All are interested and working together for the Lord. Our foreign missionary offering was quite satisfactory. Two baptisms since last report.—J. G. E.

Pratt, March 27.—Eight added to our number yesterday, two by letter and six by statement.—W. C. GERMAN.

Independence, March 28.—Our meeting of four weeks has just closed. There were 100 additions to the church: 74 by confession and baptism, and 26 otherwise. J. A. Langston, who is beginning his fifth year as pastor, is developing this church into a splendid working church.—H. A. NORTHCUTT.

MINNESOTA.

Rochester, March 31.—Our meeting five days old. C. B. Osgood, of Winona, is preaching and Dr. Bedwell leading the song service. One confession to date. Good interest.—G. WASHINGTON WISE, pastor.

MISSOURI.

Dixon, March 27.—Meeting here nearing the fourth week; 24 additions, 18 confessions, two M. E.'s, one from New Lights, five by statement. House full every evening.—JOSEPH GAYLOR.

Brayner, March 27.—One addition by relation at regular service. Our work here starts very nicely.—C. E. HUNT.

Clarksville, March 27.—Three additions since last report, two by baptism, one by letter.—J. D. POWELL.

Dexter.—Three additions—two by letter and one by baptism—last week.—ALBERT BUXTON, pastor.

Golden City, March 27.—In closing our work at this place this week I baptized two and received five into the church who had been previously baptized.—STACY S. PHILLIPS.

Laddonia, March 30.—We are growing. We more than doubled our apportionment for foreign missions last Lord's day.—J. D. GREER.

OHIO.

Cleveland, March 31.—A meeting of three weeks' duration held in January has not been reported. G. W. Moore, of Akron, did the preaching for two weeks. The church was greatly blessed and 37 were added to the membership, 20 by confession and baptism. The pastor just closed a meeting with W. C. Prewitt and the church at Wellsville with 43 additions.—E. P. WISE, pastor, Cedar avenue.

Van Wert, March 31.—One by statement and one by obedience Feb. 26. One by baptism March 12. After three and one-half years I have resigned the work here to take effect May 1. Until that time churches may address me, Van Wert.—H. E. STIVERS.

Findlay, March 28.—My monthly report is as follows: six added to the First church during March—four by letter and two by primary obedience.—C. H. BASS, pastor.

North Fairfield.—Three baptisms at prayer-meeting March 29.—HUGH WAYT.

Wellsville, March 27.—The church here has just closed a meeting of three weeks with E. P. Wise, of Cleveland, preaching. There were 43 added to the church during the meeting—six by letter, four by statement, one renewal and 32 baptisms. The meeting was a most spiritual and helpful one. Brother Wise's timely and powerful sermon to men was published almost in full in our daily papers. The church here is doing a fine all-around work. Future prospects are very encouraging.—W. C. PREWITT, minister.

Cincinnati, March 27.—Yesterday at the Walnut Hill Christian church was a very happy day. We dedicated our pretty new church entirely out of debt; the unprovided-for amount of $1,800 was easily and quickly-raised. Bro. F. O. Fannon was with us and will continue for a three weeks' meeting, with J. S. Helm leading the singing. We had six additions yesterday.—S. M. COOPER.

OKLAHOMA.

Shawnee, March 28.—We have frequent additions; three recently. Our new house is not yet begun, but the lot is cleared and we meet to adopt plans to-night.—G. SNELL.

OREGON.

Albany, March 27.—The brethren at large should have heard ere this of the final results of our good meeting with Harlow and St. John. They do great good to community and church, and new converts come from proper motives. Sixty-five persons came forward at their invitation. The Sunday-school has been larger since the meeting than for two years previous. Six others have united with the church. A "union meeting" was in progress during part of the time. We hope to have these men on the coast again soon. They are the right kind.—CLARK BOWER.

PENNSYLVANIA.

Beaver, March 31.—W. H. Fields, pastor of the church here, closed a twenty-four days' meeting here with 32 additions—five by statement and 27 baptisms. All were adults but three. We reached sixteen new families. Three came from the U. P. church and four from the Presbyterians.

Ellwood City, March 27.—We are grateful indeed for the results of the past week; 11 additions: by confession eight, statement three; six heads of families. On Lord's day eve the house was tested to its utmost, the largest number of young men present ever seen in this church. We continue for another week. Bible-school gaining. All told, 19 days' meeting, 36 additions, by confession 28, statement one, letter eight.—FERD F. SCHULTZ, minister.

TEXAS.

Dallas.—We are in a fine meeting here with J. C. Mason at the Oak Cliff church; 27 additions to date. We go from here to Cleburne April 16. Our permanent address is now Box 280, Station A, Dallas, Texas.—H. S. SAXTON AND WIFE.

WEST VIRGINIA.

Fairview.—Clarence D. Mitchell just closed a very successful two weeks' meeting for me at Fairview, resulting in 18 additions—all but three by baptism—two from the Baptists and one reclaimed.—I. B. EVANS.

Parkersburg, March 27.—Three added Sunday by statement, and one by baptism the previous Sunday. Six others recently added by letter and statement, making 10 in all since last report. Yesterday we had the largest Sunday-school for many months. Christian Endeavor equally good, and $32.80 collected for foreign missions.—G. F. ASSITER.

* *

Galveston Announces Arrangements For Northern Settlers' Convention Complete.

The Galveston Business Men's Club advises that all arrangements are completed looking to the entertainment of visitors to the Northern Settlers' Convention, April 21, 22 and 23, and already quarters are being assigned to those thoughtful enough to make arrangements of this character in advance of their coming. The Auditorium, with a seating capacity of 7,000, has been provided with additional chairs; vessels have been chartered for a trip on the Gulf, and an inspection of the largest shipping docks in the world. Thirty miles of magnificent beach driveway will be one of the attractions to visitors from interior States. The Southern Pacific Industrial Exhibit will be installed in the Auditorium and visitors will have an opportunity of studying the products of Texas during the four seasons, everything being free. Round trip tickets at low rates will be on sale from your station Tuesday, April 18.

The round trip rate from St. Louis will be only $15. Proportionately low rates from all points. Address E. W. La Beaume, G. P. and T. A., Cotton Belt Route, St. Louis, Mo.

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WM. T. MOORE,
M. A., LL. D.

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His best book . . . It is the book of the gospel—the gospel for the man in the street.—DR. JAS. HASTINGS, Editor of Dictionary of the Bible.

All who read the book will be benefited thereby. It breathes a sweet, pure spirit and will certainly do much good.—D. R. DUNGAN.

It is a book for the age, by one who is alive to the needs of the age and the great problems that confront the leaders of the church.—J. J. MORGAN.

It is the ripest thought and matured conviction of a veteran whose ministry as a preacher and writer among the churches of Christ has been conspicuous. It bears the unmistakable marks of wide reading, earnest thinking and catholic sympathies.—CHRISTIAN STANDARD.

It has been quite a help to me. It abounds in good suggestions and new applications.—WM. ROSS LLOYD.

It is a book of wide compass, depicting the spiritual history of man from his origin to his final destiny.—J. W. MCGARVEY.

It is the greatest book ever published by our brotherhood. At every reading it has had fresh charm for me. . . Send for it now! Now!! Not by and by, and you will thank me for ten years to come.—JAS. SMALL.

Dr. Moore is the most picturesque figure of this present religious reformation, one of its profoundest theologians and most charming writers. Of all his numerous and valuable contributions to church literature this is his masterpiece.—GEO. L. SNIVELY.

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Well Pleased—The Combination Oil Cure for Cancer Used Successfully on Mr. Omer, of Clayton, Ill.

Clayton, Ill., June 1. 1904.
Dr. D. M. Bye Co., Indianapolis, Ind

DEAR DOCTORS—I received your letter of May 20 in regard to myself. I don't see any signs of the sore on my face returnins. You done a good piece of work on it. I am well pleased with it. I thank you for the interest you take in my wellfare.

W. E. OMER.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

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Midweek Prayer-Meeting.

April 12, 1905.

NECESSITY OF PRAYER.—Matt. 26:36-46.

It is very instructive to observe how large a place prayer fills in the life of Jesus. A sufficient answer to all the objections which skeptics have made to prayer is that he who is the acknowledged specialist and leader in religious teaching, both taught his disciples to pray and himself was often found in prayer.

Prayer as a Refuge from Trouble. The present lesson—Jesus in the Garden of Gethsemane—presents our Lord in one of the great crises of his life. He has been betrayed into the hands of his enemies, and they are marching to the garden for his capture. He knows that the hour of his crucifixion is at hand. It was given to him in that hour to taste the bitterness of the cup of which he was soon to drink. There came upon him with all the vividness of reality not only the agony and shame of the cross, but, bitterest of all, the weight of the world's sin and sorrow. In such an hour there is no refuge for the soul but God, and there is no way by which God can become a refuge to us in such an hour but in prayer. How many a soul since the time of Jesus has felt the bitterness of its Gethsemane, and has sought refuge in prayer! However much we may forget to pray in times of joy and prosperity, when the shadows fall deeply about us, and the heart is crushed with its weight of sorrow, then it must cry unto God. Prayer is then a supreme necessity.

The Spirit of Prayer. Leaving his three chosen disciples a little ways, that he might be alone in his sacred sorrow, his thrice repeated prayer is, "My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as Thou wilt" (v. 39). This is the true spirit of all acceptable prayer. Gladly would Jesus have waived this cup of sorrow had it been possible for him to have accomplished his mission otherwise. He felt deeply its mysterious and awful bitterness. Nevertheless he prayed, "Not as I wilt, but as Thou wilt." It is not easy to utter these words in the presence of some great threatening sorrow which we would avert, if possible, but whoever prays in the spirit of Jesus must bring himself to this point of submission to the divine will. After all, if we but remember that God is our Father, and wishes only what is best for us, it ought not to be hard for us to put our case entirely in his hands.

Was the Prayer Answered? The cup did not pass. Jesus had to drink it to its bitterest dregs. Was the prayer then unanswered? It *was* answered. God heard the prayer, and sent an angel to minister to Jesus (Luke 22:43). God always gives us strength to bear the cup which he does not remove from us. Let us not be so foolish and unbelieving as to think that God does not hear us, and does not answer our petitions, if he does not grant us just what we ask for and in the way in which we expect. He knoweth best. Prayer accomplishes an infinite good for us if it only brings us in submission to the divine will.

Prayer. Our Father in heaven, we thank Thee that we may come to Thee in our troubles as well as in our joys, and that we may always have the assurance that Thou dost hear our cries. We do not ask Thee to remove from us any cup of sorrow which thou seest to be best for us; rather would we pray with our Lord, "Thy will, not mine, be done." Nevertheless, we beseech Thee that Thou wouldst give us strength and grace for every burden, every sorrow, and every trial in our lives, that we may glorify Thy name, whether in life or in death. In Christ's name. Amen.

Sunday-School.

April 16, 1905.

THE SUPPER AT BETHANY.

John 12:1-11.

Memory Verses, 2, 3.

Golden Text.—She hath done what she could.—Mark 14:8.

After the raising of Lazarus, for which Jesus had returned to the vicinity of Jerusalem, there was another period of retirement to the city of Ephraim, as the synoptic gospels inform us. Luke 17:11 to 19:28 tells of the events of this sojourn, which probably included a somewhat extensive but unrecorded journey to the north, for we find in Luke 17:11 (which is generally placed after John 11:54 where the retirement to Ephraim is recorded) this statement: "And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee."

The passover was now at hand and Jews from all parts of the country were coming up to Jerusalem in large numbers. It was a matter of common wonder among them whether Jesus would come up to the feast (John 11:56). Perhaps they knew that it would be dangerous for him to appear openly in Jerusalem, or perhaps they gathered from the reports of his teaching which had gained currency that he no longer cared for the feasts and formalities of orthodox Judaism. But Jesus came. Doubtless the feast had a real religious value for him, and a much truer one than for his contemporaries, and besides, any occasion for an assembly of many people was an opportunity for him.

So, six days before the passover, probably on the eve of the Sabbath, Jesus and his disciples came into the village of Bethany, just outside of Jerusalem, to visit his friends, Mary and Martha and Lazarus. Jesus was their friend as well as their Lord and they entertained him with true friendly hospitality. To have raised a member of the family from the dead would have gone as far as anything could toward setting the miracle-worker apart from men as a being to be worshiped rather than associated with. But such was the personality of Jesus that this impulse was counterbalanced by the stronger impulse to treat him as a friend. So instead of setting up an altar to him they gave him a supper.

But it was no ordinary friendship. Mary's act of devotion shows something of its quality. After all it was worship but in the form of friendship. It was friendship rising to the sublimity of worship.

The foolish waste of precious ointment was an offense to the careful and short-sighted disciples. John says that Judas complained because he carried the purse and stole what was put in it, but Matthew (26:8) and Mark (14:4) describe a more general indignation among the disciples, who certainly had no such thievish motive for their criticism. And this latter phase of the matter seems by far the more suggestive. Honest men may perhaps not learn much from the gross dishonesty of a thief. But they may learn from the mistakes of good men.

The church, to be sure, needs good business management. If it collects money for religious uses, it should administer the funds so as to get a dollar's worth of results for every dollar expended. But the relation between religion and property can not be completely stated in terms of business administration. There are occasions which call for offerings to the Lord, not for the sake of the good that the offering will do or for the sake of the worthy "cause" that is to be helped, but because an overflowing heart demands an avenue of expression for its love. Sometimes such offerings will take directions which seem no more "practical" than the outpouring of the ointment. But the Lord to whose honor they are given is not displeased.

It is only because professedly Christian people are, to speak bluntly, so miserably stingy in their offerings to the Lord that we all get into the frame of mind which Jesus rebuked at this supper at Bethany, and insist on judging all gifts by visible and immediate objective results. The good "causes" in which we are rightly interested are always in such dire need of money that the necessity of getting, by hook or crook, enough to carry on their work decently, seems the most important aspect of the question of giving. It is impossible not to believe that Jesus was far more interested in getting men more thoroughly devoted to himself and to God than in persuading them to raise their average per capita contributions from ten to eleven cents because of the needs of the field or the poor.

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Christian Endeavor.

By H. A. Denton.

April 16, 1905.

GLORIFYING GOD IN OUR RECREATIONS.—1 Cor. 10:31; Ps. 16:5-11.

For the Leader.

As followers of the Lowly Nazarene, who was by no means sad and pessimistic and sour and out of touch with the world in which he lived, but who was, on the other hand, a cheerful man, a man of the people, going sometimes where the leaders of the strait laced Jewish sects thought he should not have gone, we have a right to the pleasures of this world, as well as the world to come. We must learn to distinguish what is true pleasure. We must know that Jesus' life was a happy one not in the sense of being one of "the boys," nor in the sense of the enjoyment of that which tendeth to vice, but in the sense of a knowledge of the true life and a cheerful giving of himself to its pursuits. All he did glorified God in the doing. He did nothing that did not glorify God. There is, then, a happy life for one to live in which every act and every turn will lead on to greater good in a world to come, and, while we are going on, bring greatest pleasure here. Let us see about this in the meeting to-night.

For the Members.

1. Recreation is necessary. "All work and no play makes Jack a dull boy." The nerves need rest. In this modern world everything goes with a rush. There is little leisure for any of us save a very few who have no particular thing to do but to do nothing, and yet there is in the modern world a strenuous way of doing even nothing. It is not a sin to take time to rest oneself. Rest. Sweet rest. A real rest from toil and care. How many need just a rest.

2. But there is a sense or shade of meaning in recreation that is more than rest. It has reference to the occupation of mind and body aside from the regular work at one's business. In this to so conduct ourselves as to glorify God is the thought that is to be brought out of this topic. This is a hard thing to do if we have no well defined convictions to lead us. The recreation of the world is a thoughtless round of sport. It is not done to glorify anything. It is a gluttonous way of satisfying a crazed appetite for abnormal things.

3. If we are to do anything as unto God in order to derive benefit, if we are to intentionally do a thing in order to get credit for the intention of doing it, then the recreation of many clubs, resorts, excursions, etc., is an empty vanity so far as glorifying God in recreation is concerned. How many ever think of recreation as having anything to do with religious service? The people put it outside the pale of things necessary and religious. The people of the world would laugh at the thought of making anything of recreation save just what it is to them, a thoughtless way of gratifying a desire to do something that pleases for the moment.

4. Let us, then, make our sport, our recreation, as we do our daily toil, a part of our religion. That is to say, let us understand that its controlling motive must be associated with the true purpose of life, to live as the Creator would have us live, to fill the place in God's plan for every one of his children. When this is realized, there is the greatest glory possible to the Father. God is glorified in our recreation as well as in our toil, in our pleasures as well as in the common occupations of life. What a content this places in life. It gives the world a new meaning. An individual life is no longer a thing apart, but a service in common with all the works of God and an association with the good and devout of all the world.

Quiet Hour Thought.

Do I aim in all I do to let my choice and action glorify God, my Heavenly Father?

DAILY READINGS.

M.	Need of recreation.	Mark 6:30-32.
T.	Time for recreation.	Eccl. 3:1-11.
W.	Perils of leisure.	Ex. 32:1-6.
T.	Limitations of exercise.	1 Tim. 4:6-11.
F.	Giving up rest for service.	Mark 7:24-30.
S.	Principles of recreation.	Rom. 14:13-23.
S.	Topic.—Glorifying God in our recreations.	1 Cor. 10:31; Ps. 16:5-11.

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People's Forum.

That Symposium.

Editor, Christian-Evangelist:—The "Symposium" in your recent issues is remarkable for its short cut simplicity and independence. I am not invited to eat at this special table, but I am hungry, and the food is "bread of Life" and the crumbs constrain me. The five stars which appeared in that one galaxy, seem to me real stars. They are all bright, but each one differs from the other.

How blessedly peculiar some men are, in tone, color and suggestiveness. Central to each is a phase of truth. What a wonderful addenda to our world is the atmosphere we breathe! Without this what would be of worth to man? Prayer in evangelical work is but soul-breathing. An evangelist without prayer is a man who does not breathe, although in a world of atmosphere. Our evangelists can hardly hope to succeed without prayer, as a man without breath cannot hope to be healthy. "Enter into thy closet and when thou hast shut thy door" (the natural eyes) "pray to thy Father who is in secret." Let the spectacular go. The Father that "seeth in secret" (without physical eyes) "shall reward thee openly." This communion results in effective action. Preaching without such communion is "walking in darkness," working without "the light that is in the life."

When a man can be healthy without breathing, then may an evangelist be truly successful without praying. Every real step of the soul's approach to God is taken in prayer. The life of each evangelist has its atmosphere. Neither he nor his audience can escape that fact, but both he and his audience can perpetually ascend. The atmosphere is always better further up.

S. R. Rease.

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That "Crank" and "Lodge Man"—An Explanation.

[We supposed we had made it clear in our "Notes and Comments" of last week that the widely advertised meeting of the Peoria church was not of the serious nature the newspaper reports indicated. The following letter reached us too late for insertion in our last issue. It gives some further light on the meeting.—Editor.]

Editor, Christian-Evangelist:—In your issue of March 23, under Notes and Comments, you have something to say concerning the notoriety the Peoria church lately has acquired, although you do not mention names. The matter has been advertised in the newspapers of the country, and commented on in an unpleasant way, though not unkindly; rather in the garbled, flippant, facetious style so characteristic of the age and country in which we live. We are very tired of hearing about it, and seeing again and again a "rehash" of the affair. I do not question that you published what you did with the best intentions, and granting the premises your conclusions must meet the approval of people of common sense everywhere. There are some errors, however, which I feel must be corrected, and that is my object in writing this letter. The "action" of the Peoria church in this now famous matter was not action at all in the parliamentary sense, and "members of the official board" did not do what was done. The chairman of the board is the writer of these lines, and he has not said, "It takes a crank and a mixer to move things."

To be as brief as possible, our pastor, Geo. B. Van Arsdall, resigned to take up the work at Cedar Rapids, Ia. The official board of the church voted that the chairman should appoint a committee, including himself, on securing a new pastor. This committee contains two elders, two deacons, and one man not a member of the board. One member of the committee suggested that we devote the time of the sermon on Sunday morning when the minister was to be away to a discussion on the part of the congregation as to the kind of man we ought to try to secure for our new pastor. The other members of the committee agreed to this, because one often hears it said that the "lay" members of the churches do not have much voice in securing the pastor, etc. Notices were sent to every family in the church, with postscript request to quite a number to be prepared to say something at the meeting.

The notices were enthusiastically responded to. The house was well filled, and many of the people stood up and had their say, everything being pleasant and good-natured. Only one member of the official board said anything, and only one of the committee on the new pastor. One "lay" brother did say the minister ought to be a lodge man in order to get men to come to church. A sister arose and replied that she believed that such a minister would be absorbed by the lodges without converting them. The latter sentiment, so far as one could judge, was the general opinion.

Now, of course, this sister's remarks did not appear in the newspaper reports of the meeting. Another man said, "We ought to have a minister who will be a crank on civic righteousness." No voting was done at all, and no resolution offered. The people listened to what was said, and adjourned, some feeling that the meeting, while not valuable, was at least harmless. The speeches were what one might expect in any church of the size in any city in the United States under the same circumstances. The mistake was to give an account of the meeting to the public press.

The word "crank" appearing in the last line of the report was taken out of its setting and put into the head-line by the editor-man. The good brother who gave the newspaper an account of the meeting, has repented and been forgiven. He did not know it was loaded. I hope other churches may profit by our experience.

Very truly,

Peoria, Ill. Chas. R. Vandervort.

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The above was written by Rev. Geo. Whitefield Mead, D. D., pastor of the First Presbyterian church, Newport, R. I., to Geo. H. Springer, Mgr. of the Individual Comnunion Service, 256 Washington St., Boston, Mass. Dr. Mead is well known as the author of "Modern Methods in Sunday-school Work," and of "Modern Methods in Church Work."

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That leads to Grumbletown;
And those who wish can always find
A chance to journey down.

'Tis customary for the trip
To choose a rainy day—
When weather's fine one's not so apt
To care to go that way.

Just keep down Fretful Lane until
You come to Sulky Stile;
Where travelers often like to rest
In silence for awhile.

And then cross over Pouting Bridge,
Where Don't Care Brook flows down,
And just a little way beyond
You come to Grumbletown.

From what I learn this Grumbletown
Is not a pleasant place;
One never hears a cheerful word
Or sees a smiling face.

The children there are badly spoiled
And sure to fret and tease,
And all the grownup people, too,
Seem cross and hard to please.

The weather rarely is just right
In this peculiar spot;
'Tis either raining all the time,
Or else too cold or hot.

The blocks are stupid as can be;
The games are dull and old;
There's nothing new and nothing nice
In Grumbletown, I'm told.

And so, I've taken pains, my dears,
The easiest road to show,
That you may all be very sure
You never, never go!

—*St. Nicholas.*

* *

"Post Office."

There is beguilement in the story of Rhoda's first party, to which Florence Tinsley Cox, in the April McClure's, takes this recent addition to the numerous family of magazine children. This dear little girl made her first courtesy to the public in "The Old Major." There were games at the party. One of them was a strange new game called "Post Office." It began by a little girl leaving the room mysteriously, and calling a little boy out into the hall to receive a letter.

"There's a letter in the post office for Davie Williams," she cried in a shrill, high voice that sounded frightened.

All the other little girls laughed. Davie Williams grew very red in the face, but he went out for his letter, and closed the door carefully behind him.

I wondered why he stayed so long, and what they could possibly be doing behind the door. It was very exciting. More little girls went out, and more little boys. Then Theodore Otway went out, and I heard my name.

He was waiting for me with his hands in his pockets.

"Hello," he said in a diffident way.

"Hello," I answered, shyly fingering my hair.

I looked about for the wonderful something which I had come to see. There was nothing, only the hall, and Theodore Otway, still with his hands in his pockets. Strange to say, he seemed embarrassed. He fidgeted. Still, it was nice out in the hall.

A DEFAULTING PAUPER

By James Buckham.

The ingratitude of human nature—even filial human nature—cries to heaven; and when Oliver Blinn was driven to the poorhouse there were not a few who inwardly cursed and openly condemned his son, John Blinn. The matter stood thus: Oliver Blinn, at the age of sixty-five, having accumulated a competency of ten thousand dollars by hard work and economy, was induced to make over farm and fortune to his son John, with the understanding that John and his wife should provide a comfortable home for him as long as he lived, care for him as son and daughter should, and supply the means for gratifying all his reasonable needs and desires. Unfortunately, however, this understanding was not made a written condition of Oliver Blinn's transfer of the property to his son, simply because the trustful old man did not dream that it would be necessary. But when John Blinn came into full and secure possession of his father's farm and bank account the true nature of the man began to crop out. He fell to treating his father like a beneficiary rather than an honored and loved benefactor. Every penny that went toward the old man's support or personal gratification was begrudged, and even the food the father ate was watched by his son and meanly commented upon. John's wife was like him, and between them they made Oliver Blinn's life miserable. But it was too late, if not to repent, at least to repair, his confiding generosity. He was too old to begin life over again, too old and wonted to leave the old homestead, with its hallowed associations of sainted wife and parents, and go out into the world to seek a new roof beneath which to end his days.

And then there was Beth—dear little Beth—his six-year-old granddaughter. Leave Beth? Why you might as well ask a miser to desert his gold as to ask Oliver Blinn to go where he could see no more the shining of that little sunny head. No! Oliver Blinn would rather live on crusts, and be insulted for taking them, than have his fortune and his farm back, and all the wealth and luxury of the world to boot, without darling Beth! And the child loved him as much as he loved her. It was a beautiful devotion, that between the old man and the little girl.

How could Oliver foreknow the tragedy that was to befall? The bitterness of his fate was beyond imagining. He knew that he could not leave Beth But that Beth could be taken away from him? Impossible! And yet so it fell out. John Blinn suddenly took a notion to go west and buy a ranch. He would take his family with him—all but father. The old man would be too much of a burden and expense, he said. If he could not shift for himself in his old haunts, the poorhouse was comfortable enough.

John sold the farm, including the homestead, at auction. It brought him about half what it was worth. But when a man gets the western fever he must have all the money he can scrape together, even at great sacrifice. The conclusion was brutally sprung at Oliver Blinn. He knew nothing about it until the day of the auction. Then John told him the whole scheme in a few heartless words:

"We can't take you, father, and we shan't," he concluded. "The place for a worn-out man of your age, who can't be of any assistance to those who support him, is the poorhouse. You've known that as long as I have, I dare say. I spoke to Mr. Blanchard the other day, and he said you would be welcome any time, if the selectmen agreed. I have talked with the selectmen, and there will be no opposition. Just you pack up what duds you want to take and go along over there, and it will be all right."

Oliver Blinn did not wake from the stunning effect of the blow dealt him by his son until some days after John and his family had started for the west. When he came to a realizing sense of life again he found himself domiciled at the poorhouse, but how he got there he could not remember. It was all like a dreadful nightmare to the old man. Beth was gone—they had taken her away! Had he seen her? Had he bidden her good-by? Had she kissed him? He could not remember. He must sit by the fire and think it all over.

It was late in the fall when John Blinn and his family went West; and all winter long Oliver Blinn sat by the fire in the poorhouse kitchen and thought it over. Mr. Blanchard, the keeper of the poorhouse, with his wife and all the "inmates," were very good to him. He had the warmest corner and the rocker with the thickest cushion, and all the time he wanted to think and think.

The winter and spring passed. June was drawing to a close, and for many weeks Oliver Blinn had been sitting out on the porch of the poorhouse to do his thinking. He had come no nearer the solution of his problem, but the fresh, sweet air, the sunlight, and the sight of growing things seemed to strengthen his body and make him feel more like the man he used to be.

Just before haying time two of the male paupers disappeared. They knew there was hard work coming on. The prospect of it put new life into halting, rheumatic feet and legs, and they went off like two boys a-roving.

"I guess we shall have to depend on you some, Oliver," said Mr. Blanchard. "You seem to be pretty able-bodied this summer, and there are only three of us men folks left to do the haying. I don't believe you're one of the kind that would run off, after being fed and cared for all the winter, just when you might make yourself useful to pay for it."

The bare insinuation hurt old Oliver Blinn, but he replied with dignity: "Mr. Blanchard, I have never been a defaulter in any sense, and you can depend upon it that I never shall be."

Two days after this conversation Mr. Blanchard was surprised to find a letter at the post office addressed to Mr. Oliver

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Mrs. Winslow's
Soothing Syrup
has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.
An Old and Well-tried Remedy

Blinn. He brought it home and held it out to Oliver for several seconds before the hand of the wondering old man on the porch trembled forth to take it. The writing on the envelope was cramped and childish, and Oliver Blinn's heart throbbed as it had not for many days as he clumsily opened the missive. Then he leaned toward the fading light in the west and read:

"Dearest Grandpa: I have been studying hard to learn to write, so that I could send you a letter. I can do it now. I am not going to school now. Papa has faled. He put his money into a gold mind, and it is all gone. We are very poor now. I am hungry a good deal of the time. We live in a hut away out on the prary near Doxey, Kansas. I want to see you so much, grandpa. I love you so! I cried so when they took me away from you, and you looked so queer and pale. I cry now when I think about it. Can't you come and see me, grandpa?

"Your loving Beth."

Between the first and sixth days of July two remarkable things happened in Tunbridge: Gold was discovered near the head waters of Slater's Brook by a party of college students out camping—and Oliver Blinn disappeared from the poorhouse.

It was not at first considered at all remarkable that traces of gold should be discovered in Slater's Brook. It was while the Klondike craze was at its height, and few indeed were the New England brooks where some grains of the precious metal were not found. But the people were not prepared for the rush of prospectors that came down like the host of Sennacherib on the quiet village within a week of the time of the students' reported find, nor could they account for it until the papers suddenly informed them that among the nuggets taken from Slater's Brook by the first prospectors to follow up the students' discovery were two of solid gold weighing seven and five ounces, and half a dozen more weighing nearly an ounce. This was indeed a find, seeming to indicate a tremendously rich lode somewhere near the sources of the brook, with the possibility of much more back among the hills. The Klondike for the moment was overshadowed, and one would have thought that all the adventurers in New England were swooping down upon Slater's Brook.

No one was better acquainted with the mountains for miles around Tunbridge than Oliver Blinn. As a boy and young man he had tramped them and hunted and fished them, till he knew every brook, every hill, every cliff and cave and ledge in the whole township.

On the sixth day of July, when haying began on the poor farm, according to immemorial custom, there were only two 'hands" to start the work—Mr. Blanchard and the one male "inmate" who had not disappeared. Oliver Blinn was not there. And with him were missing one of Mrs. Blanchard's ten-quart pans and a small hammer from the toolhouse. It was evident that the old pauper had defaulted his duties in the hay field, belied his dignified assurance to Mr. Blanchard, and gone prospecting. That seemed to be the long and short of it; but no one could quite unstand the moral lapse of the strict old man, whose word had always been as good as his bond. But nobody else had read the crumpled letter in Grandpa Oliver Blinn's pocket!

After haying was over a party of farmers was made up to search for the old man. The Tunbridge gold craze by this time, like all other local crazes of its kind, had reached a bubble's bursting point and dissolved in thin air. No more nuggets had been found in Slater's Brook or any other brook in the vicinity. To be sure, some ten dollars' worth of gold in all had been laboriously washed out, but it was at an expense of not less than five hundred dollars' worth of time, labor and material. All the prospectors had gone, and Slater's Brook was quietly and decorously filling up the holes they had made in its channel. But Oliver Blinn had not come out of the woods. So they went in search of him.

Away back in the wildest tract of the township, where the bears still made paths through the berry patches, they found a piece of birch bark, with some blurred and weather-stained writing on it, thrust in a cleft stick beside the trail. On the bark was written: "Show what is folded in this to Mr. Blanchard at the poorhouse. He will know then why Oliver Blinn went back on his word."

Folded carefully inside the birch bark strip was Beth's little letter!

An hour or two later they found Oliver Blinn, hammer in hand, lying dead from starvation, exhaustion and exposure beneath a limestone ledge, out of which, in his ignorance, he had tried to wrest the precious metal that would emancipate little Beth—dear little Beth—from poverty and hunger. He had defaulted, and he had failed, poor old man! But there was something in his heart when he died that left a smile on his lips—such a smile as makes one very sure of the tender mercy of our God.—*The Christian Advocate.*

❁ ❁

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Luther Burbank, the California magician, has developed a verbena with a strong arbutus fragrance. He has made possible a new fruit, the plumcot, a combination of the common wild American plum, the Japanese plum and the apricot. He has accomplished what Darwin hinted at, but accepted with reservations—the grafting of one tree upon another and at the same time the transformation of the tree without fertilization, the accomplishment of a complete cross by the graft. The details of these and other experiments, Mr. Burbank's aims, beliefs and hopes in his work, will be the substance of William S. Harwood's article in the April Century, the second of two papers on "A Wonder Worker of Science."

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The Heroic Period Celebrated by the Lewis and Clark Centennial.

It is a mistake to regard the Portland Exposition as a celebration solely of the Lewis and Clark centennial. It celebrates very much more than the feat of the two great American explorers finding the way from the Missouri to the Pacific. The real significance of the exposition is a public and national observance of the heroic period in the history of the American west. And however unheroic our practical commercialism has become, the exposition is a public reminder that all the prosperity, all the national achievement, in the great northwest had its fountain sources in the chimerical dreams of enthusiasts, who were reckoned of small account in their own day, if not actually regarded as fools; but, who, nevertheless, were made of the stuff to risk life and fortune to prove the faith that was in them. They asked no reward but to follow the light kindled by the fires of their own enthusiasm. It was to the great northwest that light led.

England, France and Spain were the actors in the hero-drama of the Atlantic coast. England, Spain, Russia and the newly organized United States acted the hero *roles* on the Pacific coast, with the important difference that, on the Pacific, the adventuring was nearly always a matter of individual and not of national effort.

Some one has said that there is no heroic period in American history similar to that of the robber barons and the sea Vikings of the older lands; that in America there is only a history of the beaver. That is in one sense perfectly true. But the history of the beaver is heroic. It was the beaver that lured the French westward to the Rockies. It was the little sable that led Russian Cossacks across Siberia to the Pacific; and it was the rare sea-otter that brought Americans, English and Russians around the world to the Pacific coast of America. Spain sought gold, but, like the prospector the world over, was discreetly secret about her findings, and if there was no precious metal, barely troubled to stake out a claim of first possession. Russia wanted furs; England land; but on the west coast the United States came into a heritage of all three.—*The American Monthly Review of Reviews.*

* *

A Plucky Girl.

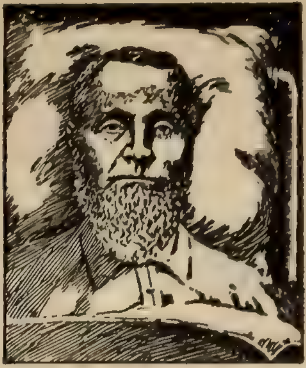
"A few years ago a wealthy woman in Denver had a housemaid who attracted the attention of such of her callers as had an eye to see, by her refinement and good breeding. After awhile she disappeared, and her former employer was strictly noncommittal as to her whereabouts, saying nothing except to speak in the highest terms of her qualities. The facts of the story came into my possession, and they are very interesting.

"The girl had been graduated from one of the big eastern colleges for women. She had taken the course at the expense of strenuous sacrifices on the part of her famliy, and was exceedingly anxious to become an earner at once upon her graduation. She was well fitted to step at once into a good pedagogic position.

"But at the very moment of graduation, coming under the care of a physician, he told her the sad news that her lungs were in very poor condition. They were not diseased, he said, and if she could go directly to a proper climate and live in it for some years they would in all probability become perfectly sound, but that by remaining where she was for the next few years she risked tuberculosis. There were tendencies to tuberculosis in her family and she took the advice to heart.

"She started straight for Colorado, hoping to get a school. But just at that time there was a serious agitation in the state over the risk to children of employing so many eastern consumptives in the schools. In response to the searching questions of each board of education to which she applied, her story would come out, and she could get no school. Rather than remain a burden upon her family for another day, she took a place as 'second girl.'

"It was a pretty sad time for her. At the time of graduation she had been engaged to a young college man. He had his start in life to make, and also owed something to his family in the way of helping to educate younger children. It was impossible for them to marry for a few years. When she took the place as a servant she wrote releasing him from the engagement. The man, however, who was a thoroughbred, refused the release. He wrote her to hold on, to get as much outdoor life as possible, build up her health, and eventually they would work out the problem. Two years later he stepped into a professor's berth in a college in the middle west. The pay was not plutocratic, but it enabled them to marry, and the housemaid became a professor's wife."—*Correspondent of the New York Sun.*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* *

"Moral Suasion."

The writer knows a mother who strongly denounces corporal punishment, whose favorite method of punishment is to send her child to bed without supper, writes William H. Hamby in Good Housekeeping. Perhaps she thinks the gnawing of that child's empty stomach is soul punishment. Another who considers the use of the switch a relic of bloody days, will make her little girl sit for three hours in a straight chair.

In fact, most moral suasion is not moral suasion, it is simply a combination of everything that is not whipping.

The story is told of a small boy who was asked by his uncle if he got a whipping that day at school.

"Naw," said the boy, "they don't whip at our school."

"Don't?" said the uncle in surprise, "how do they make you mind?"

"Moral suasion," replied the boy shortly.

"What's that?"

"Oh, they stand us on the floor, keep us in at recess, make us toe a line, pull our ears, and jaw at us."

* *

Rags and Paper.

The resurrection is symbolized by material things. We see old rags and paper put behind proper mechanism, and it rolls out clear, firm, white paper—no spot.

Anti-Hat-Plume Crusade.

Herbert K. Job, the famous nature photographer and writer, tells Country Life in America for April how he visited what is perhaps the last largest remaining egret rookery in North America. It is from these birds that women's hat plumes are taken. Each year 200,000 of these white herons are shot down in the sacred name of millinery.

It should be understood at the outset that these plumes—which are variously called by milliners "aigrettes," "stubs" or "ospreys," and are dyed to whatever color is fashionable—are borne by herons, and that only during the nuptial season, and can be secured only by shooting the birds when they have assembled in colonies to breed, when their usual shyness has departed, owing to the strength of the parental instinct. Returning to their nests, they are shot down and their young are left to starve.

Let it be nailed as a trade lie that these plumes are secured in any other way. In all my explorations of these rookeries I have found but one solitary "aigrette" feather, badly worn at that. It is inconceivable, impossible, that anyone could find them in paying quantities, scattered about in these morasses and jungles. Neither are they manufactured. This lie has also been "nailed," as when recently a leading firm in England—for whom the claim had been made—although challenged to show one single manufactured plume, was unable to do so. Manufactured aigrettes and hens' teeth belong to the same class.

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The Advance Society.

Bertha Beesley, Moselle, Mo.: "I am almost ashamed to send my report—it should have been sent six weeks ago. The keeping of the Av. S. rules has become a part of my life, and I cannot but keep them, should I want to do otherwise; but the making out of the report is different." (What do you all think of getting into the habit of reading history, poetry and Bible, till you can't quit? Beats some other habits I might mention, doesn't it! Better join the Advance Society, where these good habits are formed.) Harriet E. Dunn, Malta Bend, Mo.: "I am celebrating Washington's birthday by sending a dime, either for our dear missionary or for Charlie. I liked the 'Green Witch' very much, but I was sorry for Marget. We are to have a Blind Boone concert in our church. The janitor told my cousin and me, he wanted to give us reserved seats next the front, but we told him we didn't care about it, as Boone couldn't see how pretty we were, anyway." (If he could, do you think he would be scared off the keys?) "My best wishes for Charlie and the brave missionary." Grace Everest, Oklahoma City: "Must I send my report each quarter, or wait until all are finished, then send? I do not care for history, but the work as a whole is very interesting. For Bible reading, I go by the Sunday-school quarterly references. Each week I try to live up to the quotation I select." (Splendid idea, and you get twice as much out of your quotation that way. I'd rather have the report each quarter as you finish, but you can wait if you prefer. If you'll keep at it, you'll finally get to liking history, and no one can make the most of himself until he has a sound knowledge of what the world has done, suffered and achieved.)

Lorena Ora Frank, Clay City, Ill.: "I enclose a dollar from my grandma, Mrs. E. Hulen, a dollar from my mamma, and 50 cents of my own; half for crippled Charlie and half for our missionary. Mamma and I wish to join the Av. S. Mamma's name is Hester A. Frank, age . . . . I am the unlucky number, 13. We began the rules Feb. 11. My mamma and Miss Tena of the Orphans' Home (where Charlie lives) were old schoolmates. Charlie is fortunate to have such a kind matron as Miss Tena. Success to the Av. S." May Speece, Bucklin, Mo.: "I have written a letter to Drusie Malott, but have forgotten her address; I send it, asking you to please mail it for me. After paying postage, please put the rest of the money in the missionary fund." (It will be a real pleasure to Drusie to get a letter from one of our members. Postage is five cents for each half ounce. Anybody else feel like writing to her, in her far away Chinese field?) Walter S. Whitacre, Mt. Vernon, Ill.: "On receiving the Christian-Evangelist yesterday, I learned that I had won 'Adnah' as a prize, which was a great surprise. It came this morning. I feel a great interest in the success of our missionary undertaking. My interest in Miss Drusie has prompted me to write the inclosed verses." (I sent the poem to the Family Circle.) Mrs. W. P. Bowman, Spivey, Kan.: "I inclose $5 to be used for Drusie R. Malott." Mrs. S., Bronaugh, Mo.: "I inclose 75 cents for the benefit of Charlie, the little orphan boy. God bless him, and may he grow up to be a good man, and help to make this old world a better place." S. A. Seat, Hematite, Mo.: "I send $1 for our missionary. I read her letter in the Christian-Evangelist. She is showing her faith, and God is caring for her." G. E. Wiggle, Bellmont, Ill.: "It gives me great pleasure to inclose you the sum of $4, the proceeds of a quilt made by my Sunday-school class, to be used as follows: $1.50 for orphan Charlie, and $2.50 for our brave and beloved Drusie Malott. I inclose a stamp for a reply, because my children will expect an answer." (Bless their hearts for the noble work they have done, and bless yours for that stamp! What do you think of a Sunday-school like that—a class that is doing something, not just going to church, but both going and working for missions and orphans? What is *your* Sunday-school class doing? I want everybody to read this letter from Drusie—then say if they don't think a little money invested in our missionary will bring big interest.)

Drusie R. Malott, South Chih-li Mission, Taiming fu, N. China: "Six months have passed away since I left Louisville, and three since I saw the homeland, but months full of blessedness and the joy of the Lord. It is wonderful how God has opened the way, and led me and cared for me. We have just held a two days' sachuhui (big meeting). Many came from villages round about. Some were blessedly saved. Seven were baptized. Pray for these native Christians, that they may be established in the faith. Pray the Lord to send more laborers to tell the glad story to those who have never heard the name of Jesus." (Reader, think of it! Thousands and thousands have never even heard the name of Jesus, yet some of us at home are arguing about organs!) "The first Tuesday in each month is our special day of fasting and prayer. We had a blessed day the last time, meeting for two hours in the early morning. Most of the time we were on our knees in prayer, but there were many glad songs, and some were not ready to close, but continued their devotions in their rooms; and a real shout of 'Glory!' burst forth at the supper table. God bless thee and keep thee and use thee in his glad service till he come." (There is a *reality* about this religion—the reality that the Chinese must *see* to recognize. Over here, we are so afraid of ridicule, so engrossed with the thought of self—how we appear—what our neighbors will think of us! Fancy a band composed of persons of at least a dozen different denominations, all sitting at the supper table—Methodists and Baptists and Presbyterians and all the rest—and a glad, exultant cry to God bursting spontaneously from every throat! This China band of missions held their religious services every day even on the ship that carried them from America. It was not in vain. One of the rough seamen said, "Last night I heard the steward praying, and when I heard him praying for the China band, I had to get down on my

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knees and pray, too!" The chief officer was an agnostic; when he left Japan with the crew, he cordially hated all missionaries. "On bidding us good-by at Taku," says the leader of Drusie's band, "with moistened eyes he looked forward with us to a meeting in heaven.")

A Friend, Springfield: "I send one dollar for orphan Charlie." Vessie Porter, Hiawatha, Kan.: "I will let you know how sunny Kansas is. Thanksgiving our school gave an entertainment. The house was packed but I believe I could have found room for you if you had come." (I can sit pretty close, sometimes.) "I spoke a piece, played the organ and acted in the dialogues, and was so tired I could hardly stand up; and we had a box supper afterwards; some sold for 10 cents, but we made over nine dollars. I send a nickel for our orphan; perhaps it will help buy something for him.") Indeed it will. He can get two palm-leaf fans with that much. "My oldest sister, Minnie, is in St. Joseph, now; it is near your home, isn't it?" (Just 30 miles away, and *we* call it "St. Jo.") "I think I'll go to Hiawatha academy next year; won't that be nice, though?" (I'll be real proud of you, yet!) "I will close with love to all the girls" (and the boys can go 'way back and sit down). Edna Bear, Iberia, Mo.: "I send 20 cents for Charlie and Drusie. I had kept the Av. S. rules six weeks when one Sunday, 14 of my cousins came to see me and I forgot my Bible verse, so I began over. May Speece must withdraw her motion about expelling Josie Lineberry, as we have invited those who are married into the Av. S." Mabel G. Damerell, Walnut, Kan.: "I send 50 cents, half for Charlie, half for Drusie." E. E. Herriman, Mooresville, Mo., sends a dollar for Charlie. Mrs. J. M. Tosh, Greenfield, Tenn., sends a dollar for Charlie and Drusie. Mrs. J. R. Goodwin, Abeline, Kan.: "You said you were going to open a birthday box for the missionary on your birthday. As February 11 is also my birthday we will celebrate it by giving instead of receiving. So I enclose a dollar for Drusie—may God bless her in her work!—and 25 cents for orphan Charlie. May God bless you all." Claire Saunders, Ozark, Ark.: "I have just been trying ever since I sent my first report to get on the Honor List again and have just succeeded for a second quarter. To-morrow is your birthday; we will remember you again. I am glad you're writing a new story." M. Emily Day, Sparta, Mo.: "We have lost our dear father since I last wrote to you. We miss him very much every day, for he was a dear, noble father. When Ruth visited in Springfield, she wrote you a long letter and watched every week for it, but in about three months it was returned to her with 'no address' written on the envelope. Yes, I knew that mice sang. My aunt once had a mouse in the house that sang so they could not sleep so they gave chase and succeeded in taking mousie prisoner. They put him in a cage in the woodshed, where the cat upset the cage and ate the singer for his dinner." (His tastes must be similar to those of Felix.) "Donnie Swift said she was not acquainted with us. I always read her letters with pleasure and feel she is kin to us because she lives in the same county." New HONOR LIST: Mabel Damerell (eighth quarter); Edna Bear (sixth); Ruth Sampsel (ninth and tenth—Warrensburg, Mo.); Bertha Beesley (twenty-fifth).

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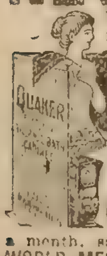

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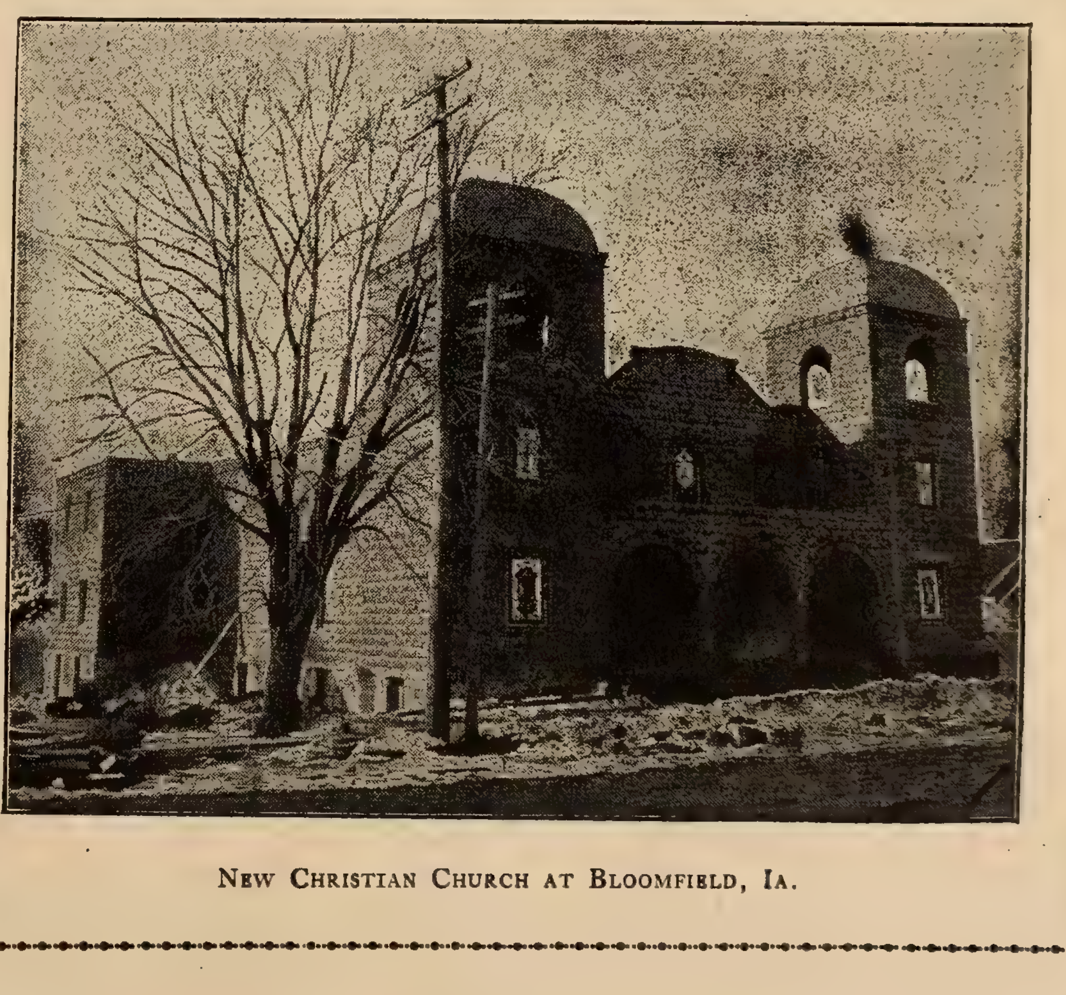

New Christian Church at Bloomfield, Ia.

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The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN,
Staff Correspondents.

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. April 13, 1905 No. 15

Current Events.

The Chicago Election.

Judge Edward F. Dunne (Dem.) was elected mayor of Chicago last Tuesday, by a plurality of 24,061 over John M. Harlan (Rep.). The issue was a phase of municipal ownership. Both parties favored ownership of the street railways by the city. The Republicans had a plan looking to that as an ultimate goal, while the Democratic program called for immediate ownership. The latter position obviously had the advantage in some respects. It is easier to work up enthusiasm over doing something now than over doing the same thing ten years from now. The Republican candidate owed his defeat to the resentment which a large element of his party cherished against him on account of his past revolts against the party machine. Mr. Harlan is a born independent. For many years he has been a strenuous fighter for whatever he thought was right in Chicago politics, and, while he has always called himself a Republican, his ideas of right have not always coincided with those of the party managers. A few years ago he had the temerity to bolt the party ticket and run for mayor as an independent candidate. Now that he and his friends had captured the machine, he expected it to support him with enthusiasm and singleness of heart. But the men who had constituted the old machine were not captured, though the machine was. The extent of this resentment is shown by the fact that Harlan ran far behind his ticket. A Republican city council was elected. Two years ago Carter Harrison (Dem.) received a plurality of only 7,000. Last November Roosevelt received 109,000 plurality in Chicago. And now a Democratic mayor is elected by a margin of 24,000.

⁂

Democratic Intentions.

The success of the Democracy in Chicago on an issue closely approaching what some people call socialism will give comfort and support to that large element in the party which believes that success is to be found in the direction of radicalism. Mr. Bryan of course stands pre-eminent among those who believe that being a Democrat is at the other pole from being a Republican, and that the policy for the party to pursue is not one of microscopic criticism upon details of Republican administration but of bold adventure into new fields. In a recent speech in Des Moines before the Iowa Democrats he gave the watchword "Back to the people" as expressing the tendency which is beginning to make itself effective in reaction against the spirit of combination and centralization, and also as representing the principle upon which Democratic reconstruction must take place. In the course of this address Mr. Bryan said:

> This tendency to restore to the people their lost rights and to put them in possession of their own affairs is not going to stop with the trust question or with the railroad question. It will extend to every issue. When applied to the tariff question, it will put an end to the system that has been in vogue for a quarter of a century under which the manufacturers have been permitted to write the schedules and determine the amount of the collections that they must take from the people through the operation of high tariff laws.
>
> The doctrine that a few financiers can safely be permitted to dictate the financial policy of a nation will be overthrown with the overthrow of the doctrine that railroad magnates can safely be allowed to control the traffic of the nation, or trust magnates the industries of the country.
>
> As to-day organized, the Republican party is under the control of the corporations. The reform element in the party is protesting and demanding that this leadership shall be overthrown. However much Democrats may wish to see the reform element in the Republican party successful in its efforts to control the party, it is inevitable that the triumph of the reform element must come through convulsions in the Republican party as the reform element came through a convulsion in the Democratic party. But out of these convulsions will come good; reform can come in no other way.
>
> The Democratic party has lost in three campaigns and the majority has increased, and yet the party is stronger to-day than it has been any time since the polls closed in 1892, because it stands upon solid ground, and because events have been proving the correctness of the position taken by it.

In an interview the next day Mr. Bryan said that no re-organization was needed in the party, but that the movement is "to put the radical and progressive element in more complete control."

⁂

Business at Panama.

Dissatisfied with the progress of affairs at Panama, the President has undertaken and carried through with characteristic vigor a complete re-organization of the force. The resignations of the seven members of the Isthmian Canal Commission were requested and received. The President's wish was to concentrate the authority and the responsibility in as few hands as possible. Since the law required that the commission be composed of seven members, he secured the concentration necessary for effectiveness by giving most of the authority to three of the number. These are: Theodore P. Shouts, chairman; Charles E. Magoon, governor of the canal zone; and John F. Wallace, chief engineer. These are the men who will really do the work. The other four members are Rear Admiral M. T. Endicott, Brigadier General Peter C. Haines, Colonel Oswald M. Ernest, and Benjamin M. Harrod. Harrod is the only member of the former commission who was re-appointed. The members of the commission have been chosen with regard solely to their reputation for practical efficiency, and they have been given to understand that they will be held rigidly accountable for results. They are there to produce a canal, and the character and record of the men are ample ground for believing that they will do it.

⁂

The Distribution of Immigrants.

The volume of immigration into the United States was somewhat less last year than was expected, but this year is making up for the deficiencies of last. During the months of February and March, there were almost twice as many arrivals as there were during the corresponding months of last year. It is easy to estimate that the total influx for the calendar year will be well over one million. One of the most serious aspects of the situation is the tendency of these fresh immigrants to settle down permanently in New York. This course is doubly objectionable: they are bad for New York, and New York is bad for them. In the ordinary course of things, at least one-third of these immigrants will stay in New York and less than one-third will ever get any appreciable distance from the Atlantic coast. The Bureau of Immigration is trying to devise plans which will encourage a westward and southward movement among these newcomers. One method that has been suggested is to establish at Ellis Island a permanent exposition of the resources and advantages of the various states of the south and west. To those of us who live west of the Alleghanies it may seem strange that so large a proportion of these people elect to stay where they have the least chance to profit by the opportunities and resources of our great country. The reason, of course, is that they know nothing about the country. And when one reflects that a considerable proportion of the intelligent native population of New York is practically oblivious to the existence of anything west of the Hudson river, it is scarcely surprising that the ignorant Italians, Poles and Hungarians who land at New York by thousands every week do not have any very adequate conception of the relative advantages of Texas, Nebraska or North Dakota as compared with the slums of New York. It might be well also to raise the property requirement for entrance, so that those who are convinced that they had better go west will have money enough to go.

⁂

A Maritime League.

It is announced that an organization composed of a large number of prominent public men has been formed to foster the interests of American shipping. It is to be called the American Maritime League. There is already a long membership roll including some of the leaders of the administration and powerful representatives of political and industrial interests in a score or more of states. A magazine is to be established at Washington and various means will be employed to create public sentiment. As a general proposition there is no harm in creating public sentiment in favor of the strengthening of our merchant marine. But the point toward which such effort, in this case at least, obviously tends is the ship subsidy program. A country which is calling for tariff revision will not be pleased by a proposition to go even beyond the limits of protection by tariff and enter upon an era of bounties and subsidies. The lobbies are too potent. The chances of abuse are too numerous. Even the theory is of too doubtful validity—and the ship subsidy scheme is far more defensible in theory than in practice. The Maritime League looks ominous.

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The Nippur Library.

We are less accustomed in this country to academic scandals than to political and commercial scandals, and consequently the criminations and recriminations which have been passing back and forth between Dr. John P. Peters and Prof. H. V. Hilprecht have caused the greatest amazement. It must be remembered that several years ago Professor Hilprecht, who succeeded Dr. Peters as Assyriologist for the University of Pennsylvania, headed an exploring expedition which unearthed at Nippur, in Babylonia, what was reported to be a "temple library" which would unquestionably be the richest and most important collection of Babylonian literature yet discovered. It has been occasion of growing surprise and discontent that this collection has not been edited or published, that Professor Hilprecht has apparently neither translated the tablets himself nor given anyone else an opportunity to do so. Only five of the tablets, out of several hundred, have been published. And the worst of it is that Dr. Peters now charges that some of these five were secured under his own directorship years before the explorations at Nippur, and that others come from an entirely different region. The statement of Dr. Peters was first made to the trustees, to whom Professor Hilprecht is responsible, who were unable to get from him any explanation or refutation of the charges, whereupon six of them resigned. Professor Hilprecht has at last gone so far as to state that he is preparing a statement by which he will be completely justified. It is sincerely to be hoped that he will. It would be calamitous to have this wonderful "temple library" turn out to be nothing more than a lot of old business records similar to any number of other collections which have been discovered. And it would be far more calamitous to have an honored scholar and university professor proven guilty of so miserable a piece of deception.

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Steeples.

There has undoubtedly come a great change in church architecture. Some remarks of the secretary of the church extension society of the Methodist Episcopal church would seem to indicate that in the future there are to be fewer steeples holding up the Methodist banner. "Steeples," says Dr. Forbes, "are relics of barbarism, and were used to point to heaven when it was thought the world was flat. Now that it is known that the world is round, they point the wrong way and should be demolished. There is enough money wasted on church steeples to pay the debts of the entire country."

⁂

In Spite of the Senate.

We are not among those who believe that President Roosevelt cherishes any sinister intentions regarding that clause of the constitution which declares that, in making treaties, the executive must act "by and with the advice and consent of the Senate." But he likes to see things done when they need doing. A method has been found to meet the emergency in Santo Domingo in spite of the Senate's refusal to ratify the treaty. That instrument, which the Senate failed to ratify largely (not solely, of course,) because it conceived that it had not been consulted early enough, provided that the United States government, by officials appointed by the President, should collect the customs of Santo Domingo and apply 55 per cent of the receipts to the liquidation of valid claims against that government. The Senate did not reject the treaty but adjourned without ratifying it. The plan now is for the customs to be collected by certain Americans who are actually though not officially designated by the President but who are commissioned solely by President Morales. They will deposit 55 per cent of the receipts in a New York bank until the Senate acts upon the treaty at its next session. If the treaty is adopted, the money will be paid to the creditors; if not, it will be paid to the government of Santo Domingo.

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Christian Conscience and Municipality.

The movement for separating municipal government from party politics is spreading. Colorado Springs is one of the latest examples where the people have won a victory for themselves against the political machine. The fight has been a fierce one, and we are not surprised to learn that Crayton S. Brooks has been one of the leaders in it, on the side of the reformers. The Denver Times quotes Brother Brooks as follows:

> "I have seen a great deal of political corruption in Missouri, but it is my conviction that Missouri, in her darkest days, was a Sunday-school compared with Colorado. St. Louis, under Ziegenhein, was a Methodist class meeting by the side of Denver to day. Jefferson City, with her twenty-two saloons, consumes less liquor than Colorado Springs, with her drug stores and clubs, while her political tricks make Missouri's capital look like a kindergarten. One blunder of one alderman recently cost Colorado Springs $3,000.
>
> "I am told that the city hall suffered no ess than five defalcations in the last few years by officials elected by partisan rule. Too much partisan politics and not enough business and conscience. The vexing problen of municipal government can only be solved by independent nonpartisan rule. I have always believed in woman suffrage, and look confidently to the Christian wives and mothers and sisters of Colorado Springs to correct these evils at the polls by straight ballots in favor of honest men upon a nonpartisan ticket."

Colorado Springs is one of the most beautiful cities in this fair country. From investigation a few years ago we believe that the statement of Crayton Brooks is not far from the facts in the case, and we rejoice to know that the Christian people of the city have united, putting party politics aside, to destroy the machine rule, that has worked in the interests of the few at the expense of the many.

⁂

Any day may bring news of the greatest naval battle ever known. Two large modern fleets are not far apart somewhere off the Malay Peninsula, the Russian Baltic fleet having successfully navigated the Malacca Straits while the Japanese are supposed to be sailing ahead of them awaiting a favorable moment for action.

⁂

A Christian minister, David H. Shields, has been elected mayor of Salina, Kan., after a great fight with the forces of evil.

A Suggestion.

Two weeks ago the Baptist Argus dissented from the Christian Standard's statement, that the believing sinner is "regenerated" but is not "born" until he is baptized. In response there comes a suggestion in a personal letter from a prominent Disciple minister. He asks, why might not some prominent Baptists define the Baptist position on this matter at the next congress of the Disciples, which meets next spring in Cincinnati? Why not? And why might not some prominent Disciple ministers define their position before the next Baptist congress?

About two each would be sufficient, and the Baptist Argus would like to nominate the writers of the papers. How would these do? For the Baptists, President E. Y. Mullins of the Southern Baptist theological seminary, and President A. H. Strong of Rochester seminary. Both of these men are professors of theology. And for the Disciples, President Jenkins, of the State university, Lexington, Ky., and Dr. J. H. Garrison, editor of the Christian-Evangelist, St. Louis, Mo.

Both of these congresses are free lances, representing nobody but the speakers themselves, and the four men named have no superiors on theological questions in their denominations.—*Baptist Argus*.

The foregoing interesting suggestion meets with our hearty approval with perhaps slight modification as to the method of procedure. It is an excellent idea, it seems to us, to bring this question between ourselves and our Baptist brethren to the crucible of free and fraternal discussion in our next congress. Let either one of the brethren, mentioned as representatives of the Baptists, present a paper defining and defending the Baptist position concerning the place of baptism in the plan of redemption; and then let one of the brethren named, or some one else, representing the Disciples of Christ, present a paper of equal length setting forth the view generally held among us, with reasons for same. These papers could be followed with a general discussion, which might be opened with a brief paper, reducing the differences to their least common denominator, and indicating whether such differences constitute any insuperable obstacle to mutual fellowship and co-operation as churches of Jesus Christ. This discussion might be repeated in the Baptist congress.

This kind of program, we are sure, would attract wide attention, draw a large attendance, awaken deep interest, and, what is more valuable than all these, we believe it would conduce to diminishing, to a very large degree, the supposed differences between us on that question. It would mark a distinct step forward in the direction of Christian union. We therefore give our hearty approval to the suggestion, with the understanding that there should be a genuine comparison of views and differences with the single and supreme desire to ascertain and follow the New Testament teaching on this subject.

Our contemporary may imply this discussion in his suggestion, but the statement might be interpreted to mean that the two men from each of the bodies were simply to present their positions to the congresses without discussion. What we desire is a face-to-face, mind-to-mind, and heart-to-heart examination of this subject—not in any spirit of debate, but in the spirit of truth-seeking and the desire to find a common basis of fellowship and co-operation. Not that the question at issue constitutes a scriptual barrier to co-operation, but that mutual misconceptions do prevent such co-operation. We are sure that both Baptists and Disciples of Christ desire nothing but the truth on this and all other points of difference, and such a friendly comparison of views would be sure to promote the unity of two religious peoples which are already moving along converging lines toward a common goal—the Christianity of the New Testament.

He Wanted a Simpler Faith and Worship.

During the progress of the World's Fair, a member of the Swedenborgian church, attracted by the scriptural mottoes in the front of our pavilion, entered it and asked the young lady in charge a few questions about the faith of the people represented by the building. During the conversation, the editor of this paper chanced to enter the building and the hostess referred the inquirer to him. After a little conversation in which we sought to answer his questions, he departed, and we heard nothing further from him until recently, when we received a letter from him, announcing that, following the conversation, he had gone home and read his New Testament carefully to see what the Lord himself said on the subject. The outcome of it was that he could not exactly harmonize Jesus and Swedenborg, and decided to accept the former as the highest authority. Soon after this he decided to attend the services of the Christian church in his city, which he had never attended before. "I can't describe," he writes, "how I enjoyed the simple, whole-souled worship there that Sunday, and I have been going ever since, and I intend to go, for I come away so refreshed and delighted that it is a joy to go there. So I thought, which is worth the most—the intellectual reading up of another man's version of the world to come, followed with a so-called worship of forms and ceremonies on the Sabbath day, or this simple heart-worship of the Lord Jesus, and the effort to proclaim him as the Son of the living God, and win souls to love and follow him, leaving the details for him to make plain in due time? The conviction came decidedly in favor of the foundation principles of the Disciples of Christ, and so I want to become posted, and I herein send for your excellent paper, that was loaned to me at my request, after I learned you were the editor of it." As this is a personal letter, we do not feel at liberty to give the name of the writer, but the experience we are sure will carry its lesson to other hearts that may be seeking something more comforting and strengthening than the philosophy of any man, for Jesus knew what was in man, and has given us a religion adapted to the needs of men.

Reasons for Being a Baptist.

It is a striking proof of the close kinship between Baptists and those who prefer to be known as Christians, or Disciples of Christ, only, that the reasons assigned for being with the one are equally good for belonging to the other. Our eye has just fallen on this statement of Robt. Burdette, who is perhaps more widely known as a humorist than as a preacher for a Baptist church. Having stated that he was born of Baptist stock, and came naturally to his religious inheritance, he adds:

> "Moreover, I love the beautiful symbolism of the ordinance of the Baptist church. I love a baptism that does not have to be argued, defended or explained, but is in itself such a loving picture of burial and resurrection that even a blind eye must close itself if it would not see. And I love the creed that is written nowhere but in the New Testament, which allows for growth—which, indeed, demands steady growth. I love the simplicity of the Baptist organization. I love the democratic churches. And I love the Baptist recognition of 'private judgment,' the liberty of personal opinion. I love the free responsibility of the human soul, standing face to face with God, with no shadow of pope or bishop or priest or man-made creed falling between himself and his Master. That's why I am a Baptist."

Why, bless your heart, Bro. Burdette, these are some of the very reasons why the writer is a Christian, only! So if these things are true, let's quit our nonsense in fighting each other and unite our forces against "the world, the flesh and the devil." What do you say? Time was, of course, when Baptists and Disciples regarded themselves as enemies, and fought each other with a will. Let us hope that the "times of this ignorance God winked at," but we may be sure that he now calls all men to repentance—including warring Christians.

The Education Session at Congress.

It has been the custom since the birth of our American Christian Education Society, for it to hold its annual meetings in connection with our Congress. This was done at Columbia at our last Congress. Prof. Wallace C. Payne being in the chair, the annual report was made by the general secretary, Harry G. Hill. The secretary did not have much money to report, but gave an account of what he had done during the year to interest the churches in our colleges and to call attention to education day. A larger number of our churches observed education day than heretofore, and there is evidently a growing interest in the work of our colleges on the part of our churches. It was explained by the secretary and others, that the object of the society was not so much to receive direct gifts from the churches to be distributed among the colleges as to stimulate generosity on the part of the churches to give directly to the institutions in which they are interested, and to bring the churches into closer relationship with our colleges. The secretary recommended that we continue to observe education day, and that our papers unite in calling attention to the same, and that hereafter, instead of holding our annual meeting in connection with the Congress, hold it in connection with our National Missionary Convention, where a larger number of the churches are represented. These recommendations were approved by the meeting.

There was a discussion, in which a number of brethren participated, the import of which was that there is a place and a work for the Education Society in representing our educational interests in general; that this need not interfere with the plans of any college in pushing its own financial interests; that our churches and the brotherhood should receive the representative of the Education Society and hear his message in behalf of our educational work; that we should not expect too great results at once, but be content to labor and wait, and that there ought to be as great interest in education day among our churches as in any other of the appointed missionary days, and that our papers should give the same emphasis to that day as to other days in our missionary calendar.

The feeling was universal in the Congress that the work of our colleges at present is second to no other interest among us, and that, because our educational work has been permitted to lag behind, special emphasis should be given to it until all our churches are interested in and are helping to support our institutions of learning, to which we are looking for our ministers, our missionaries and our trained workers in various fields.

Notes and Comments.

"There is no sense in organic union," says the Baptist Argus, "before there is inner agreement. The only way to have real union is for all to see alike first." That depends on how much you mean by the phrase "see alike." It isn't necessary, certainly, to "see alike" on every question that may be raised in reference to every phase of Christianity in order to union. We should "see alike" as to the lordship of Jesus Christ, and as to the necessity of accepting him and conforming to his requirements of discipleship, in order to union. After this there should be large liberty of opinion and interpretation so long as Christian character is maintained.

* * *

To quote from the same paper again, the editor says:

> The Baptists have struggled victoriously for some half dozen basal principles. These principles are the lordship of Christ over the individual man, the Bible alone the standard of faith and practice, regeneration before baptism, immersion of the believer the only baptism, religious liberty, and church independence.

Now, every one of these "basal principles," including "regeneration before baptism," using the term regeneration to mean what the editor means by it, is not only accepted by the Disciples of Christ, but they have been strenuously advocated by them from the beginning. Why are Baptists and Disciples not united? Because they do not "see alike" on some speculative or minor questions that do not involve Christian character, and ought not to involve Christian fellowship!

* * *

In connection with the foregoing, note the following: Here is a local church paper, entitled The Church Record, representing the Second avenue Baptist church of New York City—evidently a large, influential, institutional church, under the pastorate of Rev. Chas. J. Keevil, D. D. In an editorial setting forth the work of that church, which is quite extensive, the pastor closes the statement of its work with the following: "Yes, friends, this is our parish, our work, and our opportunity, and this is what our church stands for"—and what do you suppose follows? The poem, "What We Stand For," appearing each week in the Christian-Evangelist, and beginning,

> "For the Christ of Galilee,
> For the Truth which makes men free,
> For the bond of unity,
> Which makes God's children one."

and so on, to the end of the fifth verse! Now, aren't we getting things pretty well mixed? In another place we give Brother Burdette's reasons for being a Baptist. But they are our reasons for being a Disciple of Christ! Then we give above the "basal principles" for which the Baptists stand, according to the Argus, and they are basal principles of the Disciples of Christ! Last of all, here is a Baptist pastor in New York City literally gobbling up our platform, and appropriating it as the platform of his church! Clearly a committee will have to be appointed, pretty soon, to straighten things out, or Baptists and Disciples will be getting so mixed up that nobody can tell which is the other. That would be too bad!

* * *

We are promised a sensation in St. Louis. The Excise Commissioner says he is going to enforce the Sunday closing law against the saloons. Governor Folk says all the laws will have to be enforced until they are repealed! It will be a novel thing for the people of St. Louis to see the officers of the law in the city fulfilling their oath in enforcing the law. But after all, as Dr. Williamson, of this city, told us recently, it will take something more than enforcement of the law to save St. Louis. He says:

> "God be praised for the officials who stand by the oath which they solemnly take before God! But you are not going to save the city with excise commissioners. God's grace saves the city. We will never have righteousness in the city until men's hearts are changed and they serve God royally and loyally. At the base of all changes for good is the gospel of the Son of God."

* * *

A subscriber from California asks us to give our views on Christian Science, "as it seems to be taking this coast by storm." It is not the absurd philosophy of Christian Science that gives it its popularity, though that may have a sort of fascination for a certain class of people who imagine that they have gotten hold of something new, and very profound. Christian Science finds its opportunity for growth in the shortcomings of the ministry and of the churches. Its emphasis of the supremacy of mind over matter, though carried to an absurd extreme, and the prominence it gives to the almost forgotten teaching of Jesus concerning the putting away of anxiety and of finding peace in complete trust in God, thereby giving rest to burdened souls in the midst of the tumult and strife of the times, are the chief secrets of its popularity and power. The attention which it excites because of its novelty in method and teaching, will soon pass away, and it can exist permanently only by sloughing off its false philosophy, its tendency to the deification of Mrs. Eddy, and whatever else in its teaching or practice shall be found contrary to sound reason and to the religion of Christ. The best way for the church to meet it is to correct its own faults, and to get in closer touch with Jesus Christ, and preach a full-orbed gospel for the world.

* * *

The following remarkable statement is from the Christian Companion:

> We venture the assertion that if an actual count should be made of the members of the church of Christ that we would find that, instead of having a membership of a million and a quarter we could not find more than a million.

We had supposed that the churches of this reformation embraced nearly that number of members. But if the whole "church of Christ," after nineteen centuries of Christian work, cannot make a better showing than that, it is truly discouraging! But the editor does not, of course, mean that. It is just an instance of using a scriptural name in an unscriptural sense, which is quite as bad as using an unscriptural name.

Editor's Easy Chair.

Why do the owners of summer resorts torment us before the time? It is hard enough to stand the routine duties of office work when the trees are arraying themselves in green, and the sky is as blue as a jaybird's wing, and every voice in Nature seems to be calling you out of doors. But when in addition to these allurements there come to the office those finely-illustrated pamphlets setting forth in marvelous pictures the beauties and delights of certain seaside or lakeside resorts, one's sense of bondage to his environment is intensified. Here, for instance, right before the Easy Chair, lies a beautifully illustrated pamphlet setting forth the beauties and attractions of Pentwater Lake, and of the resort near it fronting on Lake Michigan. There is the quiet village of Pentwater, nestling beside as beautiful a little lake as one ever dipped an oar in, and then there are the wooded heights along the shore of Lake Michigan, with their half-hidden cottages seen through the pines; and there is old Lake Michigan, roaring out her fury in a storm, and dashing her white billows against the beach. There, too, is the still, deeply-shaded canon, where the sunlight is only filtered through the thick branches of the trees to play checkers on pine needles which carpet the earth; and there is the large lake steamer landing its passengers on the dock. And it is all very realistic. We have been there, and know it to be true to life. We have no desire to resist the appeal which these pictures and eloquent descriptions make to us. We have already surrendered to the enticements of the place, and only plead for a little time. A little later on, when the mercury soars above the 90s, we will be with you, Mr. Resorter, but do not torment us before the time!

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If there were no other reasons for the day known as "Home Mission" day in our churches, it would justify itself on patriotic and religious grounds, as an occasion for studying the condition and needs of our own country. "Home Missions," as a phrase designating a particular line of activities, has come to mean a great deal more to us than it once did. It stands for the fundamental idea that Christianity is the very foundation of all that is best and most enduring in our American civilization—our free churches, our free schools, our free press, our free platforms, and our free representative government. Every evil that threatens the permanency of these free institutions would be removed by the evangelization and Christianization of the people who make and administer our constitutions and laws, and the voters who elect the lawmakers. If this be true, the first Lord's day in May ought to be marked in red letters on our church calendars, and the best talent of the churches, and all the resources of the brotherhood, should be directed toward making this day a day of sacrificial offerings for saving America, by the extension of Christ's kingdom, without whose teaching and influence there would have been no free America, no civil and religious liberty! Get a map of our great home land, and notice its imperial extent from northern lakes to southern gulf, and washed on its eastern and western shores by mighty oceans, with all its vast domain covered by free commonwealths. This is our country! Christ's kingdom enthroned in this mightiest nation of the earth, and dominating the lives of our people, would radiate its light and truth and saving power to all the peoples of the earth. Make Home Mission day a holy height, a mountain top, from which to survey the past, and face and plan for the future, and to gather fresh courage, and gird ourselves with high resolves for the tasks that lie before us!

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The discussion over Mr. Rockefeller's gift of $100,000.00 to the American board for missionary purposes continues. The protest against accepting it by the Boston ministers has been reinforced by such distinguished men as Washington Gladden and President Tucker, of Dartmouth. We see no occasion for modifying the principle we laid down in the CHRISTIAN-EVANGELIST several years ago when one of our mission boards refused to accept a missionary offering from one of the churches because of irregularity in the manner of receiving a few persons into its membership. We stated then that it was not the province of a missionary board to pass upon the regularity, or soundness in the faith, of any church contributing to its mission fund; that that was a task altogether too large for it, and one which had not been laid upon it by the churches. The same principle, we believe, holds good in the case of Mr. Rockefeller's gift. It is not possible for the American board to look into the methods by which all the dollars are earned which may be offered as gifts for its work. But especially is it impossible for the American board to know the motives which prompt such gifts, and whether or not they are well pleasing to God. That is a matter that lies between the individual donor and God. As some one has pointed out, there are two things that should be kept very distinct. One is the method of making money, and the other the method of spending it. A man may earn money honestly and spend it very foolishly and wickedly. To condemn his manner of spending it is not to condemn his manner of earning it. He may, on the other hand, make his money by doubtful or nonethical methods, and yet spend it wisely, and for righteous purposes. To approve of the purpose for which the money is spent, does not carry with it approval of the methods by which it was earned, even if these were known. It is a hopeful sign that the public conscience is being quickened as to the methods of money-getting, but we must not lay on our mission boards the tremendous responsibility of investigating all contributions made to their work, and deciding whether the money thus contributed has been honestly earned. As a matter of fact, neither mission boards, nor local church officials, nor individual ministers undertake any such impossible task in reference to funds offered them. Only God is equal to such a task!

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There is another principle involved in this discussion that needs attention. It is the principle of charity. This matter of passing judgment upon the individual actions of men without knowing all the fact is not a charitable procedure. Dr. Gladden and others tell us that the methods of Standard Oil have been investigated and are well known. That may be true of the corporation in a general way, and too much cannot be said in condemnation of some of the methods which that corporation is said to have pursued in amassing its wealth. It ought to be understood that the discussion going on is not about the righteousness or unrighteousness of such methods. The question goes deeper than that. It involves the right of the representatives of a Christian organization to pass judgment upon the motives of an individual who offers certain funds for its use. How far Mr. Rockefeller may be personally responsible for the course pursued by the system of which he is a part, and how far his judgment may be at fault, even in instances where his approval has been given, are matters, we take it, concerning which the public has no definite information. But granting that his ethical standard has been altogether too low, and that he has, as many another man has, in his great pursuit of wealth, ignored certain great fundamental principles, such as proper respect for the rights of others, and the claims of human brotherhood, may it not be possible for such a one to honestly desire to do good with the money which he has thus acquired, and, knowing no better way to make restitution, to offer it, in all sincerity, for missionary and educational purposes? Is that a question which a missionary society or a board of college trustees may rightfully undertake to settle? Are we not acting more in harmony with the spirit of Christ in such cases, to accept the gift and leave the giver in the hands of him who alone knows what is in man, and can judge righteously? This would seem to be the course prompted by that love which is greater even than faith and hope.

Destructionism at Bay . . By W. DURBAN

One of the most singular of recent literary incidents is a fresh combat over the subject of Bible criticism. I was rather startled when, on looking over the contents of that first-class monthly, the Contemporary Review, I noticed an article entitled, "The Bankruptcy of Higher Criticism," by Dr. Emil Reich. An attack on the higher critics from any ordinary man would not have attracted my attention, but Dr. Emil Reich is one of the most marvelous scholars now working in England. He is a Hungarian professor of history who has for some time past been giving lectures at Cambridge university and also at various London collegiate centers. His remarkable utterances have made him immensely popular with students, who crowd to listen to him. And he has written several books of international interest which have during the last few years been eagerly discussed. With these I am not at the moment concerned. But the article of last month has so roused the wrath of that Oxford destructionist theologian, Canon Cheyne, that this famous professor in the March Contemporary writes a furious rejoinder. That is something unique, for Dr. Cheyne is famous not only for his massive learning, but for his literary sang-froid. Never before have I known the Olympian serenity of this Oxonian don thus ruffled. What has the man from the Danube done to create this commotion on the banks of the Isis? I must show.

Reich on the Renaissance.

Says Reich, "Despite all the great debt which we owe to the Renaissance, we must admit that it has foisted one great incubus upon us, and that is, the blind admiration of words." This is the keynote of the essay. The philologist was allowed, in the wonderful revival of classic letters during the middle ages, to take precedence of the scientist. Who in the sixteenth and seventeenth centuries were the men most generously patronized and rewarded? Not Copernicus, not the incomparable Kepler, not Descartes, not Giordano Bruno, not Spinoza, persecuted by every synod of the seven provinces, denied by father, mother, sister, and dying as an outcast pariah, when still in the heyday of manhood. Scaliger, who cannot claim to have advanced humanity, great philologist though he was, was adulated at the Dutch universities and splendidly remunerated, while that sublime mathematical and philosophical genius, Pascal, was neglected in France for the sake of the pampered commentator, Casaubon. This French litterateur came to England at the time when James I. declared that he never could see anything in Bacon, and was received with open arms by that king. James left Shakespeare without recognition, so that to-day, little being known of the great poet, he bids fair by future historians to be treated as a myth. Heyne, the great critic of classical texts, was made an oracle and listened to by the whole of Europe, whereas Lessing was left to languish in obscurity on the miserable pittance of an eighteenth century librarian. And yet Lessing's "Laokoon" will live forever, while the hair-splitting textual refinements of Heyne are mostly long discredited and forgotten. But in the ninteenth century the worship of philologists became still more exaggerated. Humboldt and others with a mere linguistic smattering were allowed to lay down the law on history. How many of these bold philologists has the last century seen, who have embarked in the nutshell of a word and set forth merrily to explore, like retrospective Columbuses, the ocean of the prehistoric past!

The Demolition of the Classics.

Before the destructionists set about destroying Moses, they had in the classical department of learning been busy about demolishing Homer. Out of a missing digamma they were able, first, to rob Homer of his character, to pillory him as a plunderer of other men's wits, and finally to prove that, with or without character, he never existed at all. But this sort of thing was comparatively harmless. "It was no doubt a pity," says Reich, "to see the figurehead of Greek and Roman history robbed of all credit and turned into mere mythical figments of the primitive brain. But to this we might have been reconciled. To-day, however, the philologists have pushed forward their linguistic parallels against far more serious objects. They are seeking to batter down the foundations of all that we believe and hold most in reverence. They have disturbed the minds and troubled the consciences of thousands of people who have been too simple to grasp the emptiness of the philologists' methods in history."

Thus does Dr. Reich inveigh against the higher critics of the most advanced school. I know that it may be said by some among us that we Disciples of Christ have no direct concern with the arguments of either destructionist critics or their opponents. I beg to demur to this plea. No people are more concerned than are we with the stupendous issues involved in such controversies. I know some theological colleges in England whose young students have complained pathetically to me that they were dosed constantly by some of the professors with German criticism of the Bible. Dr. Reich wants to know, and I confess to sympathy with him, why it should be assumed that a German professor in a little university town, whose life is isolated from reality, and whose training in ancient languages has cast his mind in a mold little suited to historical investigation, should be accepted as an authority on ancient history.

"The Pack of Philologists."

I will quote Reich once again. "The results have been disastrous. The philologist who all his days has never seen a personality, cannot bring himself to believe that institutions like the Spartan state are the making of a single man. Thus Lycurgus has been dissolved into a myth. Theseus and Romulus have survived more than 25 centuries only to be ruthlessly murdered by a pack of philologists. And now, not satisfied with these crimes, they are moving forward to attack yet greater and more sacred personalities, those of Moses and even of Jesus Christ himself. Some of the latest samples of philological jugglery with which the public has been duped are too amusing to be omitted. Professor Winckler in his two latest volumes finally dissolves into myth the small portion of Jewish history which had mercifully been left to us."

Reich commends us to Winckler if we have any sense of humor and want a merry half hour. For this German critic tells us that Joseph is no personality but only an astral myth. Joshua is the sun. And as he was son of Nun, and Nun means "fish," and the sun at the spring equinox issues from the constellation of Pisces, what can be plainer? And then as Caleb means "dog," of course Caleb is the dog-star Sirius. What are we Disciples of Christ going to say in our schools and colleges and congregations and families about this kind of higher criticism? Are we to coolly affect to believe that it is of small consequence whether we accept or reject it? Surely it must be of some importance whether we have any Bible left to us or not. I frankly say that I agree with Reich that all this is "philology run mad," and I am unable to see that philological lunacy is more entitled to acceptance in ecclesiastical and academic halls than any other kind of lunacy. I must conclude with a reference to the section of Reich's essay which is by far the most sensational.

An Enlightening Discovery.

Within the last few weeks a German explorer has made one of the most extraordinary discoveries of modern times. Captain Merker, an officer of the German army, has spent eight years among the Masai tribes of German east Africa, in the region around Mt. Kilimanjaro. He tells in his recently published book that he has been astonished at the remarkable coincidences between many of the native legends and those of the book of Genesis. The ruthless Masai savages only by degrees gave their confidence to

Captain Merker. Wonderful were the results of his investigations. The Masai myths are striking indeed. They include a paradise, a woman eating fruit given by a three-headed serpent, a pair banished from paradise, a deluge sent as a punishment, a murder like that of Abel, a divine law given in a tempest and a decalogue in many respects almost identical with the Ten Commandments. Now, it is certain that no foreign missionaries ever carried their propaganda into the Masai country. It is evident that the Masai, the Babylonians, and the Hebrews, coming as they all did from Arabia, had these legends in common before the Chaldeans went from Arabia northeastward to Babylonia, the Hebrews northward to Palestine, and the Masai southward to east Africa. This is Dr. Reich's conclusion. Canon Cheyne does not relish it. It is a fatal blow to the whole of the scheme of destructionist criticism. How Cheyne attempts to meet it I must show another time.

London, England.

[The Disciples of Christ are by no means disinterested in the developments which are going on in the field of historical criticism, but we have refused to become panic-stricken by any of the fantastic feats of the destructive critics. We are seeking to discriminate between the results of sound scholarship and the speculative fancies of what Dr. Reich calls, "the pack of philologists." The Christian-Evangelist, from the very beginning, has advised the policy of "proving all things and holding fast to that which is good." We have never doubted that extreme and untenable positions would be corrected by more sober and reverent critics, and that ultimately we would reach a solid substratum of truth on this question. It is very interesting to see the Danube critic "go" for the philologists; and to notice how the Oxford professor comes back at his critic, and we are glad our London correspondent keeps us informed of these movements and counter movements; but our faith, as Disciples of Christ, does not rest upon the conclusions of either the one or the other, but upon the immovable rock, Jesus Christ, who is the same "yesterday, to-day and forever."—Editor.]

The Central Significance of Jesus*

By Henry Churchill King

"Seeing it is God, that said, light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

All the great characteristics of the age point towards Jesus Christ. We have no right to characterize it as an age of doubt. In the first eighty years of the nineteenth century there were more adherents added to Christianity than in the eighteen centuries before. It is an age of realism, and also an age of faith, and an age which shows stupendous reliance on machinery, but yet no generation has been so characterized by the social conscience, and we have come to think that we are all made in the image of God. Persons are the most important facts we know. It is an age, too, when we have put Christ into his historical setting as no other generation has.

What is the abiding thing in this age of transition? As Christians, we consider Christ our supreme datum. He is our supreme datum because he is the supreme fact of history, and he is the supreme fact of history because he is the supreme person in history. Christ, according to his own conception, is primarily a revelation of a person—not of truth. He is, he believed, God's own supreme self-revelation. And his great value for us is found, not in the fact that he brings us more truths, but that he puts us into personal touch with God himself. When we ask, "Who is Jesus Christ? what does he mean? how does he reveal God?" we find ourselves led to a series of propositions, as a basis of our belief in his real divinity. For myself, the propositions which best set forth the absolute uniqueness of Jesus Christ are such as these:

1. Jesus Christ is the greatest in the greatest sphere—that of the moral and spiritual. He sees the moral problem as no other has seen it, and applies it as no other has. He is "transcendent among founders of religion." We talk about religious leaders! What is a leader in comparison with the founder of the religion? The more we enter into comparison the more clearly Christ looms up above all others, and the character of his kingdom bears witness that he is the greatest in the greatest sphere. He takes his life task to found a kingdom which shall never make its appeal to the lower side of man, and establish one that should be throughout primarily spiritual. He meant that his call should be one that should sift men out—a call to self-denial. He expected to found a kingdom that should be eternal. He becomes for us a kind of personified conscience.

2. He is the sinless one, the one man of "impenitent piety." His sinlessness lies upon the surface of the record and it is this peculiar thing that sets him aside from all other good men. Compare him with his perhaps best and greatest apostle, Paul, with whose, "Oh, wretched man that I am!" we have no corresponding note in Jesus.

3. Again, with the highest moral ideal conceivable by men, Jesus rises always to his own ideal, and, in the words of Hermann, "compels us to admit that he does rise to it."

4. Jesus Christ has such a character that we can transfer it directly to God, feature by feature, without any sense of lack, and without any sense of blasphemy. Fairbairn's words seem literally true: "He was the first being who had realized for man the ideal of the divine." He has not only realized what God is, but has shown him in his own life.

5. Jesus Christ is consciously able to redeem all other men. Whatever else Christianity is it is a religion of redemption. He is, himself, the one great Redeemer.

6. Again, Jesus Christ has such a God consciousness and such sense of mission as would make any other brain the world has ever seen topple into insanity, but only keeps his life the sanest, sweetest, most normal and wholesome of all human lives. I do not know anything else like it.

Because he is all this, he is able, as no other man has ever been able, to call out absolute trust and sympathy. You can trust him without reserve, and that means that Jesus Christ is a personality so great that in him you can find God, and God can find us. He is thus for us the Ideal realized, from whom we would take nothing away, and to whom we can conceive nothing to be added. If just a tithe of what I have said is true, then the supreme fact of history is the supreme person of history.

That means that the highest task is to know him. The supreme test is our ability to sound his great personality. Are we giving him his proportionate place? We have courses where we give 38 weeks of study to Shakespeare, and call it merely introductory study; yet men wonder that they do not know Christ better, when they have given him no study, and given him no chance. The great confession is Jesus Christ; nothing more; nothing less. And if we would conserve our faith there is no way so certain as by being loyal to him. We have tried the way of creeds and it does not work. In Oberlin college we have no creeds. You do not conserve faith by writing a series of propositions and hauling men up to them every three months. To conserve truth there is no way so certain as to bring the man face to face with Jesus Christ and have him ask, "What would my Lord say?" Christ is so transcendent that no man is able to give an adequate opinion of him. A man grows into him. There are only two things a man can do in the last analysis: 1. Put on him the stamp of the high character; 2. Put on him a great vision. The measure of our great vision is Jesus Christ. The Light has come into the world.

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* An outline of an address delivered before the Disciples' Congress at Columbia, Mo.

As Seen from the Dome

By F. D. Power

A state funeral at the capital is always a matter of great interest. Washington dearly loves a spectacle. In most minds the associations are sad enough, but I have heard of funeral occasions that were anything but distressing. A miserably old man possessed of large property, no portion of which he had parted with during his lifetime to relieve the necessities of others, died, and left in his will five thousand dollars to be expended on his obsequies. A good woman said: "Why not benefit the poor by this? Why not invite all the needy, infirm and aged of the neighborhood to this rich man's funeral and give them clothing suited to the ceremony?" The idea was adopted and carried out. It was a delightful funeral—the most cheerful scene witnessed in that community for years. No tears, no groans, no sighs, not a mourner visible, everybody in tip-top spirits. Old women came trotting along each in a warm cloak and a new gown and bonnet, and old men in the best clothes in the market, silk hats and patent leather shoes. None thought it necessary to be cast down. All were glad that the old miser who had taken care to aid no poor creatures when alive should have made so many hearts happy when he died. It was a joyous funeral, a festive funeral.

A state function of this character does not present this feature, but it is spectacular. It means form and ceremony, the gathering of the prominent people, perhaps the blare of trumpets and the beating of drums, and the brave show of banners and marching columns, and long lines of carriages, and buttons and gold lace and feathers. "The boast of heraldry and the pomp of power" have their fascination. The world likes a show. Even death must be a time for display, *panem et circenses*. Those who share in it, and those who are but lookers on, get their reward. The dead care not.

This time it was in honor of the Mexican ambassador. The state department took it in hand and sent out its little black bordered missives announcing the ceremony at St. Matthew's Roman Catholic church, and inviting diplomats and high officials to pay tribute to the distinguished dead. The military escort was there, representing all three arms of the service. The brass band and the small boy and the stranger within our gates, and the habitual sightseer were there. The gay uniforms and the dashing turnouts were there. Even the red, white and blue autos and the festive tallyho made it convenient to hover on the border of the crowd to see what was going on. The big policeman never looked more imposing. Martial honors and stately ceremonies, the charm of color and the glitter of gold made an attractive picture in the spring sunshine.

Manuel de Aspiroz was the first ambassador from Mexico to this country. He came in 1899, succeeding Romero. He was born in 1836 at Pueblo under the shadow of Popocatepetl, and as a soldier had a hand in the Mexican war against the French in 1862-5. He was a lawyer, and after the fall of Queretaro was appointed prosecutor in the military trial of Maximilian, which resulted in the execution of the invader, for which Emperor Francis Joseph placed him under ban, and therefore he could not be recognized by Hengelmuller, our Austrian ambassador. This, on several occasions, resulted in rather embarrassing situations at diplomatic and other functions, and prevented the Austrian from doing homage with the other dignitaries to the deceased diplomat. He came here from the cabinet of Diaz, was a quiet gentleman, and did all that was needful for an ambassador to do socially and officially. The ornamental part of the administration is the diplomatic corps, and sometimes there is business that seems to demand the presence of these gentlemen here, but all practical interests between nations could be handled by consuls and the fuss and feathers and friction of etiquette that belong to courts would be done away in our government of and by and for the people. However, these people are interesting, and perhaps a necessary frill on our democratic garment.

With a visiting dominie, anxious to take in all the sights under the Dome, I went to the funeral. Infantry, artillery and cavalry filled the streets, and people, old and young and black and white, lined the sidewalks and gathered on the terraces. An artillery caisson heavily draped in black and drawn by six magnificent horses took the place of the hearse. We went in and found seats among the foreigners. The church was heavily draped in black about altar and chancel, and the air heavy with the perfume of many flowers. In groups the diplomats came in, gorgeous in their court uniforms, blue and red and white and gold, booted and spurred and with swords and orders, the most conspicuously arrayed being the Russian and British and German—the most modestly decorated, the heathen Chinese with their curious hats and peacock feathers. There was a sprinkling of members of the House and Senate; of the Supreme Court, and the Cabinet, and then the usual array of officials of less importance. Then a rustle of expectation, and the President and wife, both in deep mourning, the whole audience rising to receive them. Back of the ambassadors sat the ambassadresses all in black though without veils, and back of them ministers, charge d'affaires, secretaries and attaches, army and navy men in full uniform, and so on. Utmost care is always taken to see at such a time that the right man is in the right place. Precedence is everything in diplomacy. It is not, as in war, to get "the mostest men to the spot in the quickest time," but to be sure of your place in the procession. Finally, borne on the shoulders of eight men, came the casket, wrapped in the Mexican flag, with the chapeau and sword of the dead envoy on top, and as the band without played a dirge it was solemnly taken from the caisson to the altar. Candles burned everywhere. Great flower pieces, wreaths and crosses, and clusters of orchids and roses and lilies and violets, of galax leaves and palm leaves, tied with purple and green and white and blue and red ribbon, surrounded the casket.

Then came the requiem mass. The music was sweet, and the great organ and double quartet had most of the service to themselves. The priest moved back and forth and the altar boys performed their part. There were prayers for the dead. *Sub tuum præsidium confugimus Sancta Dei Genitrix*. There was no word of eulogy. The sombre surroundings, the mystery of the mass, the hushed multitude, the movements of the figures about the altar, the music, the presence of the dead—all had a certain impressiveness, but I confess it seems far from my New Testament ideas of religion. Appeals to the Blessed Virgin Mary, blessed angels, patriarchs, and prophets, saints, apostles, disciples, martyrs, confessors and virgins to pray "for the soul of the faithful departed" may bring consolation to some mourners, but all this in an unknown tongue to me at least is not edifying. Paul, being a Roman, no doubt could understand the language, but even Paul would be puzzled over the genuflexions and ceremonies and sentiments of the service.

We went out into the sunlight. The casket was removed to the caisson, the troops presented arms and the band playing "Nearer My God to Thee," the cortege started. The state funeral was over. Later the warship Columbia, specially fitted out for the purpose, will transport the remains to Vera Cruz. Following the funeral the newspapers observe that abominable custom of announcing the donors of the floral tributes.

I am not sure that state funerals are wholesome. Lord Salisbury never did a better thing than when he expressed the wish that his funeral should cost not over $100. As a matter of fact it cost $70; and when the richest nobleman in Great Britain, the Duke of Westminster, passed from earth, his obsequies at his own request amounted to $35. The wood of their caskets was grown on their own estates and shaped by their own artisans, but it was a fine rebuke to senseless display at funerals.

Beginning at Jerusalem

By N. J. Aylsworth

Why begin at Jerusalem? The reasons were so many and so weighty as to make it almost fatuous to do otherwise. Without doubt one object was to give the chosen people the first chance to hear and accept the gospel. But beyond this there were reasons well-nigh compelling in their nature. Palestine was the land of Christianity's birth. It was there that John the Baptist had shaken the nation with his preparatory plea, and introduced the Messiah to the waiting people. It was there that Jesus had walked and wrought during the preparatory years—the wonder of all the people. It was there that he had taught and done his mighty works in the presence of multitudes—it was there that he was known. It was there that he had been crucified, and risen from the dead, and ascended to heaven. It was there, and in no other country, that all these materials entering into the constitution of the new kingdom had come into existence and were familiar to the minds of the people. The Jewish scriptures were full of "the hope of Israel," which Christ had come to fulfill. None of these favorable conditions existed in any other country. To have begun elsewhere would have been to attempt to build without a foundation.

Under the conditions, "beginning at Jerusalem" meant more than simply beginning in that city. The divine purpose was to begin at Jerusalem *on the day of Pentecost*—not before, not after. There is large significance in this. On that day Palestine would flow into Jerusalem; great multitudes from all parts of the country would be there to keep the feast. On the day of Pentecost Jerusalem was Palestine. To begin at Jerusalem on that day was to begin over all Palestine; it was, broadly, to begin in the home land—it meant simply *home missions to the front*. True, many Jews and proselytes were from other countries, but they came into the home environment, where the tale of the Messiah was on every lip, and work upon them was thus essentially work upon home material.

Beginning at Jerusalem was a masterly piece of statesmanship, and it did not originate with man, but was placed by the Master himself in the commission, and was carried out in all particulars under the direction of Heaven. This is the divine charter from the primacy of home missions. It is God's wisdom, God's way. It is as divine as the commission itself.

Results justified the wisdom of this requirement. The very first sermon preached in the home land resulted in three thousand conversions. A little later the number had become five thousand. No such results followed the preaching of the gospel in any foreign land in that age. Converts had to be slowly quarried out of a bedrock of unfavorable environment. In the home land the iron was hot for the descending blow. Environment had whitened the fields for harvest.

But soon the home band was scattered, and "they went everywhere preaching the word." The whole world was filled with preachers; home missions proved, at bottom, to be foreign missions. To begin at Jerusalem was to end everywhere. God's statesmanship is blossoming. To begin at Jerusalem was to shake Rome, Europe, the world. This was not man's wisdom, but God's, and it is marvelous in our eyes.

Does all this mean anything for us? It does if essential conditions are similar. How about our Jerusalem—our Palestine, our home land? Has environment done here what it had done in Palestine? Everywhere in this country, with good and bad alike, Christianity is enshrined as another name for goodness. What a magnificent prestige! Throughout this whole land Christianity stands beautiful with tears in her thousand charitable ministries. What a winning spectacle! Millions of the unconverted in this country have sat under Christian preaching, been members of Christian Sunday-schools, and lived in and been influenced by Christian communities. Multitudes of them have been reared in Christian families, whose dearest memories are fragrant with Christian thought and feeling. They are far on their way toward the kingdom. Environment has made the iron hot for the striking. A meeting of days, or at most a few weeks, brings many, sometimes many hundreds, of these into the church. Not thus is it in any foreign field, where converts are with difficulty wrested from an unfavorable environment. This is our Palestine, our Jerusalem. Begin here; begin here all the time, for the condition is continuous, and fields are perpetually whitening for the harvest.

Here, also, as in Palestine, home missions prove to be foreign missions. To fill America with Christians would be to fill the world with missionaries. Our missionaries are made here. Double our membership and you double our missionaries. Nay, much more, for with missionary work the mission spirit grows. To Christianize America is to Christianize the world.

As multitudes came from surrounding nations to the Jerusalem feast of Pentecost, taking their place in the home environment, and hearing the gospel there, so the nations are flowing by millions into our country. All too little we are doing for these people. The trouble is with the environment. They are so numerous that they are marring our environment. The continental Sunday is pressing at our gates. The saloon is mainly in the hands of the foreign element. A united church could throttle this dragon, but the Christian hosts are divided, and therefore weak. They know this, and lament it, and would be one, but they know not the way. Here is the demand for our plea for Christian union on catholic ground. It should be sounded like a bugle blast, clear, strong, kind, from end to end of our land—*now*. Our country is suffering from evils which our plea, laid to heart, could remedy. Shall we deny her our aid? Let us make haste, for the need is pressing.

There is one thing in which, I fear, we compare unfavorably with those who began at Jerusalem—their heroism. They gave all—even life. Heroism is giving, and giving may be heroism. The widow's mite was heroic. It meant planning, pain, tears. He who gives until it hurts is as brave as he who receives a sabre thrust in defense of the right. Christianity is heroism. In many ways the scriptures teach that heroism is a condition of salvation. The Master says that he who will not deny himself and take up his cross and follow him can not be his disciple. Love is heroism; it lays all upon the altar, even self. Christ was the greatest hero. Heroism has many manifestations, each peculiar to the age in which it exists. This is the age of *the purse*. There must be a heroism of the purse. There must be giving till it bleeds. There must be self-denial and cross-bearing for this purpose—*or spiritual death*. The call is not now to the rack and the stake, but to another martyrdom. There must be purse wounds. Duty strikes us there. Shall we be found wanting?

The men are waiting to be sent, opportunity calls as never before.

* *

An Exponent of the Grace of Practical Christianity.

The National Benevolent Association, though youngest of all our national organizations, should have been eldest born. Though last in the ordinary time, it was first in the heart of God. Possessing a scriptural, it should have had also an historical primacy. Beyond all other agencies, it has highest and holiest claims.

Like our other national societies, this is also missionary, its added sacredness of appeal is in the nature of its mission—a mission to the weakest and most helpless in all the world, the aged and the children. Nor, though we have tacked it on as a kind of an addendum to our program of world-wide endeavor, does it come to us with any sort of aloofness or detachment. It is related to all our other interests. It is keyed to the divine enterprise of missions. It is woven into God's plans concerning us as a people. Its success is vital to the success of our plea. Geo. H. Combs.

The International Sunday-School Lesson Committee and Its Work.—Second Paper.

By B. B. TYLER

I have been a member of this committee since 1890. It usually meets once a year. The last meeting was held in Buffalo, N. Y., in June, 1904. In 1903 the committee met in Washington, D. C., in the month of April. In 1902 the meeting was held in Denver in connection with the international convention. The next meeting will be held in Toronto at the time of the triennial convention, June 23-27. The committee is chosen by, and reports to, the international convention. It is elected for a term of six years. The committee has power to fill vacancies occasioned by death or resignation. The present committee is at work on a series of lessons extending through 1906, 1907, 1908, 1909, 1910 and 1911.

The year 1906 will be spent in a study of the synoptic gospels. This will be a study of the life of our Lord in chronological order.

The year 1907 will be given to a study of sacred history up to the time of Samuel. The general title will be, "Stories of Patriarchs and Judges."

From Jan. 1 to June 30, 1908, the time will be devoted to a study of the life of our Lord as given in "The Gospel of John." The second six months of this year will be given to a study of Hebrew history from Saul to Solomon.

The Acts and Epistles, events considered in chronological order, will be studied in 1909.

The study of Jewish history will be resumed Jan. 1, 1910, and will be carried on during the entire year. The study will begin with the division of the kingdom of Israel and will include the story of the captivity in the east and the return of the chosen people to Palestine. The story of the kings, prophets, and people of Israel will be read during this year.

The year 1911 will be devoted to a study of "The Gospel of Matthew."

The purpose of the committee is to so arrange its lessons that pupils and teachers will obtain a bird's-eye view of the entire Bible in six years. The committee prepared a course of lessons for advanced students which it presented to the Denver committee. Their work was rejected. To the approaching Toronto convention the committee will recommend the selection of lessons for advanced students of the word. Shall this be a two or six years' course? is a question that will be propounded.

The system of uniform lessons, now known as the International Sunday-School Lessons, was launched by a great convention of Sunday-school workers in Indianapolis in 1872. The system is a growth. Its popularity was never so great as at the present time. Rival systems have had no appreciable effect in reducing the numbers using the international lessons.

The selections of scripture to be used in our Bible-schools are not made *alone* by the fifteen men composing the lesson committee. A company of Christian gentlemen in England, Bible students and Sunday-school workers, is a part of our committee. The selections made by the American committee are submitted to the gentlemen in London for criticism. The English brethren are not backward in coming forward with suggestions! There are also helpful correspondents in Australia and India. Conferences are likewise held with the writers of lesson notes. There has been organized an association of editors of Sunday school papers. This editorial association renders valuable assistance to the lesson committee. There is a standing invitation to any person, in any part of the world, to aid our committee by criticisms and suggestions. The first thing in a meeting of the lesson committee, after prayer and the reading of the minutes, is the reading and consideration of suggestions coming from any quarter.

What *is* the specific work of the international Sunday-school lesson committee?

The work of this committee, as already intimated, is to select such portions of scripture, for use in our Bible-schools, as will give a bird's-eye view of the sacred writings of Jesus and Christianity in six years.

The committee prepares no comments on the scriptures selected. This work is done by others. The lesson committee gives titles to the lessons, suggests verses to be committed to memory, and selects for each lesson a verse called the golden text. The text is supposed to present *the* thought in the lesson with which it is connected. The committee having done these things, with such assistance as that suggested above, its duty has been discharged.

This committee is placed under one restriction by its creator—the International Triennial Convention. It *must* provide one lesson in each quarter, four lessons a year, twenty-four lessons in the six years' course, on the subject of temperance. Again and again those who seem to be especially called to combat the traffic in, and use of, intoxicants have been invited to suggest appropriate temperance lessons to our committee. The person has not been found who can name twenty-four sections of scripture of sufficient length to constitute a Bible-school lesson that can be used in this way without a manifest perversion of the sacred writings.

It will be interesting to Disciples to know that more attention has been devoted to a study of the book of Acts by our Sunday-schools, since 1872, the time of the beginning of the international lessons, than to any other of the sixty-six books of the Bible. The lesson for January 7, 1872, was entitled, "The Exalted Savior," and the scripture studied was Acts 2:32-41 and this was the first lesson in the first series.

The committee does its work without financial reward. No member of our committee receives a penny for work done, for services rendered, for time bestowed. The publishers of lesson helps cheerfully defray the expenses incurred by the members of the committee in attending its meetings.

After the lessons have been selected they are distributed among the writers of expositions, and through them, in due time, they reach the public.

The international Sunday-school lesson committee furnishes the best example of Christian unity and union that I have seen. When the discussion was on which resulted in the present well known system, some contended that *doctrine* should be the basis of a uniform plan of Bible study, others maintained that *duties* should be the foundation, others that the lessons should follow the ecclesiastical year, as Christmas, Easter, and similar holy days, which led the late Doctor H. Clay Trumbull to say that the battle was for "doctrines, duties, or days." It was finally agreed that the fundamental thought should be the study of the Bible which, in fact, includes all suggested plans.

In all the years that I have served on this committee I have not detected a man, at any time, attempting to gain an advantage for his particular belief, or practice, or church. It *is* pleasant, believe me, to dwell together in unity in leading 20,000,000 in a study of the word.

Denver, Colorado.

* * *

A Message from J. B. Briney.

While no public enterprise that we have in hand should be neglected, the general home mission work is entitled to special consideration and prompt and earnest support. This country is our base of supplies for the whole world, and hence the importance of taking particular care of the work here. While our efforts should by no means be confined to these shores, it is absolutely essential that we lengthen our cords and strengthen our stakes in the home field, for it is only as we increase our power and resources at home that we can augment our power and efficiency abroad. The time for the offering for the home work is rapidly approaching, and everything should be in readiness when the day arrives, that there may be a general and generous response to the urgent demands of the cause. Let there be an advance all along the line—more and larger offerings than ever before. Listen to the bugle call of the Master and rally to the standard of home missions in a way that will make angels rejoice.

J. B. BRINEY.

The Convention--Reasons for Going

By A. C. SMITHER

Among the many advantages or benefits gained by the easterner from attendance at the convention at San Francisco, I mention the following as worthy of consideration:

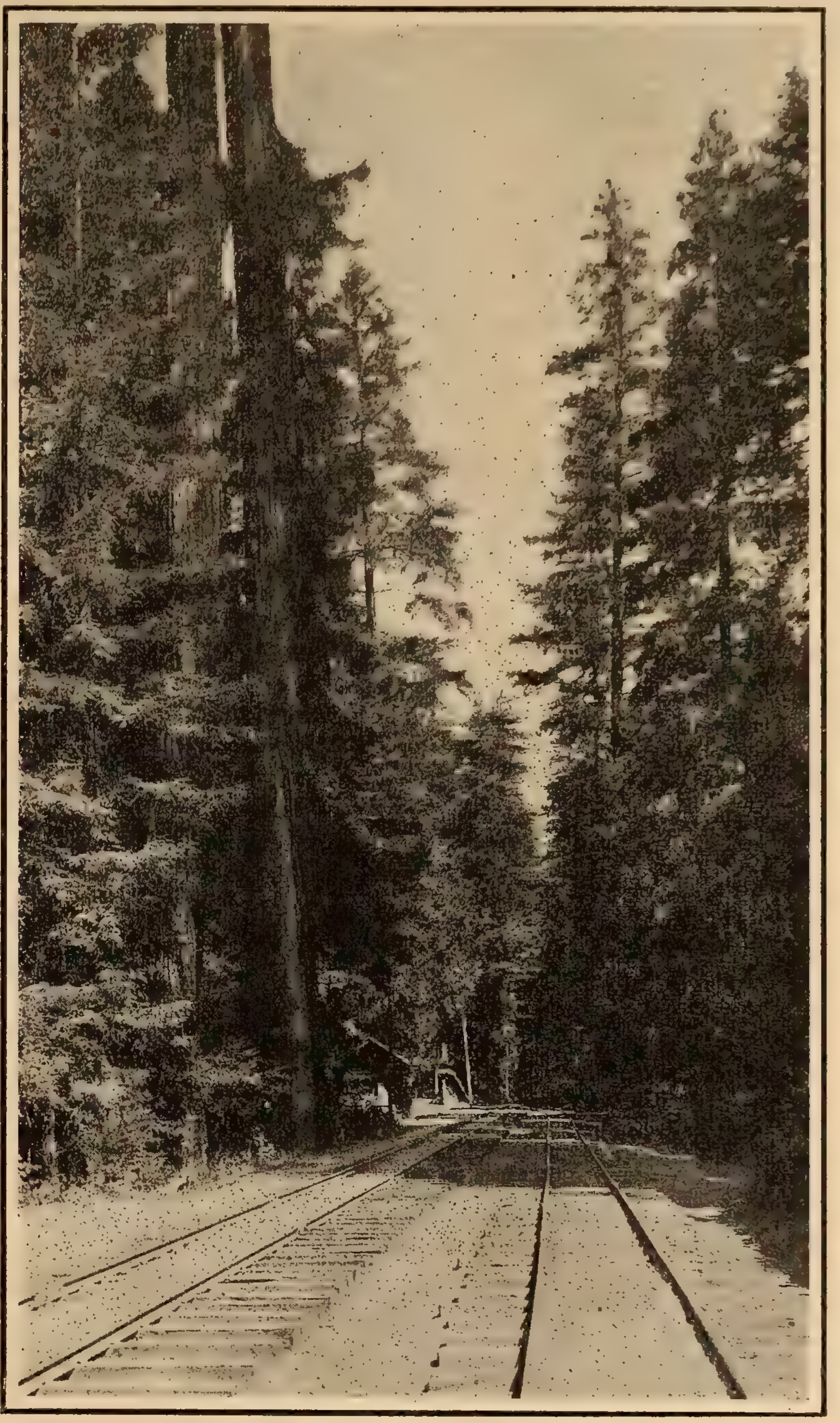
1. It will familiarize eastern people with the magnitude and enormous resources of our great country. All too little do the majority of the people know of this. A trip of this kind will afford one an opportunity of seeing its outstretching prairies, its mighty rivers, its uplifted mountains, its alkali deserts, its vast wheat fields, its corn belt, its irrigated orchards, its mining camps and its varied and unique resources. A trip across this mighty continent always leads one to a new respect for the flag and the country.

2. It would afford one an opportunity of seeing much of the finest scenery in the world. One can come via the Denver and Rio Grande R. R. to Salt Lake City and from there to Los Angeles by the new Salt Lake Route, thence via the Southern Pacific to San Francisco and Portland, thence via the Great Northern to Minneapolis and Chicago. On this route can be seen the grandeur of the Rocky mountains, the wonders of the Grand Canyon of the Colorado, the glories of Yosemite, the beauties of the Golden Gate, the sublimities of Mt. Shasta, Mt. Ranier, Mt. Hood, the charming scenery of the Columbia river and the gorgeousness of Yellowstone Park. No trip in the world affords a finer opportunity for seeing matchless scenery than this. I have seen the Trossachs and the Alps but they do not compare with the genuine American product!

2. The coast is a most delightful place to spend a vacation. Our resources for caring for people in the way of hotels, transportation, etc., are unsurpassed in the world. The weather is a marvel to an eastern man. The whole of this coast is cooled by breezes from the Pacific ocean, thus keeping the air delightfully tempered. One needs always to carry wraps when traveling in the summer on the Pacific coast. Los Angeles, San Francisco and thereabouts and the Puget Sound country are nature's specially prepared summer resorts. Added to this are the marvelous provisions made by the genius of man for the comfort of the tourist! You could ask lttle more! "Come and see."

4. This would afford the traveler an opportunity to visit the Lewis and Clark exposition, which will be unique among the fairs of the world. The natural scenery from Portland is unexcelled. The history of the Pacific coast as illustrated in that fair will interest and instruct every true American and produce a new thrill of patriotism in his bosom. Every person who plans to visit San Francisco ought to return via Portland. The city and the surrounding country will be worth a visit.

5. This will afford tourists a fine opportunity of seeing the Golden State. California is unique. Its history is romantic. Its climates are unlimited. Its products are varied. Its resources beyond comparison. Its scenic beauties are unsurpassed. Through it our country looks and speaks to the Orient. In California squirrels live in the ground, rats in the trees, and the bottoms of the rivers are on top. Its haze fascinates, its climate enchants, its valleys charm, its people entrance, its cities grow by magic, its land produces the orange and all citrus fruits. See California and die. See it before you die and thus get an anticipation of the richness of the Christian after he dies!



Big Trees, Near Santa Cruz, California.

6. In no place in the world can you travel farther with more comfort, see more, learn more, experience more unique things and at less cash than by taking this trip to California. You could come in a private car. You could live at hotels which would size up your cash before they presented your bill and make it large enough to satisfy the most ambitious. You need not do this. You can get a better meal in Los Angeles or San Francisco for 25 cents than you can in many eastern cities for twice the amount. I think a six weeks' trip can be made for $200, or even less, if you are wise and economical. You can not invest $200 better than to put it into such a trip as this.

7. This trip properly planned would enable you to visit Los Angeles, that most marvelous city on the American continent. It has doubled its population to 200,000 inhabitants in five years. It is growing as rapidly as tourists can sell eastern property and get out here. We are seriously thinking of importing a county or two of Missouri land to divide into town lots. Our supply of land for this purpose is about exhausted, and still the tenderfeet come! Whatever you do, let no man persuade you into coming to California without spending most of your time in the Angel City.

8. You ought to come to California to see one of the greatest mission fields in the world. Cities out here grow with amazing rapidity. They are rapidly becoming centers of tremendous activity. With the development of the Orient, the opening of the Panama Canal, the growth of oriental trade and the awakening of India and China, the Pacific ocean will be the world's Mediterranean and California will be our natural outlet from the east. We ought to capture these cities for Christ. In Greater San Francisco we ought to plant 10 new churches in five years. This is the nick of opportunity. To-day is pregnant with opportunity, is big with destiny. Come out and help to plant our beloved cause in these growing cities.

9. You ought to come and help and cheer the faithful Disciples who have been toiling all these years to plant our cause in this great western empire. The brethren east little know of our difficulties, little understand the hardships that we have undergone in establishing the work on this frontier field. Their presence out here in large numbers and their sympathy and support will send a thrill of enthusiasm that will reach from San Diego to Vancouver. Your presence here will be a great impetus and inspiration to our work. A large number of you will want to remain.

Begin now to lay your plans for San Francisco, August 17-24. Let nothing interfere if you live. If you die you will pass through the Golden Gate to glory anyway. Bring your friends. Have an experience worth remembering. Come one, come all.

[If you wish to take advantage of a fine opportunity to go to the magnificent country described above do not fail to read the article in last week's Christian-Evangelist and likewise what we have to say in this week's paper about the Christian-Evangelist special train. Then write us at once. It will be a splendid company, the best of train service and more sightseeing, comfort and enjoyment than you can get in any other way. And you may go at our expense. J. Murray Taylor has fulfilled the conditions; why not you?]

Our Budget

—Next week our Easter and Home Mission number.

[Telegram.]

—Two hundred and five; fine interest; continuing. — Jno. W. Marshall, Champaign, Ill.

[Telegram.]

—With Singing Evangelist Hackleman closed 30 days' meeting. Eighty-five additions.— Christian Church, Lafayette, Ind.

[Telegram.]

—Brooks Bros.' revival 15 days old. One hundred and sixty nine additions, 110 in the last seven days, 42 yesterday.—E. R. Edwards, Bedford, Ind.

—We have received both private and official notice that by unanimous vote at the last meeting of the Cincinnati ministerial association a most hearty welcome was extended to the Disciples' Congress to go to Cincinnati in 1906. We are glad that the Cincinnati brethren have thus cordially fallen in with the wishes of those attending the last Congress, and we believe that the next meeting may be a better Congress than any we have yet held.

—We have received, and are still receiving, many letters commending very highly our symposium on the Holy Spirit and prayer, in connection with evangelism. We have reason to know that it has accomplished great good both within and without our ranks. We have by no means done with that class of topics which have to do with the deeper life of the people. There are many souls hungering and thirsting for those truths which feed the inner life.

—The church at Bardstown, Ky., has been renovated.

—Edward Bell has begun work at Worthington, Ind.

—Edw. Clutter is in a meeting at Bee, Neb., with Edw. Longman's church.

—J. M. Elan, of Rensselaer, Ind., will continue in the general evangelistic field for a time.

—G. C. Campbell has just relinquished the pastorate at Lexington, Ky., and may locate in Nashville, Tenn.

—A. N. Lindsay, New Franklin, Mo., is in a meeting with E. H. Kellar, Carrollton, Mo., with fine prospects.

—Dr. W. A. Alton and wife succeed H. G. Wilkinson and wife as missionaries of the Christian Woman's Board of Missions in Bayamon, Porto Rico.

—A. James Ellis has closed his work at Dighton, Kansas, and is ready to take the field for evangelistic work.

—There are 150 pupils in the industrial school conducted by the Christian Woman's Board of Missions in Lum, Ala.

—The Christian Woman's Board of Missions is making good progress with its church building at Mt. Carmel, Jamaica.

—The burden of a $1,500 debt has been removed from the church at Princeton, Ky. R. H. Crossfield will hold a meeting there, beginning May 28.

—On April 5, 17 students of the Mountain school of the Christian Woman's Board of Missions at Morehead, Ky., were baptized by R. B. Neal.

—The new Sunday-school room of the Central church, Bristol, Tenn., is expected to be occupied on Easter Sunday. W. P. Crouch is the minister there.

—Miss Muriel Randall, the beloved daughter of Mr. and Mrs. C. E. Randall, so long missionaries in Jamaica, died March 13. She was 16 years old.

—Mrs. Julia C. Gerould is on her way home from India, where she has visited the stations of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

—Ira M. Boswell, pastor at Chattanooga, Tenn., is holding one Sunday evening service each month in the opera house, thus reaching people who will not go to church.

—W. T. Wells has had three successful years of work at Bowling Green, Ky.; 135 have been added to the membership. A new pipe organ is to be installed this summer.

—Two more gifts from Nebraska, one of $2,000 and the other of $200, have increased the fund of the Board of Church Extension. There have now been 138 gifts to this fund on the annuity plan.

—J. E. Randall, Kingston, Jamaica, so well known as the Jamaica secretary of Christian Endeavor, has become a missionary of the Christian Woman's Board of Missions, and will work in and near Kingston.

—Miss Elsie Gordon, Bina, India, writes that the work of that station, which is cared for by the Christian Woman's Board of Missions, is prospering. Miss Gordon is the living link of the Third church, Indianapolis, Ind.

—In the near future houses of worship will be dedicated by L. L. Carpenter, at West Lebanon, Ind., Kalamazoo, Mich., Elk City, Okla., Fairfield, Ill., Harrisonburg, Va., East Aurora, N. Y., and Connersville, Ky.

—Jas. S. Spears, of Holliday, Mo., has taken up the work at Pardee, Kan., for quarter time, and may be addressed at Lancaster. Kan., by any church in the neighborhood of the former place desiring his services for part time.

—During the first six days of April the churches, as churches, gave $7,911.15 for foreign missions, or a gain of $1,045.38. This makes a gain of $7,284.43 from the churches, as churches, since the first Sunday in March.

—S. W. Robinson, of Libertyville, Mo., writes: "I have been a reader of the Christian-Evangelist since 1877. The first thing I turn to when the dear old paper comes is the Easy Chair, in which I always find comfort and consolation."

—"I love your Easy Chair and the way you present union with the Free Baptists. I came from the Free Baptists. See?" J. B. White. You didn't have far to come, brother, and the little chasm that once existed is growing "beautifully less."

—Jesse T. Craig, who has been in a successful meeting at Flat River, Mo., reports that the brethren expect to build immediately. This will probably result in the consolidation of the Elvins and Flat River congregations; with Elvins as a mission point.

—J. Murray Taylor, whose picture you will find on another page of this week's issue of this paper, has already sent in his 100 new subscribers for the Christian-Evangelist. This means that he will travel on the Christian-Evangelist special to the national convention on a ticket at our expense. Go thou and do likewise.

—We have a personal note from A. T. June, written from Everett, Mass., under date of March 20, in which he says: "The Everett church gave this year for foreign missions $42 against $21.30 in 1904. There have been five additions, three by confession and baptism, within the last month." That's a good record, and shows that it *is* possible to "hustle the east"!

—The Foreign Society is in need of four men for the field, two physicians and two evangelists. One physician is needed for India and one for China. One evangelist is needed for Africa and one for Tibet. Whoever goes out in either capacity should be well qualified for the service. Applicants should not be over thirty years of age. They should have the best of health.

Nailed to the Mast

WHY $200,000 FOR HOME MISSIONS?

BECAUSE—We should correct our neglect of this great work.

BECAUSE—It is the ripest field in the world.

BECAUSE—It is our base of supplies. The Missions receiving assistance from our Home Treasury sent $2,340.66 to our Foreign Society in 1904.

BECAUSE—Our own brethren—our own flesh and blood are asking help to establish churches—we should certainly hear and heed their cry.

BECAUSE—The Home Board did more work last year than any previous year in our history—165 churches organized and 16,861 additions by our Home Missionaries. This work is a success.

BECAUSE—It is the work of the Lord Jesus Christ—to win souls in America. We should be about the Lord's business.

Ask your minister about the Offering the first Lord's Day in May. Full supplies of envelopes; literature, papers, etc., sent on application to the Secretary.

AMERICAN CHRISTIAN MISSIONARY SOCIETY
BENJAMIN L. SMITH
COR. SEC'Y
Y.M.C.A. BLD'G.
CINCINNATI, O.

—We regret, for the sake of the work in the Mormon territory, that T. W. Pinkerton, who has been at Salt Lake City for the past three years, will leave this field to succeed C. C. Rowlison at Kenton, Ohio. Brother Pinkerton has been recalled to this church of which he was pastor six and one-half years, and he will begin the work again July 1.

—C. A. Freer, pastor at Collinwood, Ohio, and our Ohio correspondent, we see from the secular press, has been stirring up the public schools. In a prelude to one of his sermons he took up that question, condemning the "red tape" and "machine methods," which disregard the individualities of children, and the system of examinations and grading. Too many children are made nervous wrecks, he said, by the present strenuous methods. No doubt reform is needed in the direction indicated.

—"I subscribed for the Gospel Echo to J. H. Garrison when he entered into partnership with John C. Reynolds, before their first issue. Hence I am among the oldest subscribers to your paper. John Courson."

The name is familiar at this office. Few subscribers outrank Bro. C. as a "sticker." One such subscriber is worth a dozen of the "please-stop-my-paper" kind, who become offended at every statement that does not har-

BROWN'S BRONCHIAL TROCHES

Surpass all other preparations in allaving Hoarseness and Irritation of the Threat. As a cough remedy they are unequalled.

Avoid Imitations. John I. Brown & Son

monize with their opinions. May his tribe increase!

—In a note from W. H. Rogers, of Swampscott, Mass., he says. "Bro. Robt. Pegrum, who recently came to us from the Congregationalists, supplied the pulpit at Swampscott for me very acceptably for five weeks during my absence." We sincerely hope the churches will see to it that he is not without a field of labor worthy of his ability.

—The "Conference for Education in the South" will be held this year at Columbia, S. C., and will open April 26. Many of the leading educators of the country are expected to be present, and to take part in the conference. The conference goes to Columbia by invitation of the governor of the state, the legislature of South Carolina, the state department of education, the educational institutions of Columbia, the mayor, the city council, and the Columbia chamber of commerce. It will be an event of importance in the educational world.

—A. T. Wise, Collinwood, O., referring to a statement of a minister in another religious body that the heathen who do not hear the gospel will be saved, calls attention to Paul's statement that "they that have not the law shall perish without the law." The church cannot escape responsibility for its failure to give the gospel to the heathen abroad, or those at home, by the plea that they will be saved in their ignorance. The gospel offers not a negative salvation, but a positive salvation which those only can enjoy who hear and accept the gospel.

—G. D. Edwards, pastor of the church at Nevada, Mo., has accepted a call of the Christian church at Honolulu, Hawaii, and will sail for that island from San Francisco at the close of the national convention. The engagement is for two years with the privilege of terminating the contract by either party giving 60 days' notice any time thereafter. The church at Honolulu has been for some time seeking an available man for its work, and in Brother Edwards they have found a young man of fine education and of approved character and ability, who, with the experience that he has already had in the ministry, will doubtless be able to do a good work in Honolulu.

—E. H. Kellar, whose resignation of the pastorate at Carrollton, Mo., we announced in our last issue, desires this to take effect about May 15. He has been at Carrollton about five years, and there has been perfect harmony between him and his congregation. He desires to remove to California, where his father and other relations reside, and to which place Mrs. Kellar's father intends to move. Brother Kellar is a strong man, and will be a very distinct loss to the work in Missouri. We trust that he may yet be prevailed upon to reconsider his decision, which caused considerable surprise, though some knew that he had been contemplating a change of field.

—Wm. Ross Lloyd, having been asked to reconsider his resignation of the pastorate of the First Christian church, Bloomington, Ill., has done so, and will remain in this field. The matter came up at the close of a Sunday evening service, when the request was unanimously made to Mr. Lloyd to withdraw his resignation. In his statement the minister said that the whole matter had been a misunderatanding, and that he had been led to believe that there was friction in the congregation because of him, and hence he had proffered his resignation. Having been made to feel that he had been mistaken, and if the congregation really wanted him and would stand by him, he would gladly remain.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

—Referring to the work of Bro. W. J. Wright as superintendent of our Bureau of Evangelism, Bro. J. M. Rudy, who was with him in Kansas City, says: "I am very much pleased with the work of our Brother Wright. I think his being where he is, is an illustration of the Spirit's working. I became well acquainted with him in Kansas City, and I feel that this great work is in safe hands." It is generally agreed that Brother Wright is the right man in the right place, and if he can lead our ministers in the divine art of co-operating with our brethren of other persuasions in evangelistic work, he will have accomplished a great deal for the future of our cause and of our common Christianity.

—"An evangelist who has been holding a meeting here denies the existence of the Holy Spirit entirely. I think that is a wrong position. What do you understand by the 'gift of the Holy Spirit'?" Mrs. Ella Scott. Let us hope our correspondent misunderstood the evangelist, or if not, let us hope, at least, that he had no religious affiliations with those who are seeking to restore New Testament Christianity, in which the Holy Spirit was so prominent and so vital a factor. Such a preacher, no matter with what religious body he is affiliated, needs to have a Priscilla or Aquilla take him aside, and teach him "the way of the Lord, more perfectly." In answer to the question, "what is the gift of the Holy Spirit," our answer is, "it is the Holy Spirit," just as the gift of eternal life is eternal life. God gives his Holy Spirit to them that ask him. (Luke 11:13.) For fuller treatment of this subject, see the editor's book on "The Holy Spirit?" now ready for publication.

—Dr. W. F. Winbigler, pastor First Baptist church, Washington, D. C., in a letter of March 24 writes: "I have enjoyed reading the Christian-Evangelist and I want to thank you for the pleasure that you have thus given me. In the issue just at hand I note what you say about faith and repentance and think your statement, in your comments on Brother Ainslee's article, is true and correct. I still hold to the statement which I made in my paper as to the waste of time in publicly discussing the difference as to which comes first, viz.: 'When Baptists or Disciples become so critically exact as to take exception to the form of statement, "faith and repentance," or, "repentance and faith," as to which word ought to come first, they are wasting time. There is doubtless a theological statement which might theoretically settle the matter for the time being, but practically the difference is as if we should discuss which is first through the board, the hole or the rifle ball; they both go through at the same time. Both statements are scripturally correct and any one can see by the context what is meant.' Your statement is clear and helpful."

Children's Day
FOR HEATHEN MISSIONS

The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:

1. Children's Day exercise, Brightening the World, by Prof. P. H. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc. It will meet the demands of the most exacting schools of all grades.

2. *Missionary Boxes.* They are a new design, printed in red.

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HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What To Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the St. Louis Christian-Evangelist. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

—In a letter from E. H. Rayner, preacher at Kissimmee, Fla., under date of March 22, he says: "We are earnestly and prayerfully struggling along with our work, and are now putting forth our greatest efforts in raising money for our new church building." Brother Rayner began his work there with a dozen members. In a meeting in which he was assisted by Brother Nichols, of Worcester, Mass., there were 64 additions, mostly by baptism. Others have been added since. The crying need is a new church building. Brother Rayner is sending out a circular from which we make the following extract:

> Through the power and guidance of Almighty God, who has wonderfully blessed the humble instruments in his hands, there have been 74 accessions to our church since November 1, the membership being more than quadrupled in four months; and now we propose to honor him and to further his cause and establish his work by building a house that will meet the needs of the work and be a home and a training school for the many babes in Christ.
>
> We have sold our old church property for $500 (all it was worth) and with this small amount as a nucleus, and with great faith in God and his people, we have started to build a church that will cost us $3,000.
>
> We are mostly poor in material things, but we are doing our best individually, and are determined with the help of God to raise that which is beyond our own ability to reach.
>
> We are worshiping in the opera house at present—a place wholly unsuited to religious exercises because of its associations.
>
> We want you to send us something. Anything from 25 cents to $25, just what you feel the Lord would have you give; for it goes toward extending and establishing the kingdom of our Lord and Savior Jesus Christ.
>
> These remittances can be sent to E. H. Rayner, pastor Christian church; H. P. Bragg, treasurer of the building fund, or C. E. Yowell, clerk.

DO NOT BUY YOUR CHURCH HYMNALS
UNTIL YOU SEE OUR NEW BOOK
GLORIA IN EXCELSIS
Edited and Prepared by the 20th Century Committee which is composed of more than
TWENTY of OUR LEADING BRETHREN.
MORE than 600 PAGES of MUSIC and RESPONSIVE READINGS.
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Now on the Press. Write us for Prices and Specimen Pages.
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2712 Pine Street - - - - ST. LOUIS, MO.

FOUR UNION MEETINGS.

At Virginia, Ill.

Thirty-one have been baptized and seven have been restored as the result of a union meeting conducted by Evangelist Hay Bell, of Carbondale, Ill. The Cumberland Presbyterian, the old school Presbyterian, the M. E., and the Christian church were in the union, and the meeting of four weeks was held in the Christian church. There were about 160 additions to the various churches in town, and quite a number have taken membership in churches in the country. It was a remarkable meeting. It demonstrated the power of Christian union, imperfect as it was, and did for Virginia what no individual church effort has been able to accomplish. All churches are now advocates of the union plan.

J. N. Carpenter.

At Troy, Mo.

A union meeting began in this place the first Lord's day in March and closed the third. Mr. McConnall, of Atlanta, Georgia, with the united effort of the four churches, Presbyterian, Methodist, Baptist and Christian, succeeded in stirring Troy as it perhaps had not been stirred before. Somewhere near 160 determined for a better life. It was my privilege to enjoy about 10 days of the meeting, when duty called me elsewhere. I returned to Troy last Wednesday and began my regular work for this month, since which, there have been eight added by letter or statement and I have baptized 31, three of whom made no move during the union meeting. There are some four or five who handed in cards who have not yet come forward to "put on Christ." A baptismal service at the river last Lord's day at 3 p. m. was peculiar, in that I baptized nine persons; then Brother McPherson, of the M. E. church, put on my baptismal suit and baptized five, and the Baptist pastor, Brother Melichamp, baptized five also. An immense audience witnessed this union baptismal service.

E. J. Lampton.

At Erie, Pa.

We are in a union revival here, with home forces doing the work. There are about 20 preachers enlisted. There is a managing committee, of which the writer is the chairman. There has been the most blessed harmony so far. Especially the three Baptist and Christian (old connection) and the church of Christ have worked as one church. The five M. E. churches have also been in the closest fellowship, and while the five Presbyterians and two United Presbyterian churches have been in earnest co-operation, their methods have been somewhat of a weight on the movement. There has been the fullest fellowship, and no spirit of selfishness has yet manifested itself among the first ten, while there is earnest co-operation among them all.

One reason of this is the prayer of Jesus has been emphasized and there has been such a willingness to follow his leadership. The appalling apathy in the churches was a potent factor in bringing them together for united work. Then the Holy Spirit has been relied upon for guidance. There has been such a surrendering of all hearts to his control and there have been so many tokens of his leading that we cannot doubt he is leading the forces here. One token is this: Hardly one service has been held but Acts 2:38 has been quoted and many times emphasized. I preached a sermon on "Setting Up of the Kingdom," and showed the law of pardon laid down by Peter on earth and bound forever in heaven. And when I was through the pastor of the First Baptist church with warm congratulations said, "If that is your view every Baptist pulpit is open for you to enter." I told him I was sure that none of the Disciples of Christ would have objected to anything I said, for that sermon had been preached from Alexander Campbell down to the present time.

The Methodists also were delighted. I preached in a M. E. pulpit on "the Holy Spirit." When I was through I received many congratulations, many saying they had learned more about the Holy Spirit that night than ever before. The pastor arose when I was through and said, "There is one passage our brother quoted that I want to repeat and emphasize, and that is Acts 2:38." Then he announced for his subject for the next night, "The Conditions of True Discipleship." Well, when I was going home I had to thump myself to see if I was really the Methodist preacher and the other man the Disciple. Brethren, when we come to know the full teaching on the Holy Spirit we can teach the denominations so much on that subject—just what they are anxious to receive, for they are more or less muddled upon the subject. We are never to compromise a particle of truth. It is not ours to barter away. But let us work and with uncovered heads and unsandled feet, behold with surrendered hearts, what work our God can yet do.

F. A. Wight.

Erie, Pa.

At Iola, Kansas.

We were led by Rev. C. G. Jordan, evangelist, and Mr. R. E. Mitchell, singer, with the pastors of the Baptist, Presbyterian, Christian, Methodist, Reformed and United Brethren churches as helpers.

There were about 500 decision cards signed during the four weeks' meeting. These were largely adults. Many of these have already united with the church, and many more will soon. Apart from the matter of additions, however, it was an exceedingly good meeting in that the work done was of a substantial, common sense kind, that appealed to thoughtful men and woman, especially men. There was no effort at sensationalism or inappropriate appeals in an emotional way, but a simple, practical, forceful upholding of the Christ by both preacher and singer. Then, too, in developing a spirit of unity and fellowship among the churches and Christian people of the town, the results were very good indeed. Both preachers and people worked shoulder to shoulder, never stopping to think of denominational differences, but with one great aim of getting men and women to accept the Christ.

For the Christian church the results were good in many ways, and yet not what they might have been had our people been more willing to drop into line as if the meetings were in our own church. In all the churches there were a large number that could not be enlisted in a union effort. The Christian church, however, was a recognized force, the pastor being chairman of the executive committee and the personal workers committee having among its leading workers some members of our church. We have already received a number of additions as a result of the meetings and expect several more soon.

The best result of all, to our church, was to lead many of our people to think more of what practical Christian union is and to see that it can be made a matter of fact instead of being a mere theory, which has been so largely true of us in the past, it seems to me. The church learned the value of getting better acquainted, and, with others, that no one denomination has a copyright on method of extending invitations, plans of work, and such things, but that all have their good points which the others will do well to use.

Personally I am led to believe more heartily in union work, particularly evangelistic meetings. This is the third one I have worked in as pastor, and I am convinced that when our people learn that they can enter heartily into union work with other churches without compromise of truth, we shall be, as we ought to be, leaders in great practical movements for Christian union. Oliver Cook.

* *

National Benevolent Association Notes.

Let the Easter giving be spontaneous, universal, and hearty as unto the Lord. Send the offering promptly to headquarters at 903 Aubert Ave., St. Louis.

"He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again."

Geo. L. Snively, general secretary, was called over into Illnois last week to write the will of a venerable brother who bequeathed $5,000 to the association. Brother Snively has had years of probate court experience, and will donate his services in this capacity to all testators making the association one of their beneficiaries. Address him, 903 Aubert Ave., St. Louis.

It is questionable whether there are any other mission stations under the auspices of our brotherhood where so many converts are being added unto those who are being saved as those in our various orphanages. And there are no better Christians than these bright American boys and girls, nor will any others more abound in all good works than these for whom the church is doing so much at present.

The Christian-Evangelist Special to the San Francisco Convention.

It will be a great delight to go on the Christian-Evangelist Special to the San Francisco convention on Aug. 17-24. This trip has been organized with a view to the comfort, enjoyment and restfulness of all who go with us. Every detail will have special care; your meals, sleeping arrangements, your baggage, etc., will have special attention.

The outward trip will be by the way of the Burlington Route to Denver, and the Midland to Colorado Springs, Pike's Peak, and much of the grandest mountain scenery in the world.

Then on to Salt Lake City, and from there southwest over the new railroad to Los Angeles, where we will spend two days among the Orange Groves, the most beautiful country in the world. We shall then go northward to San Francisco for the convention, from the convention on to Portland, where the Lewis & Clark Exposition can be visited. Then the itinerary will be through Oregon, Washington, Idaho, Montana, by way of the National Park, then through Wyoming, South Dakota, Nebraska, and home. Of course it is not necessary to take the northern route unless you desire it, but the expense will be only $6 more than to return direct from San Francisco.

There will be stop-overs at all important points, such as Colorado Springs, Manitou Springs, Salt Lake City, etc., where the most wonderful scenery of the American continent will delight all. In addition, the National Convention at San Francisco is sufficient of itself and will be worth a trip across the mountains to the Pacific Coast. This trip will be the opportunity of a lifetime to view the most remarkable scenery in the world. The railroad fare for this round trip will be from Kansas City and return, $56; from St. Louis and return, $63.50; from Chicago and return, $67.50. Double berth in tourist sleepers for the round trip will cost about $6 per person from Kansas City, $6.50 from St. Louis, and just twice this amount for Pullman sleepers. A large number of persons have already indicated their desire to take this opportunity to see the great West.

All the above tickets are good for ninety days, and you can stop over as long as you please west of Denver, Cheyenne and Billings at any place you desire, providing you get back within ninety days.

The trip will be as follows: We leave St. Louis on Aug. 10 at 9 p. m.; Kansas City, Aug. 11, 8:30 a. m.; Denver, Aug. 12, 5 a. m. Arrive at Colorado Springs 7:30 a. m., leave 11:30 a. m.; Glenwood Springs 8 p. m., leave 9:30 p. m. Arrive at Salt Lake, Aug. 13, 9 a. m., leave 3 p. m. Arrive at Los Angeles, Aug. 15, 8 a. m, leave Aug. 17, 6 a. m. Arrive at San Francisco, Aug. 17, 8 p. m. This is the way to go to see all that is grand and beautiful in a single trip. After the convention you can come home direct in a little more than three days. Or you can go north by way of Portland and stop a day or as long as you wish at the Lewis & Clark Exposition, then return home as indicated above. If, however, you would rather take the Oregon short line, you can do so, or if you wish to come home over a route still further north by the way of St. Paul, you can do so without additional cost. Do not forget that your tickets will be good for ninety days, and you can stop over at any point you wish. For further particulars write at once

CHRISTIAN-EVANGELIST SPECIAL,
2712 Pine Street, St. Louis, Mo.

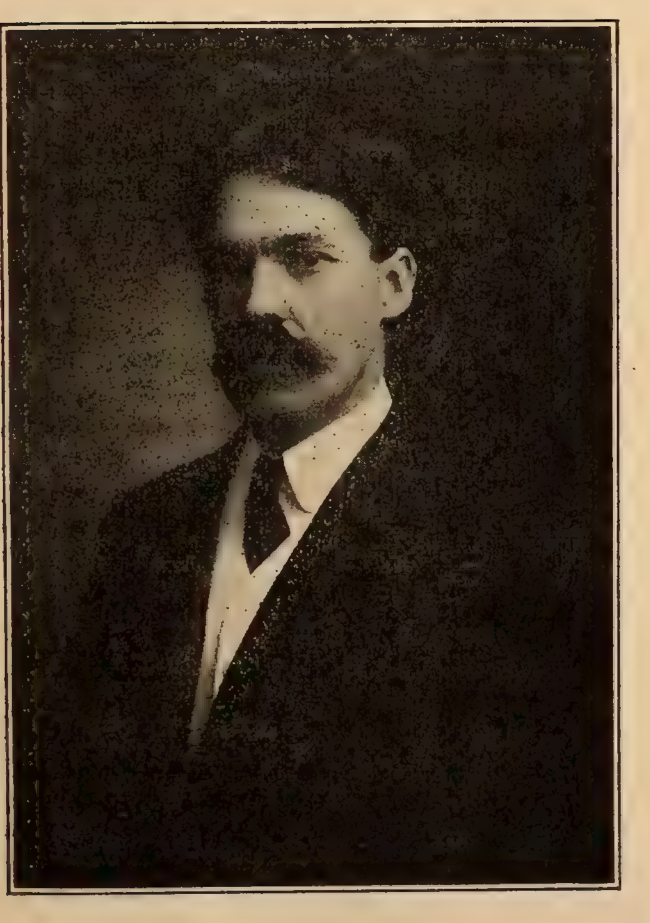
* *

The annual spring rally in Iowa Bible-schools is set for Sunday, April 30. The ralliers will undertake to get a full attendance. Special programs will be furnished free by our association upon application to me.

J. H. Bryan, State Supt.

Des Moines, Ia.

TWO WORKING BROTHERS.



J. J. TAYLOR.

J. J. Taylor was born near Warsaw, Ky. Educated in the common schools of his native county and at Frankfort, Ky., and Bethany, West Virginia. His first pastorate was at North Vernon, Ind., where he did a splendid work in a very hard field. After leaving his first pastorate he entered the evangelistic field, where he has been ever since, with the exception of one year. He has a fine personality, engaging manners, knows men and how to reach them, knows his Bible and how to teach it to others. Gentle in spirit, loving indeed, preaching only the simple gospel of the Son of God—building alone of gold, silver and precious stones, his work will abide.

J. MURRAY TAYLOR.

J. Murray Taylor, minister of H street Christian church, Washington, D. C., was born near Warsaw, Ky., March 17, 1872. He was educated in the common schools of his county, and in the College of the Bible and Kentucky University, Lexington, Ky., and has been in the active ministry for eight years. Just prior to his going to Washington, he was for three years the successful minister at Madison, Ind., where he built up a strong congregation and erected a fine new building, freeing it from debt before leaving. While he has always held a pastorate, he has nevertheless found time each year to hold one or more meetings, and has brought about 1,500 people into the church, besides dedicating several churches. He is now minister of the Third Christian church at the national capital, where he is laboring hard to build them a handsome new church building, at the same time giving heed to "feed the flock of God."

"Separation of Baptists and Disciples"

A few weeks ago the ministers of the Christian churches in St. Louis extended an invitation to those ministers that take the name Baptist to meet with them in conference. The meeting place was the Union avenue church and the time Monday of last week. There were about forty ministers present, the Baptists being in the majority. With a view to having something definite for discussion Dr. Armstrong, editor of the Central Baptist, had been asked to prepare a paper reviewing "The Early Relation and Separation of Baptists and Disciples," a book written by Errett Gates (a Disciple), of the University of Chicago, to which Dr. Hurlburt (a Baptist), Dean of the Divinity Department of that university, had contributed an introduction. After this discussion, luncheon, prepared by the ladies of the church, was eaten and a delightful social time enjoyed. S. B. Moore, president of the Christian ministers' association, made a good chairman.

Dr. Armstrong declared he had not, in writing his paper, consciously departed from what would have been his course had he a gathering of Baptists only in view. He felt perfectly free to express his opinions, as Dr. Garrison hoped he would. The book, he thought, was as nearly free from partisan bias as any dealing with Mr. Campbell and his movement. But he did not think Mr. Gates was quite fair in the character of the witnesses he introduced. There was not a marshaling of forces under one Baptist leader as under Mr. Campbell, not the single embodiment of the doctrines Baptists were defending. Quotations were made from Baptists who cannot be regarded as fully representing all their cause, and minor points received undue attention. Dr. Armstrong suggested that Mr. Campbell's progressive views may have been due to a restless spirit and that even to-day his followers are not all agreed as to the exact meaning of some of his contentions.

Coming to the points of divergence Dr. Armstrong thought Mr. Gates, while "detailing with reasonable fairness" the twelve or fifteen years' period when Mr. Campbell and his people maintained some sort of denominational connection with Baptists, he had not put the points of divergence with proper emphasis. He objected to giving the differences of view concerning the binding force of the Old Testament the first place. Quoting Mr. Gates' summary of the resolutions of the Beaver association, Dr. Armstrong said the Baptists had come to an agreement as to what they thought Mr. Campbell's teachings embodied, and though the correctness of their interpretation might be a matter for debate their fellowship was withdrawn because they thought the Reformers held these doctrines. "He and the Baptists differed not so much in the sum total of things that make up a soul's history, as they differed in the order and relation of these different elements." In a very admirable conclusion the Baptist editor said: "Final unity will be attained, unity of the only kind that is worth the seeking, by preserving all the truth, by preserving our capacity to cling to the truth and by a spirit of love to all who are seeking the truth."

The trend of the discussion was that it does not now matter so much why Baptists and Disciples separated in the past as does their relationship to-day. The spirit manifested by the reader of the paper and all the speakers was towards brotherly love and closer union. Dr. Ford, a Baptist, and the oldest minister present, one who had known Mr. Campbell and had indeed been "talked a great deal into his views," emphasized that leader's objection to the title "Christian church," in his contention with Barton Stone. "Let's quit it, Baptist and Christian," said Dr. Ford. "I like the title 'baptized disciples.'" As to an objection sometimes raised, Dr. Ford gave this fine eulogium upon Mr. Campbell: "His statement about the Holy Spirit in his debate with Mr. Rice is enough in itself to make Alexander Campbell immortal."

J. H. Garrison expressed himself as especially pleased with Dr. Armstrong's statement that "time was when men did not know that they could love each other while holding different doctrines; the time will never come when the privilege of loving each other will demand the sacrifice of clear conviction." As to Dr. Armstrong's criticism of the book, Dr. Garrison thought Mr. Gates had sought to get the representative opinion among Baptists, not that of any extremists. He did not think the essayist did justice to Mr. Campbell's independence. The fact that he went over from the Presbyterian to Baptist ground when convinced that immersion was scriptural, was clear proof of his fearless and independent spirit. As to any extreme statements into which he may, in the heat of debate, or at any time, have been led, what great reformer was not led into extremes? Mr. Campbell went into debating very reluctantly. "The Baptists led him into that," added Dr. Garrison, with a smile. Campbell, too, never claimed to be consistent. "I do not," he said, in his debate with Rice, "hold to the doctrine, once in error always in error." He sought only to know the truth. The relation of baptism to the remission of sins was the main point of difference between Disciples and Baptists and Dr. Garrison said he felt sure that he represented his brethren when he declared that they are as far as the poles from any thought of baptismal regeneration. They were of one mind in holding that what is called a change of heart, the impartation of the new life, must precede baptism, and this spiritual change is wrought by the Holy Spirit through faith—the truth of the gospel being the instrument and the Holy Spirit the Agent. Baptism is symbolic and declarative of what had been accomplished in the believer by faith, and of God's pledge of forgiveness.

Dr. Ford, taking up this statement by Dr. Garrison, thought that if we could agree upon baptism as a "declarative" act it would level a mountain between Baptists and Disciples. Dr. W. J. Williamson made a most fraternal speech although he did not seem to grasp the real meaning of Christian union, as understood by the Disciples. He could not, he said, see any difference between the two bodies. He was sure that Baptists to-day did not wish to stand for some of the things that Baptists of Alexander Campbell's time stood for. In a fine testimonial to that reformer, he said there was not any other man who could stand for the vital truths of religion that Alexander Campbell stood for. Dr. Williamson also said that in practical church life he was putting great emphasis upon baptism, as he believed there was a necessity for doing this to-day. "I am grateful for the spirit of this meeting, and am dead sure we are brothers," he said in conclusion. John L. Brandt suggested that it would be interesting if some of the Baptist brethren would answer the question, "What would you tell a man to do who asks how to become a Christian?" But no effort was made to meet Mr. Brandt's request. Dr. Samuel F. Taylor said if the Baptists had been a little more patient with Mr. Campbell, there would never have been a Christian denomination. It seemed to him that Mr. Campbell was hounded into many of the positions he took. Dr. Taylor said he had personally come into close contact with a number of Christian ministers, and that he had loved Brother Mountjoy, of Columbia, as a brother, that he died in his arms, and he had never heard him nor C. H. Winders utter anything he could not endorse; but he did not think there would be any formal union of the two peoples. F. N. Calvin spoke along the lines that it is not so important how the two bodies got separated, as how they are going to get together again. S. R. Maxwell, whose father was an Episcopalian, mother a Presbyterian, and himself a Methodist Episcopal preacher for nine years, said that it was the plea for Christian union that had won him to the Disciples. Dr. Philputt, in a few practical remarks, urged that the present duty of every person present was to go from the meeting, and carry its spirit into action. Dr. Armstrong in a few closing remarks said that his duty had been "to break the ice, but there wasn't any ice to break!" He was rejoiced at the brotherly spirit prevailing there, though he was afraid that out on the firing lines some of the brethren were still keeping up the fight.

As we go to press comes this message from Dr. Armstrong: "I have heard nothing but the kindest expressions from my brethren about the delightful meeting we had with you."

Changes.

G. Lolin Eaton, De Witt, Ia., to Sturgis, S. D.

Lew D. Hill, Eureka to Ludlow, Ill.

G. W. Rogers, Henry, Okla., to Toronto, Kan.

J. T. Alsup, New Hampton, to McFall, Mo.

B. Frank Lynn, Mulkeytown, Ill., to 619 Market St., Portsmouth, Ohio.

J. E. Dinger, Cedar Rapids, Ia., to Chandler, Okla.

B. H. Sealock, Chicago, to Polo, Ill.

D. Y. Donalson, Hartford, to Larned, Kan.

W. L. Hayden, Edinburg, Pa., to Lowellville, Ohio.

L. C. Howe, Elwood, to Newcastle, Ind.

Robt. Pegrum, Revere, Mass., to Box 31, Wauregan, Conn.

A. K. Wright, Boise, Idaho, to Monrovia Cal.

J. B. Askew, 416 E. Rose street, to Yosemite Bldg., Stockton, Cal.

Galveston Announces Arrangements For Northern Settlers' Convention Complete.

The Galveston Business Men's Club advises that all arrangements are completed looking to the entertainment of visitors to the Northern Settlers' Convention, April 21, 22 and 23, and already quarters are being assigned to those thoughtful enough to make arrangements of this character in advance of their coming. The Auditorium, with a seating capacity of 7,000, has been provided with additional chairs; vessels have been chartered for a trip on the Gulf, and an inspection of the largest shipping docks in the world. Thirty miles of magnificent beach driveway will be one of the attractions to visitors from interior States. The Southern Pacific Industrial Exhibit will be installed in the Auditorium and visitors will have an opportunity of studying the products of Texas during the four seasons, everything being free. Round trip tickets at low rates will be on sale from your station Tuesday, April 18..

The round trip rate from St. Louis will be only $15. Proportionately low rates from all points. Address E. W. La Beaume, G. P. and T. A., Cotton Belt Route, St. Louis, Mo.

NEWS FROM MANY FIELDS

Illinois.

At Du Quoin I was taken down with grippe. I found a generous home with Bro. B. F. Pope and his most genial and cultured Christian family. His son, Dr. Rolla D. Pope, a graduate of Eureka college, as is also his wife, gave me most valuable medical attention. After a few days I returned home to the best earthly care that comes to us, that of a loving wife. Three weeks put me well on my feet again, for which I am grateful to our good Father and to the generous help of loving friends.

S. A. Hoyt, who died at his home in Forrest early in February, remembered Eureka college in his will. While we will not receive any immediate help, we are grateful for the generous impulses that prompted this noble bequest. There is certainly no great enterprise among us where a dollar means more, nor one which will bring a larger or more sure reward to the giver, than to put money into the training of men for the service of God. The college has been neglected too long, but by the grace of God and the generosity of his people there is coming a better day when this part of the Lord's work will have attention in proportion to its importance. This course is cordially commended to people when they make their wills.

Chicago's spiritual life is one of the great problems of Illinois. The city has been in a hot contest to determine who shall be its mayor. What this may have to do with its spiritual life may not at first appear. But there is no doubt but that a wholesome administration of law adds greatly to the morals of the city and finally to its spiritual blessing. Oliver W. Stewart, the invincible, one of Eureka's talented graduates, was the Prohibition candidate for mayor. I heard one of his speeches. His contention was for city improvement, civic righteousness and the enforcement of laws. Such speeches as he makes cannot fail to do great good. The time will come when the city will learn that what is true of a nation is true of it, that "righteousness exalteth a nation, but sin is a reproach to any people."

In the midst of this great population there are 25 churches of our brethren, for the most part heroically contending for the faith once delivered to the saints. Several things have conspired to make our work difficult in Chicago. The high price of lots, poverty of our people, the desertion from the cause by many whom the Lord blest with the very means so much needed to make the work permanent, are some of them. But we are grateful to see a class of younger men growing into financial strength and, we believe, into sufficient spiritual power to be steadfast unto the end and liberal to the cause which has been the object of earlier struggles. The general spirit of the Chicago churches is in hearty accord with our enterprises. Twenty-three of our churches last year gave $1,562 to foreign missions; $948 to home missions; $1,244 to C. W. B. M. work; $920 to city missions in Chicago and smaller sums to Church Extension, Benevolent Association, etc. Eureka college was not in the list of Chicago offerings, not because they do not believe in Christian education, doubtless, nor from a failure to appreciate such men as J. W. Allen, N. S. Haynes and C. G. Kindred, whom the college has trained and who have poured out much of the best of their lives most usefully in Chicago, but rather because the college claims have not been pressed upon their attention. The future gives promise of a change for the better. The preachers at their Monday meeting unanimously invited Eureka college to present its claims in all the churches of the city. This for the most part will be done. Brethren, did you know that when the preachers get right the people easily follow? They are more willing to do than we are to let them.

HAVE YOU A TONGUE?

When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send today to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the Christian-Evangelist first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

I had the pleasure of attending the quarterly banquet and reunion of the churches of Chicago, already reported in the Christian-Evangelist. Such a function cannot be properly characterized in a paragraph. It was delightful. Three out of the four of our speakers were educated in Eureka college and ought to understand and appreciate the great theme which we have pleaded from the beginning. It will be of encouragement to many who have donated and sacrificed for Eureka college to know that in every church that I visited in Chicago and vicinity the influences and help of people trained in Eureka college are in evidence. Many of the donors rest in their graves, but the influence of their money is still unfolding new beauty and strength in the cause of our Master and will until the end comes.

The semi-centennial calendar of Eureka college will be ready to deliver by the time these notes reach you. It contains considerable information, a list of donors, about 26 pictures of familiar places about Eureka, and about 37 familiar faces. It ought to be in every Christian home in Illinois and in the homes of all Eureka friends everywhere. It will be encouragement to the older, inspiration to the younger and interesting to friends. Send 50 cents to Miss Clara L. Davidson and it will come.

The following churches are to be added to the roll of honor as having observed education day: Champaign, $40; Evanston, $5; Hyde Park, Chicago, Englewood (neither reported amount); North Side, Chicago, $28. I am sure there are others, but their reports have not reached me. These efforts are highly appreciated. J. G. Waggoner.

Eureka, Ill.

* *

Kentucky University Letter.

It has been definitely decided to establish a law department at the university next fall. The law college will be an integral part of the university. Recitation rooms will be provided in Morrison chapel. Judge Lyman J. Chalkley of Virginia, son-in-law of the late W. C. P. Breckinridge, of this city, will be dean of the new college. A fine faculty will be secured and the most prominent lawyers of this city and Frankfort have agreed to deliver lectures to the law students. A two years' course will be provided at first. It is believed that the new college will be a success from the start.

Matt. Walton, an old K. U. boy, has been honored with an editorial position on the Law Journal of Yale university. He secured the place by competitive examination. Mr. Walton entered the Yale law college last fall.

Pres. Jenkins delivered the principal address at the quarterly meeting of the Disciples' union of New York City. While in the East, Pres. Jenkins addressed the students of Columbia university and those of the University of Pennsylvania. He made a fine chapel talk on college life in the east upon his return.

Prof. Fairhurst is rejoicing over some new apparatus for the scientific department of the university.

The "Lampas Club" is the latest organization at the university. It is composed of a few leading students and is patterned after the "Skull and Bones" of Yale.

A Sunday-school institute has been held at the College of the Bible. W. C. Pearce, of Chicago; Harry D. Smith, of Hopkinsville, Kentucky; E. A. Fox and R. M. Hopkins, of Louisville, all prominent Sunday-school workers, were the conductors and speakers. The institute was well attended and profitable. It is thought that the institute will be made an annual feature of the College of the Bible.

President Jenkins has been in Covington, Kentucky, delivering a series of lectures at the Fourth street Christian church.

M. L. Hurst, of Texas, and L. E. Larkin, of Missouri, have been awarded first and second honors in the College of Liberal Arts. Mr. Hurst will deliver the valedictory and Mr. Larkin the salutatory address at commencement in June. E. B. B.

Lexington, Ky.

* *

Kansas.

The Kansas ministerial institute meets at Leroy, April 11-13.

Our districts begin holding their annual conventions this week. There are nine districts in the state, and all district boards have taken time and pains to formulate strong programs, which will be exceedingly helpful to those who are fortunate enough to attend.

D. Y. Donaldson and his singer McWray, closed a splendid meeting at Hartford the last of March. There were in all 36 additions, 19 being men and boys. The church was greatly revived, and is about to locate a pastor. The evangelists are now at Larned.

P. D. Holloway and A. W. Shaffer are at Altamont. This will be a new field. Neal Overman is working heroically at Perry in a meeting. This field has many difficulties, yet a good work is being done. N. A. Stull is at Sedgwick, having recently started the meeting there. He reports a good prospect. J. S. Beem and wife recently closed a good meeting at Fall River. J. J. Satliff organized a new church with 115 members at Edmond in Norton county. Money was raised to erect a church building and employ a pastor. This was a splendid meeting.

I earnestly hope that the churches in Kansas will not fail to do their full duty by the American Missionary Society the first Lord's day in May. The home board has had to borrow money to pay the missionaries in its employ, besides having to begin the present missionary year with quite a deficit. It is imperative that the offering be larger than last year if the present volume of work is sustained. The board will be compelled to retrench unless the brotherhood comes to the rescue with open, generous hands, and no one will be proud to have our home work suffer such a humiliation.

Topeka, Kan. W. S. Lowe.

C. W. B. M. in Missouri.

Good news comes from the South Joplin church of a new auxiliary organized by the pastor's wife, Mrs. J. W. Baker. The officers are: Mrs. J. W. Baker, Mrs. Irwin Hale and Mrs. E. W. Atkinson. We are so glad of these new associates with the work.

St. Louis has been enjoying the presence of the state superintendent of Y. P. work, Miss Martha Stout, of Kansas City. She met with the Juniors of the orphans' home and also a rally of the city was held at the First Christian church on Sunday afternoon of April 2.

The St. Louis union was held at the First church on March 28, and a most enjoyable day was spent in discussing the work of the Y. P. department under the C. W. B. M. The attendance was good, the program excellent and the spirit one of deep, earnest desire to find the better ways of doing the Master's work. Mrs. B. F. Davis, the manager, is doing splendid work, backed by Mrs. W. D. Harrison and the whole executive committee. The special work for the last part of the missionary year for St. Louis, is Jamaica.

Every auxiliary in the state is earnestly urged to observe the week of prayer, the week leading up to Easter Sunday. If it is impossible to hold a prayer service every day, let them be arranged for on at least two days, which are most convenient to the auxiliary. Cottage prayer-meetings are advised. Every woman in each congregation should have a blessing box, and deposit therein thank offerings for some special blessings, for the benefit of the special fund for which the auxiliary is working. Use every one of the many helps to growth that are spread before you by our ever faithful national officers.

New Junior societies are reported at Palmyra, Laplata, Lamonte, Pleasant Hill, and First, St. Louis. Let every auxiliary see to it that the children within its reach are being taught of the Christ life, and of Christian living.

St. Louis. Mrs. L. G. Bantz.

❁ ❁

Iowa Jubilee Convention, Des Moines, June 22-28.

Every pastor in the city of Des Moines is up and at work getting things in readiness for the convention. Committees are appointed and local church bulletins make frequent and enthusiastic mention of this great gathering of the saints.

At our last meeting of the I. C. C. board that occurred April 4, President Hill M. Bell, H. O. Breeden, Chas. S. Medburry, T. J. Dow, I. M. Leiser and S. G. Fisher were present and participated in the meeting most heartily.

The meeting was held in the parlors of the Chamberlain hotel and occupied the entire afternoon and evening. Through the courtesy of Mr. W. L. Brown, the proprietor, the Chamberlain hotel will be our headquarters for future meetings. It is a beautiful sight to me to see 10 or 15 men turn away from their personal affairs and devote an entire half day to the Lord's work. That is just what each member of our board does once each month. It is not to be wondered at that the work of the I. C. C. is growing in volume and in favor with the people. I wish that all of the Disciples of the state could look in on our board when in session and see earnest and godly men so deeply concerned about the affairs of the Master's kingdom.

At this meeting the program for the state convention was blocked out. The details are not all arranged but the program in substance is as follows:

The convention will begin on Thursday night with a C. W. B. M. session. They will have charge until Friday evening at which time we will have the jubilee opening service with talks by Governor A. B. Cummins, Mayor Geo. Mattern, Pastor C. S. Medbury, Moderator J. C. Mabry.

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Macbeth, Pittsburgh.

Saturday will be devoted to the Bible-school and Y. P. S. C. E. work.

Saturday evening the Bible-school and Y. P. S. C. E. will each have an address.

On Sunday morning our preachers will occupy the offered city pulpits.

Sunday afternoon there will be a communion service at the city auditorium at three o'clock.

The services of Sunday night will be held at the University church and the college auditorium.

Monday will be devoted to the ministerial association and the interests of the general boards.

Monday night the I. C. C. jubilee address by the moderator, J. C. Mabry.

Tuesday will be devoted to reports and the general interests of the I. C. C. Tuesday night the educational address will be delivered by one of Iowa's best men. Wednesday the day will be devoted to business and in the afternoon the jubilee program. A special address will be delivered by one of the leading men of the brotherhood on Monday, Tuesday and Wednesday each.

All letters of inquiry should be addressed to the corresponding secretary, B. S. Denny, Des Moines, Iowa.

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Des Moines.

A recent special number of the Des Moines Capital, showing the business and other interests of its flourishing city, contained an interesting resume of the city's home life, its educational facilities and its churches, written by our Bro. H. O. Breeden, who is now the senior among the active pastors of the city. It will interest our people to know that we not only have in Drake university the leading school among several of note in the city, but that we stand at the head, numerically, among the religious bodies. Brother Breeden secured his information directly from the proper authority in each church. Of the eighty-four churches in the city, we have ten, and of the 25,200 members, we have 4,420. The article concludes with the following:

The religious bodies having a thousand or more communicants in the city are the following in their order of strength:

Churches of Christ	4,420
Roman Catholic	4,200
Methodist churches	3,366
Presbyterian churches	2,156
Lutheran churches	2,100
Baptist churches	1,682
Congregational churches	1,360
Episcopal churches	1,189

The above does not include the 100 added in he recent meeting at the Central church, or a considerable number of other churches, so the number can now be very safely put at 4,550.

According to previous announcement, Bro. Chas. Medbury took personal charge at a recent prayer-meeting at the University church and occupied the time reading letters from twelve non-resident members of the church, now widely scattered, and five missionaries in the foreign field in whom the congregation is especially interested. It was intensely interesting and, as such material is quite abundant, it will be made a feature quite frequently. It cannot fail to strengthen and intensify the spirit of fellowship, not only with those who have departed, some isolated and others doing valiant service, but among those who remain together.

A very practicable feature of the arrangements on foot for the Iowa jubilee convention at the University church in June, was the raising of $525 at the morning service March 26, three weeks after providing for our living link missionary, for certain repairs and improvements in the basement of the church—an important department at convention time. Let all our people in Iowa, and all others who want to enjoy the feast with us, prepare to attend.

The missionary item, "Des Moines and the foreign field," in the Christian Endeavor March 9, showing that Drake university has sent, and is sending, 25 persons to the foreign mission field in its 23 years, failed to mention the volunteer mission band, now numbering 13, who are studying missions and shaping their school work with that ultimate purpose in view. Brother Medbury presented them to the congregation on the morning of the foreign mission offering. So the work in this line is not yet completed. S. C. Slayton.

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Arrest It—$50 Reward.

A small sample bottle of Ec-zine will be sent free to every reader of the Christian-Evangelist who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever Sores, Cancer, Rheumatic Pains, or any other Germ disease or sore of any name or nature.

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Warnings—Impostors.

Look out for a book agent who claims the authority of selling "The Ridpath Library of Universal Literature" at a special testimonial price of $5 and $10 per set. He usually gives the name of J. A. Young, alias Phillips, Paul Cooper, McCray, McDonald, McDowell, etc. He can easily be detected: first, by the prices above mentioned; second, he usually takes the initials J. A. to all names; third, the original contracts have a portrait of Dr. Ridpath on the margin, whereas his does not have any portrait. He also uses the address of the Fifth Avenue Library Society, 490-492 Fifth Avenue, New York City, which is incorrect. Any contract bearing the above address is fraudulent. If such a man presents himself the publishers request that you close the contract, pay him the money and have him arrested, then telegraph the Fifth Avenue Library Society, 95 Fifth Avenue, New York City, who will attend to the prosecution and pay all costs of same.

Please observe the above very closely, as the company has authorized agents at work and does not wish to have the wrong man arrested.

Zuinglius Moore.

From another source we learn that this man's scheme is to interest four or five ministers in a place in a testimonial offer for a set of Ridpath's. He has a shrewd proposition, and has taken orders, collected what he could by a shrewd scheme and then skipped out.

Owing to various reports coming to different members of the ministerial association of western Pennsylvania churches of Christ, concerning one Charles E. Moss by name, a man who has proven himself in various ways unworthy of Christian recognition, and in order that others may be warned against him, the following resolutions have been unanimously adopted by the above-named association, February 27, 1905:

Resolved, First. That the claims of Charles E. Moss to be a minister in the church of Christ now or at any other time are unqualifiedly false.

Second. That his claim to be an agent for Kimberlin Heights School of Evangelists or any other of our educational institutions is without authorization. Further, that he was never a student or in any way connected with the above named school.

Third. That as a man he is grossly immoral, dishonest and palpably untruthful. He is a married man, having a wife and two children in Washington county. He has not obtained a divorce, as he claims. He has had, on Nov. 26, 1904, a true bill for desertion found against him by his wife, Flora B. Moss, in the courts of Washington county.

In order that this may have the widest circulation, be it further resolved that a copy of these resolutions be offered the local daily papers and that an especial request be made of the Christian Worker, Standard and Christian-Evangelist to publish the same, that the brethren be warned against this impostor.

Committee:
E. A. Cole,
First Church. Washington, Pa.
W. L. Fisher,
Park Place, New Castle, Pa.
O. H. Phillips,
First Church, Braddock, Pa.

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Maryland, Delaware and D. C.

Our church at Waynesboro, Pa., was apportioned $10. Raised $10.31 for foreign missions. Fairfield gave $10. They have fourteen members.

A committee representing Hagerstown and Beaver Creek churches, contracted for the old church of the St. Paul's Reform congregation in Waynesboro for $3,400. We had planned to buy a lot and build, but a majority of those interested thought this a better investment. It is well located, on the main street.

The Twenty-fifth street church, Baltimore, O. G. White minister, is holding a meeting, E. J. Meachem preaching.

A meeting of the board of the C. M. S. of Maryland, Delaware and District of Columbia was held in Baltimore, March 23. I will make a tour through Virginia, and as far as Bristol, Tennessee, in the interests of the May offering for home missions.

Waynesboro, Pa. J. A. Hopkins.

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Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

A careful canvass of the reports from the fields of evangelistic activity shows the following wonderful advancement for the months of January, February and March: Baptisms, 25,207; denominations, 1,007; all other sources, 3,160; dedications, 17; new organizations, 14.

SAMUEL GREGG.

Farlin, Ia., April 6.

CALIFORNIA.

Fullerton, April 3.—Yesterday was the second Sunday in our meeting here, and 37 were added. This is a new field for the Disciples, and this was the planting of a new church. We look for many more. All but seven of the above number had been Disciples in other places. We began here under quite exceptional advantages. C. C. Chapman, president of the state board, and one of the noblest men I ever knew, had a fine chapel ready, and his high standing, and the love of the people for him, were the largest human factors in the result.—SUMNER T. MARTIN, evangelist.

COLORADO.

Greeley, April 4.—Forty-seven additions in our eighteen day meeting at this place—19 by baptism, one reclaimed, 27 by letter. V. E. Ridenour led the singing. The local minister did the preaching. I recently held a ten days' meeting at the "S. L. W. Ranch" near Greeley. Result: 17 additions, 16 by baptism. R. A. Givens led the singing. This makes 77 additions in our eleven months' ministry at Greeley—37 by baptism.—F. D. MACY, minister.

DISTRICT OF COLUMBIA.

Washington, April 4.—Preachers' meeting yesterday on board Steamer McAlister. Present: F. D. Power, W. S. Priest. E. B. Bagby, J. E. Stuart, J. Murray Taylor, Walter F. Smith, and the writer. Additions reported: Vermont avenue (F. D. Power); eight, seven by letter and one by baptism; Ninth street (E. B. Bagby, pastor, and W. S. Priest, evangelist), 45—24 by letter or statement and 21 confessions; Fifteenth street (J. E. Stuart), 14—seven by letter or statement and seven by confession and baptism; Thirty-fourth street, (Claude C. Jones), one by statement. Total, 68—39 by letter or statement and 29 by confession and baptism. Revivals commence April 23 at Whitney avenue and Thirty-fourth street, and April 30 at Fifteenth street, the pastors in every case doing the preaching.—CLAUDE C. JONES, secretary.

ILLINOIS.

Eureka, April 5.—Four additions at Rossville. I began work with the Rossville church April 1.—H. H. PETERS.

Sandoval, April 5.—The 10 days' meeting here by John L. Brandt, of St. Louis, resulted in 49 additions, 45 by baptism. It is one of the greatest revivals in so short a time on record; 13 came up the last night, and the church has taken on new life. J. E. DeGafferelley is our faithful young pastor.

Normal, April 5.—On closing my work here we had three conversions, making eight additions in March. We have good prospects in my new field, Danville.—ANDREW SCOTT.

Sterling.—One addition last week; Will begin a meeting soon.—JAMES W. JOHNSON.

Paris, April 7.—The meeting at the First Christian church continues, with increasing interest. People are driving in from six to ten miles every night. There were 21 added tonight and 41 Sunday, with 127 in six days this week. (We have no Saturday service.) We have been here 42 days with 590 added to date. There have been over 20 whole families baptized into Christ and scores of husbands and wives have stood up side by side to confess their faith in Christ Jesus. There have been six of the public school teachers among those baptized. The Sunday-school has grown from 250 to an attendance of 596 and 600 the last two Sundays. One week ago, we held a service for young people at 3:30 p. m., and 101 signed the Christian Endeavor pledge and five young people confessed Christ. A full report will be given later.—CHAS. REIGN SCOVILLE.

INDIANA.

Broad Ripple, April 5.—O. E. Tomes, of Hillside avenue Christian church, this city, has closed a meeting for me at Broad Ripple. He accomplished much in three weeks, a better feeling and more enthusiasm. Twenty-six added—18 by confession and eight by statement. The meeting was a great blessing to our cause at Broad Ripple.—LOUIS A. HOPKINS, Indianapolis.

North Salem, April 5.—Meeting two weeks old with 25 additions to date. Crowded houses and wonderful interest. W. H. Alford, evangelist, is doing plain, earnest preaching and the people are doing their part. We continue another week and expect a great meeting.—GEO. W. WATKINS, minister.

Markle, April 4.—Two added by baptism on Sunday morning. All departments are doing good work.—M. G. LONG, minister.

Kendallville, April 3.—Three additions yesterday: one by confession, one from the church of God and one from the Free Baptists. Foreign missionary offering has reached $70.—J. D. HULL, minister.

New Albany.—S. M. Martin now in a meeting at Park church. Ten accessions to date: eight by confession and baptism, two by statement.—WM. A. WARD.

Spartanburg, April 6.—Ten additions in the meeting here. Four confessions at the women's meeting Sunday afternoon, conducted by Mrs. Williamson. Pastor Willis M. Cunningham is preaching.—GUY B. WILLIAMSON, singing evangelist.

New Albany, April 3.—Seven additions to the Central church last night; eight since Martin closed a week ago—five of these by baptism; 204 additions to the Central church in less than a year. We must have more room, hence we hear talk of a new building.—B. F. CATO.

Corydon, April 3.—The church here, according to the district convention plan, gave their minister, Frederic Grimes, to the Highland church in Harrison county for a two weeks' meeting. The church was greatly strengthened, and the meeting resulted in 17 additions—16 baptisms and one reclaimed. They have preaching once a month by J. R. Radcliffe. If every church that has all-time preaching would do likewise much good would be done for the many weak places.—S. K. JONES.

IOWA.

Clarinda.—The meeting here with H. H. Hubbell, of Leon, as evangelist, closed after running twenty-four days. There were 73 added—about 50 baptisms. The church feels that the meeting was a very prosperous one.—W. T. FISHER, pastor.

Bagley, April 3.—We closed a 20 days' meeting at Bagley with 34 additions—26 by baptism, eight by statement and otherwise. This was a continuation of the meeting begun in January which lasted nine days with 10 additions—nine baptisms and one reclaimed. Two persons came in between the two meetings, making a total of 46 added since January 1. W. S. Johnson, of Des Moines, our evangelist, is now employed by the state board. The church gave a welcome reception to the new members.—FRANK W. MUTCHLER, minister.

Mystic, April 3.—In a three weeks' meeting 72 were added to the church, 13 by letter and statement, nine from the denominations and 50 by primary obedience. I have received and accepted a call to serve this church as pastor. Expect to begin work on April 15.—C. E. CHAMBERS.

Webster City, April 8.—Evangelist Vernon and I. Estelle Harrington, of Valparaiso, Ind., have just closed what is pronounced one of the best meetings in the history of the church here; 38 were added. Too much can not be said in their praise. The meeting was a rare feast to our souls.—J. WILL WALTERS, pastor.

JAPAN.

Yotsuya, Tokyo, March 12.—Baptized two college men to-day. One woman and 19 men baptized since Jan. 1.—W. D. CUNNINGHAM.

KANSAS.

Dighton, March 30.—We closed our work here with a week's meeting giving us 25 additions.—A. JAS. ELLIS.

Troy, April 2.—Four more confessions last night.—THOMAS H. POPPLEWELL.

Toronto.—My work in Oklahoma and Indian Territory resulted in 27 baptisms and 10 otherwise and a church and Sunday-school in good shape and the community happy.—G. W. ROGERS.

Yates Center, April 6.—Seventy-four added up to date in meeting, here. When J. G. Slick came here two years ago, he found a membership of less than 100. They have recently dedicated a $15,000 building free of debt and have a membership of over 300. Next meeting at Alliance, Ohio.—OMER J. SPRAGUE.

Thayer, April 4.—We have just closed a 10 days' meeting with the church here, with 26 additions—14 by baptism. The church is in

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splendid condition under the pastorate of C. W. Yard, who has been here one year.—H. A. Northcutt.

MISSOURI.

St. Louis, April 3.—Four additions to the Fourth church yesterday, two by primary obedience and two by statement.—E. T. McFarland.

Hallsville, April 3.—Five additions at my regular appointment here.—W. H. Kern.

Eldon, April 3.—One addition, Dr. J. L. Short, of Oklahoma City, who recently located here in the practice of medicine.—S. J. Vance, minister.

St. Joseph, April 2.—Closed a twelve days' meeting in the First church here to-night, with 58 persons added. We have had 84 additions since Jan. 1.—C. M. Chilton.

Farmington, April 3.—Baptized two Lord's day.—P. S. Hillman.

Jasper, April 4.—Our meeting at Purcell closed with five added, four confessions. Brother Abbott will dedicate our new building on the third Sunday in this month.—O. W. Jones.

Kahoka, April 4.—Eight added here recently: five by confession and baptism, one by letter, and two by reinstatement.—J. C. Bennett, pastor.

Lamar, April 3.—Two confessions yesterday morning. Raised our apportionment for foreign missions.—S. W. Crutcher.

Jonesburg.—At Bellflower one addition by letter. The first foreign missionary offering in the history of the church realized $18.78. At Price's Branch, one by confession, and Bible-school reorganized. Two weeks ago I preached at Truxton in the M. E. house, and gathered together for organization 20 members.—David Millar.

Bogard, April 3.—During the first quarter of the year I have had 15 additions at regular services as follows: Mt. Carmel, one by letter; Hale, two by letter. Bogard, one by statement, one reclaimed, four by baptism; Norborne, three by statement, two by letter, one by baptism. Two additions in five days' meeting at Tina, one by letter and one confession. Total for quarter, 17.—C. C. Taylor.

Burlington Junction, April 3.—The church here is doing an excellent work. I have been here just four months; have baptized 18, and yet have two to baptize; added six by letter and statement. This makes 26 added. We have had no protracted meeting, but are planning one in the summer. Six confessions have been given at prayer-meeting.—Wm. M. Thomas, pastor.

Dixon, April 4.—Our meeting at Dixon closed on Sunday night, April 2. It began on the evening of March 1, thus making it of one month and two days duration. It resulted in 34 additions to the church, 25 baptisms, two from M. E., and one from the New Lights, the remainder by relationship. Dixon is a hard field because of its many infidels and sectarian spirit. The evangelist is usually bluffed in that town after he has gotten those who were ready to come into the church when he comes. But Joseph Gaylor could not be bluffed. No opposition could daunt him, but in the face of a stubborn fight, and almost supplying faith for a weak and trembling church, he held the crowd for 11 nights without an addition, after the first nine came.—J. R. Blunt, Richland.

Flat River, March 27.—Closed a four weeks' meeting with Flat River and Elvins churches, two weeks with each. Results at Elvins, six additions to congregation; Flat River, 12, total 18, six baptisms. While there, Flat River people purchased a building lot with a house available for temporary use; best building site for church in Flat River lead belt. A new building at once and the consolidation of the Elvins and the Flat River congregations, with Elvins as a mission point (the churches are not more than a mile apart) is a probability.—Jesse T. Craig.

Chillicothe, April 7.—One baptism at prayer-meeting this week. The outlook is quite encouraging. This is a splendid church. We begin a meeting April 23, with Clarence E. Wagner as singing evangelist. The pastor will be his own evangelist.—James N. Crutcher.

De Soto, April 8.—Since last report we have received three by letter and two by baptism.—J. W. Bolton.

NEBRASKA.

Omaha, April 7.—S. D. Dutcher and the First church are in a good meeting with home forces; 16 additions to date.

NORTH CAROLINA.

Wilson, April 3.—I began here March 28 and in less than a week there have been great audiences and 27 additions to date. The "Martin family" are engaged for all of 1905 and are now arranging dates for 1906. The outlook is fine for a great meeting in North Carolina.—Richard S. Martin.

OHIO.

Cleveland, April 6.—One confession last Sunday, making three recent additions by primary obedience not heretofore reported. The church recently held its annual meeting and nearly 200 people sat down to the tables. The reports indicated progress in nearly every department. The missionary offerings showed a gain of $101.76 over any previous year. Receipts in church treasury $183.04 larger than former year. All bills paid.—E. P. Wise.

Utica, April 4.—Church organized with 65 members—18 baptisms, mostly men and women. About 40 added to the cause by baptism from denominations and reclaimed. Arrangements are being made for preaching for full time and for building a good house, co-operating with state missionary society. This is the result of a four weeks' meeting held in the opera house by W. T. McConnell of Holdenville, I. T. Jason G. Elstun, of Indianapolis, gave much inspiration to the meeting with the gospel story in song.—Mrs. Jos. Cragg, clerk.

Deerfield, April 8.—Rev. Walter Mansell, of Salem, O., assisted us in a meeting here during March resulting in 10 additions. During the past year our building has been thoroughly overhauled and the expense, amounting to $1,300, has been met. The church is doing well in all departments and we look forward to greater things in the future.—Arthur Braden.

OKLAHOMA.

Perry, April 3.—We had Atwood and Gardiner with us 20 days. Fourteen were added to the church—seven confessions, one from Baptists, one from Methodists, the rest by letter. The church has been strengthened in every way. The young people who had formerly come into the church without teaching now feel that they can stand.—J. M. Rhoades.

OREGON.

Ashland, April 3.—I am preaching par time at Grant's Pass. We have had eight additions to the church there recently, three by baptism, five otherwise.—A. C. Corbin.

PENNSYLVANIA.

Ellwood City, April 4.—A deepening of interest continues. Forty-six up to April 2 were told what they must do.—Ferd F. Schultz.

Braddock.—McKeesport and Braddock arranged for exchange meetings. I held a three weeks' meeting for McKeesport church beginning Feb. 7, which resulted in 35 additions, since 10, making 45. A. T. Gordon, of McKeesport, preached for me at Braddock for three weeks beginning March 5. Result, 36; since 3, making 39.—O. H. Philips.

VIRGINIA.

Richmond.—The Third Christian church, this city, closed a three weeks' meeting Sunday, April 2, with 53 additions—45 confessions. C. O. Woodward, of Manchester did the preaching. The work at the Third church is prospering under the leadership of P. A. Cave, who is closing the fourth year of his ministry here.—H. W. W.

WEST VIRGINIA.

Bluefield, April 3.—We are in the midst of a good meeting with home forces. In two weeks there have been 32 additions. The meeting began as a part of a simultaneous movement on the part of all of the churches in the city. Several churches have already dropped out. We continue with increasing interest. The work here is hopeful. We raised $215 for foreign missions and are hoping to exceed this for home missions. We have recently made considerable improvements on the building. The congregation is united and working.—W. G. Walters, minister.

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WASHINGTON.

Spokane, April 4.—The Dean avenue Christian church has just closed a short meeting with S. C. Sargent, of Pullman, as the preacher. Twelve persons were baptized and six others added to our membership by letter and statement. The additions with one exception were all persons of mature years and will be a source of strength to the church. The meeting was an excellent one and has done us much good. It was my pleasure to preach for Brother Sargent three Lord's days at Pullman while he was here in the meeting. I found that Brother Sargent has brought our cause to the front there. He preaches to more of the students than all other churches combined. Their new church building will be ready by the middle of June in time for our state convention. Bro. Z. T. Sweeney has been invited to dedicate it. Our cause is moving grandly forward in these parts and the future is as bright as the promises of God.—J. W. Allen.

WISCONSIN.

Grand Rapids, April 6.—We closed our meeting of four weeks with the church at Milford, Ill., March 8, with 23 additions. Our audiences were large, and often hundreds were turned away. It was said to be the best hearing any church has had in Milford in fifteen years. Percy Baker is the pastor. The writer knew him some fifteen years ago when we were both students at the Bible college in Lexington, and it was a real delight for us to meet as pastor and evangelist and labor in this meeting. We began here April 2, and will continue several weeks. We have no church organization here, and but a few families who have been members elsewhere. We are under the direction of the state board of Wisconsin. Our audiences are steadily growing, and we hope to be able to organize a church before we close the services. There had never been a sermon preached in the place by our people until our coming.—C. H. De Voe and H. K. Shields, evangelists.

Midweek Prayer-Meeting.

April 19, 1905.

EASTER CHEER.

"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 3:4).

Darkness Before the Dawn. It is difficult for us to realize the deep gloom that must have pervaded the apostolic company and the first disciples immediately succeeding the crucifixion of our Lord. In spite of his repeated prediction that he would rise again from the dead they were unable to grasp so stupendous a fact, and the crucifixion and the burial in Joseph's tomb seemed to them to be the end of their fondest hope. How pathetic is that lament of the two disciples with whom the unrecognized Savior walked on the way to Emmaus: "But we hoped that it was he who would redeem Israel"! But now that hope lies buried in the tomb of Joseph!

A Living Hope. It is on this dark background of gloom and despondency that Peter paints the bright rainbow of the living hope. When, on the morning of the third day, according to the promise of Jesus, he had risen from the dead, and appeared to his disciples, they were so overwhelmed with joy for a time that they could not believe. They feared it was "too good to be true." But when by "many infallible proofs" he had made it evident to them that it was indeed their Lord and Master who had risen from the dead, then, as Peter expresses it, they were "begotten again unto a living hope by the resurrection of Jesus Christ from the dead." They had hoped before, but their hope had been dashed to the ground; but now they have been begotten unto a living hope, an imperishable hope, by the risen and ever living Savior. Only those whose hope is based on the living Christ can be said to have a living hope.

The Easter Message. The return of the Easter season brings something of the same cheer and joy to the hearts of believers which the early disciples experienced. Nineteen centuries have not dimmed, but have vastly intensified, the significance of the resurrection of Christ. If Christ be risen from the dead, then life has a deep and sacred meaning, and our hearts should thrill with a triumphant hope. Christ has indeed risen; but have we risen with Christ in the newness of life? Are we living as those who have been begotten unto a living hope? (See Col. 3:1-4.) Have we experienced the "power of the resurrection" in our lives? (Phil. 3:10.) This is the Easter message.

The Inheritance. This living hope points to an inheritance unlike that which we possess here on earth, in that it is "incorruptible and undefiled, and that fadeth not away." Nor is there any doubt about our entering into its possession, seeing that it is "reserved in heaven" for us. (1 Peter 1:4, 5.)

Prayer. Oh, God, our Father, and the Father of our Lord Jesus Christ, we do thank Thee that Thou hast begotten us unto a living hope through the resurrection from the dead of Jesus Christ Thy Son and our Lord. We rejoice that Thou hast thus dispelled the darkness and gloom of death with the light and joy of the resurrection and the life eternal. Help us, we beseech Thee, to live as those who have risen with Christ into the larger and truer life, that we may at last enter into the possession of that glorious inheritance, reserved in heaven for us, through riches of grace in Christ Jesus, our Lord. Amen.

Christian Endeavor.

By H. A. Denton.

April 23, 1905.

THE POWER OF HIS RESURRECTION. —Rom. 6:3-14; Phil. 3:10.

For the Leader.

We are now at the Easter festival day of the church. But this day is more to the Protestant world than a church festival or an occasion of ceremonial in the church. If it is anything to us, it brings a deeper message than special music, lighted candles, ecclesiastical robes of unusual beauty, and such like. It brings us at once to the very heart of the gospel of Christ. It is the very foundation stone upon which faith rests. It is, in the words of one gospel writer, God's assurance given to us. It is a gala day for us as Endeavorers. Let us rejoice in it. Let us show forth to the unconverted the pleasures and joys that Jesus Christ has brought to us, and which this anniversary celebrates. This should be a meeting long to be remembered. Let us see what good things we may bring out of the gospel message from the Lord to us in this Easter story.

For the Members.

1. The fact of the resurrection of Jesus is the first consideration for us in this study. It has been denied in some quarters; minimized in some; explained away in others. But the clear light of scholarship reveals no better interpretation of the gospel account than the one the writers make for themselves. They said he came from the tomb. Their testimony has been sifted and tried, and the position of the scholarship of the world does not question the fact.

2. The connection of the resurrection of Jesus with his claim that he was the Son of God and from heaven is another question worthy of consideration. While his miracles testified of his divine power, and while both in the power required and in the purpose for which they were wrought they sustain the claim to Sonship, the resurrection is the sublime miracle. It stands out with a significance and a message concerning Jesus in his divine calling in such a way as to supplement and confirm all other miracles in the proof they bring to the Sonship of Jesus.

3. The resurrection sustains a relation to the assurance with which the apostles went forth to declare the gospel, and also the assurance with which, amidst trials and temptations and persecutions, the early converts to the new faith made progress in Christ. It was God's assurance to all men. It was, when understood in its true light, the one divine proof of the power of God, of the love of God, of the care of God for his children, and his intention to give every one a way of escape from sin. Of all opposition to Jesus his crucifixion was the sum and the culmination, and hence of all means of assuring the trembling heart the resurrection was the aggregate. It summed them all up.

4. The resurrection of Jesus proclaims the power that is to banish sin. It declares the power and the intention of God to put an end to the dominion of evil over men made at first in his own image. As Jesus triumphed over death, so we shall in him triumph over sin. This is conditioned on whether we are willing first to die with him. We must sacrifice as he has done. He is our example. In baptism the burial declares in symbol that we have made this sacrifice and have crucified the old man for Jesus' sake. The symbolism also declares the triumph through Christ we have made over sin. The resurrection of a penitent sinner from baptism is an awakening from death to a new life.

Let us not forget the closing lesson of the symbolism of baptism: since we have been raised in the likeness of his resurrection, to walk in the likeness of his life.

Quiet Hour Thought.

Have I given the lesson of Easter to me the thought that the love and sacrifice of my Lord for me makes fitting in one who has been saved by his power over death and sin?

DAILY READINGS.

M. The resurrection strengthens. John 20:24-29.
T. It emboldens confession. Acts 4:10-20.
W. It transforms life. Acts 26:4-18.
T. Has power for healing. Acts 3:12-16.
F. Power for keeping. 1 Pet. 1:1-5.
S. It encourages. 2 Tim. 2:8-13.
S. Topic—"The power of his resurrection." Rom. 6:3-14; Phil. 3:10. (Easter meeting.)

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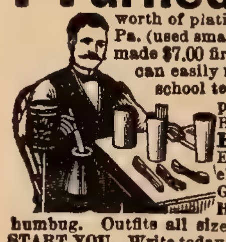

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Sunday-School.

April 23, 1905.

THE ENTRY OF JESUS INTO JERUSALEM.—John 12:12-26.

Memory verses, 12, 13.

GOLDEN TEXT.—Blessed is he that cometh in the name of the Lord.—Matt. 21:9.

The feast at the home of Mary and Martha and Lazarus in Bethany had occurred on the evening of the Sabbath—probably after sunset when the legal Sabbath was over and its prohibitions no longer binding—six days before the passover. Having thus spent the Sabbath in quiet with his friends, Jesus resumed his journey to Jerusalem. It was not far to go, nor was he the only one who was at that time going up to Jerusalem. Pious Jews from all quarters were turning their faces in the same direction to be present at the feast, and as the roads converged toward the holy city many companies of pilgrims would meet and mingle and exchange the gossip of the day. We may well believe that, as at the feast of tabernacles some months earlier (John 7:11), one of the questions which was most often asked was this: Will Jesus, the prophet and miracle-worker whom some have thought to be the Messiah, dare to come up to the feast where his enemies are strongest? And, as he had come without concealment, there would be some who could answer that he was already coming and had stopped over the Sabbath at Bethany with that Lazarus whom he was reported to have raised from the dead. And so, both from his fellow-pilgrims and from the residents of Jerusalem who heard the word in time, there was easily made up a throng of eager witnesses who more than half believed the claims which Jesus was making for himself.

The sudden outburst of enthusiasm and the willingness of the crowd to ascribe messianic honors to Jesus was nothing new. Earlier in his ministry there had been occasions when they were only too ready to do that. He had restrained them and had even gone to the length of deliberately offending them with hard and mystifying sayings, lest they try to make out of him the kind of Messiah that he did not intend to be. But now the end was at hand. He had made full declaration of his conception of the Messiahship. If the crowd did not yet understand—as certainly it did not—it would at least be well to leave with them this one strong impression that he was the Messiah, the one spoken of by the prophets. And so he does not attempt to restrain the popular enthusiasm, nor does he now charge anyone to tell no man that he is the Christ.

The Pharisees were alarmed. "The whole world is gone after him," they said. We have here one of those light but significant touches which, like the account of the arrest by night "for fear of the people," indicate how great was the personal popularity of Jesus among the common people.

It is important not to think of this triumphal entry as a momentary gratification of ambition on the part of Jesus, a yielding at the last hour to the natural human craving for the recognition which he felt to be due to him. On the contrary, it was not for his own sake that he now permitted himself to be hailed with hosannas, even as it was not for his own gratification that he permitted Mary to anoint him with the precious perfume. But the day of humiliation was at hand. It would be hard for any fragment of his followers' faith in his mission to survive his ignominious death. It would help them if they could associate with the thought of him some remembrance of an occasion like this when he appeared in triumph over his enemies.

Doubtless most of those who participated in this demonstration did so in the hope that Jesus would, at this great national festival, make some display of his power and intention to lead an uprising against Rome or otherwise set on foot a movement to "restore the kingdom of Israel." That he failed to do so must have occasioned great disappointment and not a little resentment.

The Greeks who came seeking Jesus were probably proselytes. It is impossible from the brief record to determine much of their spirit or motive. The reply which Jesus gave suggests that they wished to see some exhibition of his power and glory, for his answer seems to imply a contrast between his method of glorification and some other which had been hinted at. Perhaps the full meaning of his answer is this: These Greeks are interested in me because, after the triumph of this morning, they think I am about to assume the pomp and glory of a king. I am indeed about to be glorified, but not as they suppose. My road to glory lies through the grave. And it shall be so with every one of you and all my disciples, that you shall win glory and give real worth to your lives only by the complete sacrifice of self and all selfish ambitions.

New Church at Bloomfield, Ia.

The illustration on our front page is that of the new church at Bloomfield, Ia., which was recently dedicated by Dr. Herbert Willett. The entire cost of the building will be about $12,000. Its architectural style is distinctly Old Mexican. One of the beautiful features of the auditorium is a dome 28 feet in diameter in the center of the ceiling. At the top of the dome is cut glass, 16 feet in diameter, which gives a most striking effect in lighting the building. There is a similar dome in the Sunday-school chapel. This latter is 30x48 feet, while the main auditorium is 48x48 feet, seating about 350 downstairs, with accommodation for 200 more in the gallery. The combined seating capacity is for about 1,000 people. D. A. Wickizer, the pastor, has an excellent record. During his pastorate at Oskaloosa, a $17,000 church was erected, and a $10,000 building was the result of his work at the East Side Christian church, Des Moines. During his present pastorate, covering a period of three years, up to Nov. 1, 1904, there were 300 additions to the congregation. Everything gives promise of a most successful work with this new building.

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BROWN.

Vera Brown, daughter of Bro. D. A. Brown, died at the home of her parents in Hannibal, Mo., Feb. 24, 1904, aged 14 years and one month. She was an active Christian and a faithful member of the Sunday-school. She was womanly beyond her years and her pleasant, winning manner was admired by all who enjoyed her acquaintance. Her own mother preceded her five years ago. Her life was filled with good deeds and kind words. She has left the stamp of her influence especially on the Sunday-school in which her memory is dear.

Levi Marshall.

EIKER.

Warren Eiker, aged five months and 27 days. The mother having died when the babe was about one month old, Sister Eleanor Eiker, a great aunt, took a mother's care. But death came suddenly with only a few minutes' illness. W. L. Neal.

GERMAN.

Little Price Stanley German died Feb. 7, 1905, of pneumonia at Monticello, Mo. Little Price was the youngest grandson of Judge Thos. B. Hanly, of Lewis county, in whose home the daughter, Mrs. German, was visiting at the time of his death. The funeral was conducted by Bro. Chas. L. Harbord.

HAYNES.

Funeral services were held in the Christian church over the remains of little Clifton, son of Brother and Sister J. W. Haynes of this city. Clifton was a member of our infant class of 40 little boys and girls in our Bible-school. The floral tribute by his class was very beautiful.

Eldon, Mo. S. J. Vance, pastor.

HUNT.

Elder Wesley Thomas Hunt was born March 25, 1860, in Cass county, Mo. When he was nine years old his parents moved to Neosho county, Kan., near Galesburg. While teaching school in Chanute, Kan., he was baptized, Oct., 1886. He was ordained in December, 1887, at Iola, Kan. He was married June 7, 1893, to Miss Sallie Bridgens at Girard, Kan. He preached for several churches in Kansas and Colorado. His last pastorate was Fortuna, Cal. On account of his fast failing health he left California and spent a short time with friends in Illinois, then went to his brother, John Hunt, near Parsons, Kan. Patiently he battled with death for six months and on March 9, 1905, he fell asleep. He leaves a monument to his memory at Loveland, his last pastorate in Colorado. It was through his suggestion that Brother and Sister Warren gave their splendid farm at that place to the National Benevolent Association for an orphanage. Children yet unborn will bless his memory. His pure and unselfish life has strengthened the church wherever he has lived. He leaves a devoted wife and little son, Errett, one brother and two sisters to mourn his loss.

Longmont, Col. E. F. Harris.

WOOD.

Jesse R. Wood, elder in the church at Maxwell, Ia., departed this life for his rich reward March 6, 1905. With his ripe experience of 73 years his counsel was ever sought both by the church and those without. His life was well rounded, for he touched every worthy interest of humanity. From the organization of the Bible-school he was regular in attendance and proved himself a student of the word. As a brotherhood we will sympathize with the family who feel most his loss. But we will ever thank God for that faith which in this instance overcame the world. He was called in an instant by apoplexy into the presence of his glorified Redeemer.

G. E. Roberts, pastor.

WYLDER.

Wilmoth Jones Wylder was born Nov. 9, 1824. When she was two years old her parents came from Missouri to Morgan county, Ill., where with the exception of two years in Green county, Ill., she resided until her death, March 3, 1905. She was one of a family of 11 children. Mrs. Mary E. Claypool, Niantic, Ill., and Miss Nancy J. Jones, Markham, Ill., are now the only surviving members. Jan. 29, 1852, she was married to W. J. Wylder, who mourns her departure. To them one child was born—Mrs. Annie Paschal, Chapin, Ill. Mrs. Wylder united with the Christian church in 1843 and was devoted to the King's business all her remaining days. At the age of 80 she was young in spirit and full of enthusiasm for every good cause. The grace of hospitality never became a lost art in her home. She more than met Solomon's description of a virtuous woman. She was an everyday Christian. Shadows did not dim her faith. She said to one of her nephews, "I am not afraid to die, for I know in whom I have believed." He said of her, "Oh, I tell you, she was good." The world is better because she lived in it and heaven is richer since she went home. W. H. Cannon.

Lincoln, Ill.

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Family Circle

YESTERDAY.

By H. T. Baird.

O, God, I pray that for this day,
I may not stray from Thee away;
And on the morrow have cause for sorrow
For any deed of yesterday.

O, Spirit sweet, guide Thou my feet,
Keep Thou my heart from sin apart;
That on the morrow I'll have no sorrow
For any deed of yesterday.

O, Christ, my king, speed the inbring
Of Thy glad day of righteous sway;
Where each bright morrow is free from sorrow
For any deed of yesterday.

Father, Spirit, Son, wondrous Three in One;
All earth acclaim Thy glorious name
For pledge of morrow, bereft of sorrow
For any deed of yesterday.

To God, my stay, through Christ, the way,
In faith I'll pray each blessed day;
Till comes that morrow—"surcease of sorrow"
For deeds of all the yesterdays.

Denver, Colorado.

❖ ❖

ZELPHA.

By Grace Mabel Ford.

Mrs. Johnson, seated in her comfortable home in ——— street, was regarding her two children with a far-away gaze. Her advanced ideas in regard to child-training, together with her ardent love of children, compelled her to devote almost her entire time to them. Yet sometimes she felt that, while planning their education, she might also extend her influence outside of her home. She would not have exchanged places, she emphatically declared, with any other woman in the world, yet she was not satisfied with her life. Not that there was any domestic unhappiness to cloud the horizon, for during her honeymoon she had written in her diary, Browning's incomparable words:

"All the breath and the bloom of the year in the bag of one bee;
All the wonder and wealth of the mine in the heart of one gem;
In the core of one pearl, all the shade and shine of the sea—
Breath and bloom, shade and shine, wonder, wealth, and how far above them—
Truth, that's brighter than gem,
Trust, that's purer than pearl—
Brightest truth, purest trust in the universe
All were for me in the heart of my love."

And these exquisite lines still told her love for her husband. Yet a vague unrest of ambition unrealized excited her at times, not an ambition to be somebody, but to do something—something for the elevation of humanity.

This afternoon an attack of lumbago possibly tinged her thoughts a darker hue, and sighing she crossed the room to a lounge, where, notwithstanding the children's prattle, she presently fell asleep. A neighbor who had died two weeks before stood before her. She had been a strong church-woman, liberal, sympathetic and helpful.

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"Sympathy is the key-note of the other world, the basis of reward and punishment. Those whose characters have been trained by sympathy, reap as they have sown; the selfish and unsympathetic also reap as they have sown, and" (here she was most emphatic) "for them there is no possibility of enjoyment. They are alone, alone, alone."

At this she awoke to find the vision only a dream. But the message remained burned into her very soul. Why had she not thought of this before? Sympathy, the current coin of the other world! Happiness, eternal happiness, depended upon the store of sympathy accumulated here. She took up a Bible from the table and commenced to read one of the Gospels. Fascinating indeed was the Christ-life with this idea supreme. Jesus, the Great Sympathizer! Every page told of words to cheer, and miracles to help.

Although the church had always been spiritually helpful, yet she realized that the machinery of the organization (so to speak) had in a measure distracted her thoughts from the helpfulness of Christ. The memory of bitter though small rivalries in the choir or congregation, had spoiled many a prayer, and had almost embittered the command, "Take, eat, this is my body broken for you." Hereafter, with Christ's sympathy the key-note of all services, she recognized that worship would mean more to her. Then, too, she realized for the first time that membership in Christ's body meant enlargement, and though tied at home by her duties, a mysterious though real power connected her with all the good in the universe, and that she had her place in the great Father's heart.

How this thought broadened her life can best be told from her diary:

Dec. 25. The gift of the Christ-child! How I would like to give myself and all of my possessions to benefit humanity! I do not see clearly how, but give something, I will. Life is really worth living when one gives. Ah, the orphans' home! Why have I not thought of it before? I might give them a dinner, or send each one a present. Poor children! My eyes fill with tears as I look at my two boys, and think they, too, may some time be orphans. I wish I could do more.

New Year's. I took Roland to see the orphans yesterday. How nice the children looked! "Of such is the kingdom of heaven." There was one little girl that Roland admired so much. She had light curly hair and blue eyes. "Mamma, I wish I had a little sister like her," he said. "Then I'd never be lonely."

Feb. 14. Ronald's papa bought him two dozen valentines to-day, and what did the boy do but send every one to the orphans! I am glad that he is growing more useful than formerly.

John's salary was raised last month and he has finally agreed to my plan to surprise Ronald on his birthday, March 1. Dear diary, I wonder if you can guess the surprise!

March 1. Ronald is a very happy boy. He keeps dancing up and down, crying, "Oh, mamma, mamma, Zelpha's come to stay. She's my birthday present. Isn't she lovely?"

I sometimes wonder how a childless woman ever attains to the height of perfect sympathy and usefulness. My children teach and train me as much as I do them. It has occurred to me many times lately, that the giving of myself to them is a means of development I could not afford to be without. It is a step, or rather progress in losing self and gaining (what shall I call it?) personality. "He that loseth his life shall find it."

I have seen lonely old people bewail the fact that they had never had children, and my neighbor, Mrs. W., said with tears in her eyes only the other day, "If only I had had a daughter." Somehow the blue eyes of that orphan child have haunted me for two months, and that this night's gift to Roland may be a blessing on our home is my prayer.

June 1. Zelpha has been with us three months, and we all love her dearly. She has such a sunny disposition. The home authorities said she had been brought up by her grandmother, as her mother died when she was a year old. The whereabouts of the father, if indeed he be alive, are unknown. How we should miss her if relatives claimed her! I can hear her sweet voice singing,

"Trust and obey, for there's no other way
To be happy in Jesus, but to trust and obey."

She seems too, to know just how to manage Roland. How her gentleness is taming his rough nature!

CHAPTER II.

A little more than five years before, in a city of Missouri a young man was slowly wending his way homeward after a harassing day of office work. His employer had been unusually exacting, and though glad to be out of the disagreeable office he wondered anxiously about his homecoming. Two years before when he married he thought his wife the one woman in

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the world, and even now he devotedly loved her. But lately she had seemed so changed. Sometimes for a whole evening she sat looking intently into the grate fire in the little cottage home, not even answering his questions, but arousing only when the baby cried. At other times she was unnaturally gay. Was her mind wrong? Did she have any secret trouble? Had he not done his utmost to make home happy? These were some of the questions he was attempting to answer. He had chosen to walk the three miles to his home in order to form some plan as to his future course of action. But he had reached home and no feasible plan had presented itself to his tired, discouraged mind. Opening the door of the living-room, what was his surprise to see, by the lighted match in his hand, an entirely empty room. For a moment, he stopped as if stunned. Then thought began again. Could he have made a mistake? Was not this his home? Where was his wife and child? Where the furniture? He found the front rooms empty. Then he reached the kitchen. Was this, too, empty, he wondered. No; in a corner on a heap of straw law a little child. "Oh, God," he cried aloud in his agony. Then he bent over it, and the child awoke crying.

It was but the work of a moment to carry it to a neighbor's. She could give him no explanation of the desolated home except that a van had taken furniture from the house, and she had afterwards seen his wife, a valise in hand, leave by the front door. At that time she had wondered where the baby was, but not dreaming of the truth, she did not investigate. With tear-bedimmed eyes she pressed the child to her bosom, and promised to care for it that night. Too sick to eat the supper she placed before him, he started on a tour of investigation. The furniture dealer whose van the neighbor had noticed stated that a woman had sold him the goods, while the morning papers in large headlines, "Run Off With Another Man," spread broadcast the story of his disgrace. Charles St. John did not know positively that this was true, but having a proud, reserved disposition, the feeling of dishonor almost turned his mind. The memory of his wife grew hateful to him, and even the sight of the child distasteful. He finally decided to take her to his wife's parents, where, laying down one hundred dollars, all the money he possessed, he said, "I never wish to see her again."

He would have liked to go west, but having no money he decided to keep his position for a short time at least. Six months went by when one day a minister of the —— street Christian church asked him to call at the city hospital. He arrived in time to see his dying wife, and to hear her tremblingly say, "Forgive."

Then he went to the far west, where Providence (or luck as he termed it) accompanied him. He secured a good position and in six months' time married a school-teacher. As he looked extremely young, it had been taken for granted in the town that he had never been married, and he had not contradicted the impression. After his engagement to Miss Brown, he tried once or twice to tell her the disagreeable facts in his life, but the feeling of disgrace that overwhelmed him at such times conquered his sense of duty; and he let the opportunity slip, thinking "When we're married, I'll tell her." But it was no easier after marriage. "If I tell her now, she'll think I'm capable of any deception," he reasoned, and his happiness seemed so nearly complete that he put off the disclosure, in fear of another domestic catastrophe. He had suffered so much he could not run any further risk, he thought.

So the years passed, bringing financial success and domestic happiness, although no little ones had come to bless their home.

During the St. Louis exposition of 1904, Mrs. St. John planned a trip east. At her urgent request, Charles decided to accompany her, although he knew the trip in some respects would be distasteful to him. He had resolutely banished from his mind all thoughts of his child long ago, but he knew he must think of her while on the trip. But an invitation from his wife's relatives in St. Louis had finally determined matters, especially as he could offer no valid objections.

In the meantime, how fared the child? Her grandparents lavished the wealth of their affection upon her for four years, until one February the grandfather died of pneumonia after a week's illness. Three weeks after the child found her "mother," as she called her, dead in her arm-chair. The old lady could not live without her husband, and had joined him in the other world. "Heart disease," the coroner's jury said. After the funeral expenses and a dissolute uncle's share were subtracted, the little girl had almost nothing. It was then decided that the little child be supplied with clothes and sent to an orphans' home.

* * * * * *

On the morning after their arrival in St. Louis, Mr. and Mrs. St. John with their hostess were lingering at the breakfast table, when Zelpha entered on an errand.

"What a beautiful child!" said Mrs. St. John after Zelpha had left the room. "Did you notice how much she resembled Charles? She couldn't have looked more like him had she been his own child." The hostess had also noticed the marked resemblance to her guest, and at Mrs. St. John's request, gave the child's history as she knew it.

"Well, she certainly is the sweetest child I ever saw," emphatically declared Mrs. St John.

Thoughts came rapidly to Charles St. John. His own child would be about the age of this one; there was the noticeable resemblance to himself. But could it be possible his child had been in a charitable institution? He had never imagined that. What should he do? If this beautiful child were his, he had a claim upon her, as well as duty in regard to her. The fatherhood in him had at last asserted itself and know the truth he would.

July 1. What suspense I am in! Mr. St. John, a visitor at the next house, claims Zelpha for his child. A triangular mark behind her left ear is a birth-mark, he says, and he positively identifies her. I cannot bear to write the whole story as he told it. How can any father have neglected his child thus? He is to tell his wife the whole story, and because we have not legally adopted the child, I fear he may take her. It would be like losing my own child. I cannot let her go.

July 2. Mrs. St. John has readily forgiven her husband's silence and wishes to adopt Zelpha. I argued with her a long time, urging upon her our claims, but she was obdurate. Finally I asked Mr. St. John if it were not just to let the child decide. He reluctantly consented. I called Zelpha into the room. Both Mr. and Mrs. St. John tried to picture the enchanting life the child would lead, should she go with them; but the dear girl only said, "I cannot leave mamma and Ronald."

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PREJUDICE.

It is a common failing for humanity, when it discovers a fault in a few persons, to suspect the multitude. Because there are rogues in public life we are apt to doubt the existence of any honest men.

If we happen to know a quack doctor we may hesitate to trust the really capable physician in the next block. A shyster lawyer may be taken by us as representative of the entire profession; and the transgressions of a preacher may lead us to doubt the sincerity of many. This is wrong.

In every avenue of life there are the good and the bad; the genuine and the spurious. Each ought to be held answerable for his own sins only and be praised for his own merits.

Because there are many worthless remedies for bodily ills is no proof whatever that there are no worthy ones. We ought to be fair even in this matter. Our back cover page contains the advertisement of the Theo. Noel Co.'s Vitæ-Ore. It is not a chemical compound, but a mineral water; that is, it is a mineral taken in its natural state from the ground, pulverized, sold in packages and when dissolved in water makes a mineral water such as people often travel hundreds of miles to test. It is endorsed by very many who know of it and who have used it.

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The Telephone in the Corn Belt.

To Quiet the Baby, Spread Fire Alarms, Announce Trains and Catch Thieves.

Some very amusing stories of the new uses to which the telephone is put in Iowa are told in the April World's Work. A few of them follow:

Nearly every day someone invents or discovers a new use for it. One day the girl at "Central" received this message: "Hello! Say, Central, I have put the receiver of the 'phone in baby's cradle, and if she wakes up and cries, call me up at number seventy-one."

It must have been an unusually absent-minded woman who sent in the message: "Oh, Central! Ring me up in fifteen minutes, so that I won't forget to take the bread out of the oven."

If some one finds it necessary to take a night train, the operator at the exchange will receive some such message as this: "Central, ring me up a half an hour before the 2:17 train in the morning. See if it's late before you call me, please."

Go into the exchange during a "rush period"—say, at nine o'clock in the morning—and you will see the telephone girl stand up, push her chair into a corner, and "throw" the plugs with which connections are made as fast as her arms can fly, for an hour at a stretch. All she will have time to say to you will be, "Every woman in town is ordering things for dinner."

There are about thirty subscribers who are called regularly every morning by the telephone instead of by an alarm clock. The "Central" girl is supposed to know the time of all railway trains, and if a train happens to be late, how many minutes behind time. She is often asked the time of day, because some one has let the clock run down. When there is an alarm of fire, "Central" is supposed to know where it is. The exchange is just across the street from the fire house, and fire alarms are often telephoned in—to the saving of valuable time.

Toward the end of a long, cold drive on a raw autumn day I was met at the gate by a farmer friend, with the words, "Come right in. The wife has some hot coffee ready for you. We knew you were coming. Miss Rankin saw you go by, and she just telephoned to us."

Sometimes the rural telephone has been used to stop travelers less willing to be stopped. There are sections where chicken stealing has become a lost art, because the rural telephones make it possible to block every avenue of escape as soon as the crime is discovered. Many industrious chicken thieves, and some bold offenders have been caught "red-handed" through telephone messages which have prompted farmers to meet the malefactors with shotguns on the highway.

A farmer's wife, on a rural telephone which had been in operation only a few months, was asked how she liked the telephone. She naively answered, "Well, we liked it a lot at first, and do yet, only spring work is coming on so heavily now that we don't hardly have time to listen now."

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Mexico's Holy City.

In America's oldest republic you need take but few steps to be amid associations centuries indeed in age. So it is in the Holy City of the New World, although but recently did the traveler know that another besides Jerusalem existed. To the Mexican and mestizo, Amecameca is the holiest of cities. Its people recognize the passing of time by the saints' days; for Amecameca observes more fetes and fasts than ever did the inhabitants of any European city under papal rule, and a strange commingling of the Aztec and Catholic are some of these rites. Here the religions of Old Mexico and the Spanish conquest have merged into ceremonies and customs picturesque in their weirdness. In the shadow of the Sacre Monte has the tragedy of the crucifixion been repeated with human victims. Zealots crawl along the stony way that leads to its summit on their knees, leaving a trail of blood spots to mark their pathway. Beside the church walls men and women join in "sacred" dances with which their ancestors paid homage to the Aztec idols.

But there is one thing of to-day about Amecameca—the interoceanic railroad, along which the traveler journeys from Vera Cruz into the heart of the republic, passes through it. But when the visitor alights from the train, he is set back four centuries; for looming up before him is the venerable Dominican church built about 1500. Its appearance verifies its age, although the earthquakes which have now and then lifted up the country, and put it down again, have played sad havoc with the walls and what were once beautiful decorations. But suppose the sunlight does gleam through its cracks and crevices, and the statue of good St. Sebastian over its portal has crumbled away from head to waist, what of that? Perhaps "Our Senor of Amecameca will some day restore it. We can wait." Such is the priest's reply. Then you remember that this is the land of manana.

Yes, this Holy City has a guardian to whom more homage is paid than to any saint in the calendar. To the people hereabouts he is as sacred as any deity whom they ever worshiped. Far above them in a cave in the crest of Sacre Monte he reposes, his cave a shrine to which Indian and mestizo make pilgrimages from plain and valley even a hundred miles away, while every month a throng from the city beneath toils up the Way of Sacre Monte. The padres have it that this cave has been such a shrine for three hundred years, and even before that, it was a Mecca for the afflicted and suffering. Here dwelt Fray Martin the Good—he who healed the sick, and comforted those in sorrow, spending the better part of his life in this hermitage. His converts before the crucifix numbered some of the most powerful chiefs of the tribes who in this region held sway. Such is the tale the padres tell. Somewhere hereabouts his bones repose in peace, but after his death such was the sorrow among his Indian "children" that "Our Senor" miraculously appeared in the little cave as his successor, and has watched over Amecameca since, protecting it from grim, hoary-headed Popocatepetl and the White Lady, his bride. For many years the volcano has ceased to belch forth its lava and flame—thanks to the good offices of the Senor—and has now degenerated into a huge sulphur mine, which has recently been bought by some enterprising Yankees.—*Day Allen Willey, in The Pilgrim for April.*

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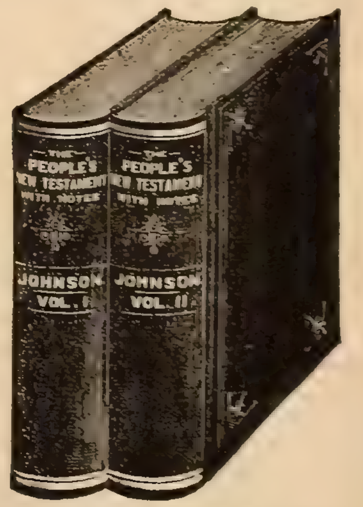
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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE THIRD DAY—CONTINUED.

Mace and Miss Lizzie walked past the Tumbleton yard. "This next place belongs to Mr. Worth Acre," said Miss Lizzie. The yard was such a contrast to the ill-kept expanse which surrounded the Tumbleton home that Mace exclaimed with pleasure, "What a delightful place! It is so quaint—it reminds me of a playhouse, doesn't it you?"

The grass was cut close and even, and a lawn-mower standing under a lilac bush showed what had done it. A brick walk, about eighteen inches wide, of a bright red, and showing no hint of green through any crack, ran up to the front of the house, then opened its two arms and embraced it. "I never saw anything like that house," Mace said. "I noticed it when we first drove into the village. The more I see it, the better I like it. It is shaped exactly like a horseshoe."

"Yes," said Miss Lizzie, apparently with pride, "this is Horseshoe House." There were two fronts to the house, separated by an open space, which looked into a circular court. The house was built in a circle about the court, so that every room was an outside room. The ends of the horseshoe faced the road, and in each was a door without a porch. A gravel path led between them into the court where flower-beds showed bright colors. In the very centre of the court was a tall silver poplar, the branches trimmed away to the very top. "How can you tell which is the front door?" Mace inquired.

"It doesn't matter," said Miss Lizzie. "Whichever you go in, you can pass through all the house, and come out the other door, almost exactly where you began. So you see each front door is also a back door."

"I wish we could bend *our* house around," remarked Mace. At that moment a very old man, of a very wrinkled and dried-out condition, entered the yard from between the two ends of the horseshoe house. He had an exceedingly bright eye, and though he carried a cane, his thin legs showed agility. "Ha!" he exclaimed, "the mob comes again."

"How are you this evening, Mr. Acre?" asked Miss Lizzie kindly.

"I am still firm," said the other, drawing himself erect. "In three days I die. Bring me my wife and children."

Mace felt a cool wave pass down her back. The old man fixed her with his eagle glance and said abruptly, "Where is Lafayette?"

Mace, alarmed by his peremptory manner, answered quickly, "He is dead, sir."

"Dead?" cried the old man. "Then the last hope of the Empire has fled. Farewell!" He turned his back upon them and with stately tread re-entered the court.

"He is a remarkably preserved old gentleman," commented Miss Lizzie. "Did you note how youthful his step is, and how clear and distinct his voice? Mace, that gentleman is ninety-eight. Think of it! I wonder if you and I will be so vigorous at that age?"

As they walked on, "Is his mind—" asked Mace.

"His mind is in a perfect condition, in its domain," rejoined the other gravely. "You know every one's mind dwells in a sphere of its own, and moves only within the limits of its own consciousness. Mr. Acre imagines himself to be Louis XVI. of France, just on the eve of execution, and, for my part, I think him splendid in that character. He is always firm, he is always asking for his wife and children."

"Does he ever go out to hunt for them?"

"Oh, no, indeed, he is afraid of the mob. He thinks himself in a prison and that the mob is in the street, waiting to drag him to the guillotine before his time. He shows remarkable fortitude. He is Mr. Worth Acre's grandfather, and there is no one to take care of him but Mr. Worth."

"Is Mr. Worth Acre married?"

"Oh, no!" said Miss Lizzie, and she could not prevent a blush from stealing to her cheeks. "He is an old bachelor. That is to say, he is forty. You think that an old age, no doubt?"

"My mother is forty," said Mace. "It does seem pretty high up, Miss Lizzie."

"I suppose it does to you, my dear. But do you know, to me Mr. Worth Acre seems—" She paused and added, "and this next house is ours, you know."

"It was here," said Mace, "that three good ladies invited us to our first breakfast in the village."

Miss Lizzie gave her a squeeze, and Mace, looking up into the gentle face, wondered about Mr. Worth Acre. They passed on. "And this is our house," said Mace, "all in green, to make up, I suppose, for the lack of greenness of the yard." Mace's mother, who happened to be at the front door, saw them, and waved, then went in to tell her husband that they were passing. Mr. Woodney came to the door and waved; and old Mrs. Woodney, coming around the house at that moment, holding a hen by the legs, waved it triumphantly. She started toward the fence that divided the yard from the Enderthorpe estate.

"Oh, grandmother," cried Mace, "don't throw it over there! I've just learned that they do not keep chickens. That is Mr. Tumbleton's hen." Old Mrs. Woodney dropped the hen in amazement, and it fled screaming from the yard. "What *have* we done!" she exclaimed.

"I will make it all right," Mace assured her; "I'll apologize to them." She and Miss Lizzie passed on before the Enderthorpe yard. It was set in apple trees. "They live in their orchard," remarked Mace in a disparaging tone. "Are they not very plain people?"

"I like the Enderthorpes," said Miss Lizzie Day. "They are hard-working people and very poor. But Mr. and Mrs. Enderthorpe are respected by everybody because they are so reliable and kind. Their four boys are all ambitious and I believe will one day prove successful men. The girl they have adopted—she is about your age—is lame, and walks with one crutch. Mrs. Enderthorpe has not been well for a week or more, and the girl has proved herself very helpful."

"If they are so very poor," said Mace, "who do they adopt anyone?"

"Charity," said Miss Lizzie, "does not depend upon what you have in your purse, but what you have in your heart."

"If that is true," Mace objected, "I'd think you'd have a whole orphans' home at *your* place."

Miss Lizzie laughed. "It's not my fault if I haven't!" she declared. "Well, there are only two more houses on this side of the street, and this one is Mr. and Mrs. Winterfield's; they have three daughters, and that one standing at the gate is the youngest—just your age, I should think. Good-evening, Marcia," she added, addressing a slim, well-dressed blonde whose hair was done up in a roll, and whose dress came almost to the ground. "This is our new neighbor, Mace Woodney."

Marcia bowed graciously and said, "We have been wondering if your family is in any way related to Mr. G. C. D. Woodney?"

"He is papa's first cousin," said Mace.

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"Oh, *is* he!" cried Marcia Winterfield with the utmost cordiality. "How very nice! Jennie Woodney is my most intimate friend." They shook hands. "Do come in! We are coming to see you just as soon as you are ready for company."

"I can't give Mace up this evening," said Miss Lizzie. "We are seeing the sights."

"Miserable old dead town," remarked Marcia. "Really, if school didn't begin soon, I should just die! But there are some awfully nice country people who come to school here. There's nobody here for Jennie and me to associate with except our own families. How perfectly splendid to have you!" She beamed so radiantly upon Mace that the other felt as if she had been given a present. She observed with pleasure that the house was well built and painted with taste. When they had moved on, she said "I am sure I shall like Marcia very much. I was afraid I'd be lonesome here, after leaving all my old friends. But Marcia is so friendly!"

Miss Lizzie only said, "Now we come to your cousin's place." Thus far, the Winterfield house had been the most pretentious in the village; but the home of G. C. D. Woodney was the climax. Not only was it of two stories from front to back, but it was built of brick, with a great stone porch in front, and a brick turret topped by a circular slate roof. It was indeed "a city house," and seemed as much out of place in the village as Mrs. G. C. D. Woodney had seemed out of place standing beside her cousin Benjamin's pump. The house was set far back from the road, and a beautiful drive swept up to the side through large flowerbeds. On the porch appeared a gay company, talking and laughing, while the tinkle of a mandolin mingled with the voices. "What a bright picture they make!" said Mace with an unconscious sigh. She felt that she would have been at home on that porch and in such company. Her cousin Jennie saw her, and waved a little hand from the distance, but did not call. Having reached the end of the row of houses, Miss Lizzie and Mace crossed the road and came to the ruins of the church which was just opposite G. C. D. Woodney's extensive premises. "Let us go in," said Mace, They passed through the gate and approached the ruins. The brick walls had fallen in picturesque heaps, and had been left for the vines to clamber over, just as they had fallen. Mace found a part of a wall still standing; the window-coping was intact, and a heap of bricks, just beneath the blackened sill, formed rude steps. "Let's sit in the window," cried Mace, climbing up the brick heap. She perched herself upon the ledge and Miss Lizzie followed cautiously. Their backs were now toward G. C. D. Woodney's, and they faced the next lot, which was the village cemetery. In spite of the high spirits Mace had shown in climbing up, a pensive thoughtfulness saddened her face. She was thinking of the gay company on her cousins' handsome porch, and that it would have cost them no trouble to have added her to the number. "Mace," said Miss Lizzie suddenly, "what do you think of blacksmithing?"

Mace considered a moment, then said, "I have thought very little about it, Miss Lizzie."

"Mr. Worth Acre is a blacksmith, you know," said Miss Lizzie timidly. "When you hear that anybody is a blacksmith, what do you think?"

"I should think," said Mace reflectively, "that my thoughts would depend on whether or not I needed any blacksmithing done. "For instance, when I think of Mr. Worth Acre, I remember our parlor-door, which is only fastened by a stone. At least—that is all I used to think of, in connection with him. But now, of course, I think of his grandfather and—" Mace looked at Miss Lizzie and Miss Lizzie turned pink with embarrassment. "Oh, Miss Lizzie!" cried Mace, "is *that* the way you are going to be my chum?"

"I have been thinking," said the other, blusing still deeper, "that it was foolish for me to offer to be a chum with one who must feel that I am quite an old lady. Indeed, Mace, all my life I have been thrown with people who were much older than myself. The sister nearest my age is ten years older than I. And do you know, though I am now thirty-eight, I have never known what it is to have a chum. I have many friends, of course, but nobody in the world who has been to me what that word seems to mean. Of course, I know that it is almost impossible for a girl to be chums with two people at the same time, and you naturally expect to find an intimate friend here. But I do not think you will do so, and that made me the bolder to propose our intimacy. But, after all, such relationships must spring from spontaneous affection, and not from deliberate will. And you must forget what I said about it."

Miss Lizzie, by the time she ceased speaking, was blushing like a schoolgirl and so nervous she actually swung her feet back and forth—a thing she would never have done when composed. Mace gave her a vigorous hug, crying, "I will be your chum and you can't apologize yourself out of it! I always had the best time being with people older than myself, and as for spontaneous affection, I have enough for you at this minute to set you on fire! Don't you feel yourself catching?" And she kissed her heartily.

(TO BE CONTINUED.)

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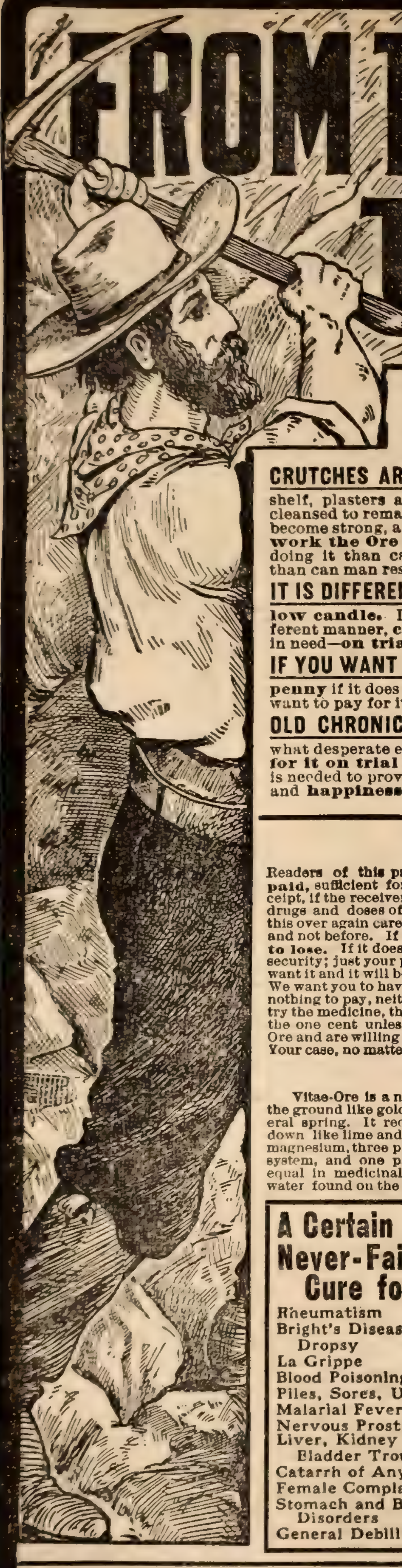

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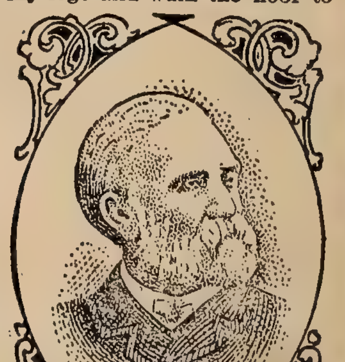

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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

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Current Events.

Sunday Closing in St. Louis.

In pursuance of instructions from Governor Folk, the saloons of St. Louis were closed from midnight on Saturday last to midnight on Sunday. This is the first "dry" Sunday St. Louis has enjoyed for many years. From all accounts, the closing order issued by the excise commissioner and backed up by the board of police commissioners was almost universally observed. This shows that the talk about inability to enforce the law is without truth. All that is needed is a determination to enforce the law on the part of those who have sworn to do so. Governor Folk bases his action requiring Sunday closing in St. Louis and in other cities in the state purely on the ground that the law so requires, and that he has no discretion in the matter but must see that the law is enforced until it is repealed. The daily papers reported unwonted activity on the part of the breweries on Saturday last in filling orders for beer and other liquid refreshments to last over Sunday. They also report quite an exodus of citizens from the city during Sunday to East St. Louis, and to the saloons in the county of St. Louis, to procure their customary drinks. In spite of these facts, however, they are compelled to report also a much smaller number of arrests, and less disorder than heretofore. There is an evident purpose on the part of the opponents of Sunday closing to work up an objection to the law and to secure its repeal. We are told how many people are "thrown out of employment," and how many thousand dollars in wages were "lost" by the Sunday closing. They do not tell us that so many thousand people were allowed a day of rest, who did not enjoy that blessing before, and that a far greater amount, doubtless, was saved in wages to the workingmen by the closing of the saloons than was lost by the nonpayment of wages. It will be necessary for the friends of law and order throughout the state to give their hearty co-operation to the officers who are doing their duty in enforcing the law, and in expressing their sentiments in regard to the beneficent result thereof, in order to counteract the opposition that is certain to be brought to bear against the law.

A Partial Remedy.

The enemies of the saloon by no means regard the Sunday closing act as meeting the demands of good government. The saloon is an enemy both to the state and to the church, to social order and morality. Nothing short of the abolition of the whole saloon business can meet the demands of an enlightened and an awakened public sentiment on this question. One of the best ways, however, to secure needed legislation on this subject is by the enforcement of existing laws. If the closing of the saloons for twenty-four hours in the week—from midnight on Saturday to midnight on Sunday—tends to greatly lessen crime and to promote good order, to cut down the number of arrests to one-fourth of what they were before, thus lessening the work of the courts, and the expenses of government, the argument is irresistible in favor of closing them all the time. Temperance reformers must not overlook partial remedies because they cannot get the ideal remedy. We must give more attention to the enforcement of existing laws, before we can urge, with convincing logic, the enactment of stricter laws. The St. Louis Christian ministers are heartily endorsing the action of the excise commissioner and the board of police commissioners in this city, and have pledged their hearty moral support to them in their good work. The barber shops have been closed, too, but the barbers are wise enough to see that this is to their advantage and have expressed their approval of the law.

Education and Temperance.

After all, the way to solve the temperance problem is to begin with the children in our schools and teach them the real nature of alcohol and its injurious effects. Through the agitation of the Women's Christian Temperance Union, instruction is now being given in the public schools of this country on this subject. Concerning this legislation and its effects Professor Justus Gaule, of Zurich, Switzerland, in a recently published article entitled "Muscles or Nerves," says: "It is characteristic of the American workman that he has become a nerve-man.....America pays her workmen more because, as nerve-men, they give back more. In a rivalry between the old and the new world on the basis of present ability to produce, the old world would have to go under. How shall this danger be averted? First of all by combating that which makes the nervous system incapable of further development, alcoholism. The alcohol-free atmosphere of America is a result of the instruction in the public schools concerning the influence of alcohol. The Americans by this instruction concerning alcohol have done their country a greater service than they think. Such instruction can not be imparted without a foundation in physiology, giving the idea that human life is based on definite laws. The transition from muscle-man to nerve-man begins with this instruction in earliest years. In order to accomplish this transition, we in Europe must broaden the instruction in our common schools by intelligent study concerning the powers of the human organism and the dangers which threaten it from alcohol." A royal committee on physical deterioration in England, reporting July, 1904, to the British Parliament, said: "The committee believe that more may be done to check the degeneration resulting from drink by bringing home to men and women the fatal effects of alcohol on physical efficiency, than by expatiating on the moral wickedness of drinking."

⁂

As With the Flowers?

"Is it with this church as it is with with flowers?" was asked by a writer in the most influential of western newspapers. The article in the St. Louis Globe-Democrat is of special interest just now when the church to which it refers is about to take its offering for the cause of home missions. It says:

> One of the speakers of a contemplative turn of mind at the Christian church rally Wednesday approached his subject in the same spirit as the botanist studies the habitat of a flower. He discussed the pervasiveness of the Christian denomination in various states of the Union. Missouri and Kentucky and other middle states are rich fields for the simple doctrines of the Disciples, and these doctrines are taking firm root in the west and northwest, he declared. "They fit the people," it was said, "like the hat on their heads." But there are states in which the Christian church has made no inroads. In New Jersey only one congregation of the Disciples exists. In New Hampshire there is not one. Now comes the interesting question: Is it with this church as it is with the flowers? Does the habitat vary because the people of certain latitudes and longitudes are not drawn by the teachings of this church, or is it because the church was never planted there, just as potatoes never grew in Europe until the explorers took them home from America?

There is no doubt that the later explanation is the true one, though of course the question of environment has some weight as a determining factor in the situation in New England, where we have but 21 churches in a territory occupied by six millions of people. New England conservatism, without question, would have something to do in preventing any rapid spread of the ideas of the Disciples of Christ, for denominations that have long been settled in that country do not make any rapid advance; which would seem to indicate that there is nothing in the plea of the Disciples of Christ that would militate against its advancement. The need is standard-bearers enough to carry it into every township in New England. The Episcopalians seem to have a belief that they are going to dominate this part of the United States sooner or later, yet in New Hampshire, where we have no church at all, they show a decline, and in western Massachusetts, where only they have any perceptible gain, this is but 6 per cent. Taking general statistics, Episcopalians are in the same relative place that they were in 1900; Congregationalists, who in that year ranked as tenth in the number of communicants, have fallen one place in the order, while the Disciples of Christ, who in 1900 were eighth, are now sixth in order. From these general figures we are strongly persuaded that it is not because New England soil is antagonistic to the plea of the Disciples of Christ, but because that plea has never been adequately presented. Alexander Campbell visited New England in 1863, and prior to that time a few churches contending for the things he stood for had been organized; but no real effort has ever been made in New England by our brethren. All who know the field believe that the time is now ripe for this, and that many laymen and ministers of different denominations would welcome what we believe and teach if our plea were properly presented to them.

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The Fleets.

A week has elapsed since the two great fleets in the east came almost into conflict. The western world has every day awaited the news of a great naval fight, and with the delay there has come a change of public opinion. Gradually there grows the conviction that Russia has a fighting chance. Her admiral has brought his ships through numerous perils and now sails the seas without any effort at concealing his squadron. On the other hand the Japanese have been lost sight of several times and they appear to have been puzzled at Rojestvensky's tactics. The Russian fleet, too, is the heavier in armament.

These facts have raised a feeling that Japan must look out or her success on land will be jeopardized by an altogether possible sea defeat, which would mean the cutting off of her base. Were the two fleets manned by sailors of like skill and discipline, on paper the balance would favor Russia. But judging by the conditions that afford a basis for judgment the Japanese fleet seems to be a better organized fighting machine than the Russian. Of course the Baltic fleet may be the superior in every way of the men and ships that have been worsted by the Japs. And, where two fleets are so nearly matched, an accident may count for much one way or the other. Barring this, we look for Admiral Togo to add another victory to the long list the little brown warriors have won.

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Salvationists and Disciples.

What could not the Disciples of Christ accomplish if they were all imbued with the enthusiasm of the members of the Salvation Army? General Booth, the veteran leader, at an age when most men think themselves entitled to rest, has set out on another of his missionary tours, this time to inspect the army work in Palestine, Australia and New Zealand. Sixty years ago he began his work among the poor of his native land; now his mission is to the poor of the world. In forty-nine countries his soldiers preach the gospel in thirty-one languages. And further, 20,000 homeless wanderers are housed every night, and 300,000 people fed weekly. Are the Disciples of Christ doing their duty to their own countrymen? What will be the answer of Easter Sunday to the appeal of benevolence and missions, and the first Lord's day in May to the requirements of the home work?

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Catholic Colonies.

Colonization has always been a valuable method of propagandism and by none has it been more used than by Catholics and Mormons. Though it has somewhat fallen into desuetude there are signs of a renewed activity in colonization for propoganda purposes. The latest plan we hear of is the intention of the Catholic church to interest its adherents to come to Missouri. Two months ago a Colonization Realty company was formed with Archbishop Glennon as patron. Letters have been prepared and sent to different parts of the country, to cities and to Europe. Farmers who cannot stand the severe climate of the north, will be asked to come to Missouri; persons in crowded cities who want a home in the country will be given an opportunity to establish one; emigrants from Europe will be encouraged to come to Missouri, where they are promised churches in which their native tongue will be used in the sermons. Everything points to a determined effort to catholicize Missouri. Already there are about 170,000 Roman Catholics in the state, but the great bulk of them are in the large cities. Probably half the counties have not a single Catholic church. Is there no message in this for Missouri Disciples?

Easter and Home Missions.

"Why seek ye the living among the dead? He is not here, but is risen." This was the momentous question, and startling announcement made by the angels to the sorrowing women who had come to the sepulcher to find the body of their Lord. There was a gentle reprimand in the question of the angels. It is as if they had said, "Do you not know your Master better than to be seeking him here among the dead? Have ye not learned that he is the author of life, and that he came into the world that men might have life, and that more abundantly? Can death hold in captivity one who had the power to call Lazarus from his sepulcher? Did he not tell you that he had power to lay down his life, and power to take it up again? He has taken it up. He is not here; he is risen."

This is the message which Easter brings to us, year by year. Jesus Christ is not among the dead. He is risen. He lives forevermore. It was not possible that he should be holden of death. Never did angels announce a gladder message to the world than that. Even his birth would have lost its meaning and value without his resurrection from the dead. It was this momentous fact that gave birth to the church, and made Christianity possible. If Jesus Christ be the Supreme Person of history, his resurrection from the dead is the supreme fact of history. Even his death finds its crowning significance and vindication in his triumph over death. The cross receives its halo of glory from the light shining out of the open sepulcher.

In the light of Christ's resurrection, the whole world is transformed. Life takes on new meaning and value since Jesus rose from the dead. That sublime fact demonstrates the reality and nearness of the spiritual universe, vindicates the character and divine mission of Jesus Christ, brings the earth in direct relation to heaven, and opens up for humanity amazing and bewildering possibilities of life and progress.

It is a happy circumstance, this year, that Easter day and our day for Home Missions come so close together. It was the risen Christ who said, "Go, preach the gospel." There was no great, glorious, completed gospel to preach until Christ had conquered death, and brought life and immortality to light. The mightiest inspiration in preaching the gospel is the fact that it is the gospel of the living Christ, who has not only himself conquered death, but who offers life to all who believe on him. It does not seem easy to think of the risen Christ, without also thinking of his great command to preach his gospel to every creature.

There is no land in all the earth whose soil promises such rich harvests from the sowing of the seed of the gospel as our own fair land—America. We owe the gospel to all lands, but our own home land has a peculiar claim upon us, because of its exalted place among the nations of the earth, and its relation to world-wide evangelization. Here is being carried forward the most successful experiment of popular government in all the world. To this land are turned the eyes of the oppressed and downtrodden of all nations. Into this land a mighty stream of foreign population is pouring continually. The gospel of Christ is the mightiest agency for the assimilation of these foreign elements, the conservation of the moral forces of the nation, and the preservation of all that is highest and best in our western civilization.

No day, therefore, in all the year, ought to attract wider attention, or excite deeper interest and enthusiasm, than Home Mission Day—the first Lord's day in May. If, indeed, we be risen with Christ, let us gird ourselves with his power in order to grapple with the great evils that threaten both church and state. It is only in the strength of the risen Christ that we can overcome the giants of evil which imperil the life of our Republic.

Given a risen Christ there ought to be and must be a Christianized America, and an evangelized world. Easter and Home Missions! The resurrection and the living Christ made regnant in our American civilization! This is the meaning and significance of Easter and Home Missions. Day—May 7.

Why This Excitement?

"Is there not a cause?" This was David's response to his brothers' taunts when he left his sheepfold to join his brothers in the army which was being confronted and defied by the haughty Goliath. "Is there not a cause?" it might be pertinently asked now, why we should rally as a united brotherhood to the support of Home Missions. Are not our country, our Christianity, our civilization, confronted and defied by the giants of sin, such as intemperance, avarice, selfish greed, corruption in public and private life, dishonesty, worldliness, monopoly and vice in its myriad forms? What power is sufficient to cope successfully with these giant evils which threaten all that is purest and best in our Christian civilization? Only the gospel of Christ can save our country, and its civil and religious liberty. Only Christ can save America and the men of America.

Therefore, whatever organization is devoted to the proclamation of the gospel of the Son of God, throughout the length and breadth of the country, is a philanthropic, humanitarian, and patriotic agency, as well as a religious force. The American Christian Missionary Society is dedicated to this supreme work, and the results accomplished by it, with the means placed at its disposal, warrant us in greatly increasing our annual offerings to that organization. It is safe to say that no missionary organization in existence can show more splendid results in proportion to the expense involved in carrying on its work.

We appeal to the churches, therefore, throughout the brotherhood to heed the call which the society is now making for a large and generous offering for Home Missions on the first Lord's day in May.

"Is there not a cause?" The eyes of the religious world are upon us. The army of our home missionaries in the field are praying for greater liberality on the part of the churches. The needs of our country appeal to us as patriots and philanthropists, as Christians, to respond to this appeal. The eyes of the Lord are upon us, and he is calling us to much greater things than we have yet accomplished. Shall we not hear his voice, and respond to his word of command?

What is Remission of Sins?

A correspondent asks this very timely question. He gives his own understanding of the matter as follows:

> "I understand that the law was given to teach men what is sin and to let them know when they are sinners. Then, if a man knows he is a sinner, he certainly knows when he ceases to be such; when he ceases to be such he knows his sins have been remitted, or taken away."

The problem of what sin is, and its remission, is not quite so simple as our correspondent seems to think. Paul tells us that the law was given that sin might appear sinful, but the moral law was written in man's nature long before it was written on the tables of stone. Men are sinners, according to their own consciences, whether they have ever seen or heard the law which was given through Moses; but that law certainly does tend to heighten man's conception of sin, as does every revelation of God's truth and holiness.

But what is remission of sins? Three things, it seems to us, are essential to bring men to a knowledge of the remission of sins. First of all, there must be conviction of sin. The sinner must be brought to see his own sins and their heinous nature and awful consequences. In the second place, he must be brought to a change of mind and heart and purpose, as respects sin, by which he resolves to turn away from it, and, in consequence, *does* actually turn away from it. This is all our correspondent sees in remission of sins. This is, indeed, a very important part of man's reconciliation with God. When God, by the revelation of his love and of his holiness, and of the nature and consequences of sin, through Christ, sends away from our hearts the love of sin, and from our lives the practice of sin, very much has been done toward our complete reconciliation with God.

But is this remission of sins? It is certainly not all of it. Does not the believing penitent need the assurance that God has accepted his repentance and his faith, and has granted him forgiveness of sins? All that we have mentioned heretofore has taken place in the mind and heart of the sinner. Faith and repentance, followed by actual turning away from sin, are all man's acts, under the quickening influence of the divine Spirit. But who forgives? Clearly He who has been sinned against. God must forgive. His forgiveness is contingent upon man's repentance and surrender to him. Repentance has its outward proofs in cessation from sin, or in the turning about of the moral life. It has pleased God to give the institution of baptism as the overt act by which the soul manifests its purpose to surrender to Christ, and follow his leadership, and on these conditions he has pledged the remission of sins, in the sense of not holding them against the sinner any more, nor accounting him guilty. Hence Peter says, "Repent, and be baptized every one of you, in the name of Jesus Christ, unto the remission of sins, and ye shall receive the gift of the Holy Spirit." Here remission of sins is undoubtedly conceived as something following, not only faith and repentance, but baptism also. To the same effect is the passage in Acts 3:14: "Repent ye therefore, and turn again, that your sins may be blotted out," etc. The blotting out of sins is here put as the result of repentance and turning again. Forgiveness, then, involves something beyond both repentance and reformation.

Is it not, then, in the sense of conveying to the sinner the knowledge of forgiveness of sins, that baptism precedes remission? All that our correspondent means by remission of sins, and all that many others put into that phrase, viz., a change of heart and of life, precedes baptism. Thus baptism is seen to be a gracious condescension to man's needs, by fixing a definite point at which he may claim the divine assurance of forgiveness. To call this view "baptismal regeneration," is the height of absurdity. It is clearly the New Testament view, no matter by what name men may call it. The practical question is, how does God convey to the believing penitent the *assurance* of his forgiveness? That the ordinance of baptism is intended to help man in this respect, we have no doubt, and the need of such an institution to answer this specific purpose has been recognized by everyone who has had much experience in bringing men to God, and to a knowledge of sins forgiven.

Notes and Comments.

We are glad to devote a large amount of our space this week to the interests of Home Missions. We are sure there is no cause nearer to our hearts than the evangelization and Christianization of our own land. If the cause we plead can win anywhere in the world, it can do so in the land of its birth. As a reformation our movement is indigenous to American soil. Here it must come to its largest proportions and its ripest results. The rapidity with which it spreads in this country when it has a fair chance, is an indication of our duty to give it the best possible chance. Home Mission day, the first Lord's day in May, is the time set apart for the churches to express their interest in this great work. We trust no church where the CHRISTIAN-EVANGELIST goes will be found wanting when the records are made up of the results of this day.

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There is no duty that the CHRISTIAN-EVANGELIST regards as more sacred, and none in which it feels more surely that it is discharging one of the highest functions of a religious journal, than in presenting the claims of our great missionary organizations to the churches and the brethren. This we seek to do impartially. No organization among us appeals more strongly to our entire brotherhood than the American Christian Missionary Society. Read carefully all that is said in this number about its work and needs.

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A clipping from the Springfield Sun announces a meeting of the Presbyterian ministers of that city in which they discussed the subject of "Confessing Christ." They requested the congregation to write out any reason that prevented the people from confessing Christ. One of the hearers in an open letter in the paper, answers by saying that the people do not confess Christ because they are not repentant. He says: "Repentance is seldom preached any more; it is all believe! believe! believe! What we lack in Springfield is not belief so much as repentance, for there are thousands here who are not repentant—that is, they are not willing to give up various kinds of sin." We wouldn't wonder if that did not apply to other places than Springfield, Ohio. There is not sufficient emphasis laid upon the actual giving up of all known sin as an essential condition of salvation.

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It is not strange, perhaps, that more than one of our religious interests should avail themselves of the Eastertide to secure additional support for the work they represent. First in the field, in the order of time, perhaps, was the Benevolent Association calling for an Easter offering from the Sunday-schools for the benefit of the orphans and the homeless. Later, the C. W. B. M., through its national convention, called for an offering from the Junior societies and the young people's mission bands for its work. We have learned of a little friction here and there because of these two calls coming for the same day. Some attempt has been made to arrange different days for the two great interests mentioned, but as yet no satisfactory solution has been reached. No doubt some plan will be agreed upon later to prevent any clashing of interests in two organizations seeking to serve the same general cause. Meanwhile it seems to us that friction might be avoided in one of three ways: (1) Let the two offerings be made for the two interests mentioned; (2) Let there be one service and one large generous offering, and a division of the funds between the two societies on some equitable basis; (3) Let the Sunday-schools alternate between the offering one year for one of these causes, and the next year for the other. Any one of these three ways, and others that might be mentioned, of amicably disposing of the matter, is better than having friction. On no account, we trust, will our Sunday schools allow this double call upon them to prevent them from making an offering to the splendid and most deserving interests which appeal to them for aid. As a matter of fact, we believe the contributions to each of these organizations by the young people are increasing year by year, and ought to do so.

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Apropos of what we have recently said concerning union evangelistic services and the advisability of our ministers participating in same, we have just seen a printed testimonial given by the ministers of the Presbyterian, Methodist Episcopal, Baptist, and United Presbyterian churches of Kansas City, concerning the work of Bro. J. M. Rudy, of Sedalia, as evangelist during the recent evangelistic campaign in that city. They say: "We found in him a strong, biblical, evangelistic preacher, whose forceful and eloquent presentation of the vital truths of the gospel held the closest attention of his congregations, and made a deep and lasting impression on all his hearers. We believe him to be truly a minister of Jesus Christ, whose only mission is the saving of the lost; and we rejoice that so many have been led by the Holy Spirit, through his ministry among us at this important time, to accept the Lord Jesus as their personal Saviour." Other complimentary things are said of our brother, but this suffices to show that the time has come when our ablest preachers may become leaders in union evangelistic services. The wisdom of the serpent and the harmlessness of the dove, which Jesus commended to his first preachers, are still in demand in order to accomplish the largest results.

Editor's Easy Chair.

There is no land like the home land. There is no flag so beautiful as our own starry banner. There are no institutions so dear to our heart as those of our own beloved country. To our patriotic eyes there is no land beneath the sun so fair as that which we call "our country." The Easy Chair has seen some of the lands of story and of song, but nowhere on God's footstool have we found any spot of earth for which we would exchange our native land.

> "I love thy rocks and rills,
> Thy woods and templed hills,
> My heart with rapture thrills,"

at the very mention of thy name, O America! But more we love its freedom and its free institutions; its recognition of the rights of man as against the oppression of political or religious tyranny. It is the land of opportunity. It is the home of a conquering race. Its star is in the ascendancy. It moves forward to a majestic destiny. It needs only the purifying and transforming power of the religion of Christ to enable it to fulfill the high mission for which God has created it. Without Christ the blight and mildew of materialism will destroy its noble ideals, divert its mighty energies into base and unworthy channels, breed vice and effeminacy, undermine its stable foundations, and drag it down to that place where all nations go that forget God. The agencies that make for the dissemination of the simple gospel of Christ among all the people of this nation are doing most to insure the perpetuity of our republic, with all its cherished deeds of the past, and all its high hopes of the future, and to transmit them unimpaired to those who are to come after us.

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There is no church like the home church, that is, the church to which we belong, and which represents to us most nearly what the New Testament church should be today. Using the term, *church*, in that accommodated sense, every loyal-hearted man labors for the church which seems to him to best express, on this earth, the divine will. This is the church of which we say there is none like it. It is to us, in spite of all its faults and shortcomings, the very church of the living God. Concerning it we sing:

> "I love thy church, O God,
> Her walls before thee stand,
> Dear as the apple of thine eye,
> And graven on thy hand.
>
> "For her my tears shall fall,
> For her my prayers ascend,
> For her my toils and cares be given
> Till toils and cares shall end."

In no other land can this church—this divine cause we plead—have so fair an opportunity to accomplish its mission, as in our own home land. It needs America, as America needs it. It needs the free atmosphere and the undaunted spirit of America to enable it to achieve its highest results. If, then, America needs the simple gospel in order to save it, and if the New Testament ideal of the church needs America as the base of its world-wide operations, let patriotism and primitive Christianity be joined together in bonds which no man can part asunder. The American Christian Missionary Society is our agency for promoting the evangelization of America, and the higher order of patriotism. Let us remember its high claims upon us in the May offering.

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We were reading, last night, in the closing chapters of John's gospel, and ran across that phrase, "the disciple whom Jesus loved," and paused to ponder its significance, as we had never done before. No doubt Jesus loved all his disciples, but he seems to have had a peculiar love for John, who is the disciple thus designated. Was this partiality? No; it was inevitable. We all love some people a little better than others. This is largely because some people are more lovable than others. During our National Convention in St. Louis, a well-known minister approached one of his fellow-preachers, and, putting an arm about him, said: "I shake hands with all preachers, but some I hug!" Doubtless there was something in the character of the minister thus embraced that drew out of his brother minister this special admiration. Sam Jones says, "The Lord loves a great many people whom he doesn't admire!" We hope he allows his disciples the same liberty! But there must have been something very genuine and very winsome about John's character to have excited this special love and admiration of Jesus. We all like to be loved, and especially do we all like to be loved by one so pure in heart, so noble in character, and so wise in judgment, as Jesus. If we cultivate in ourselves those qualities which we admire in Jesus, we shall best succeed in forming a character which will win his love and approbation. "The disciple whom Jesus loved"—who of us can aspire to a higher honor than that?

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There is a process going on quietly with all of us which many fail to recognize. It is the process of our classification. What manner of character are we? In a classification of the human species where do we belong? In a classification of Christians, which we constantly and inevitably make in our own thought, where do we belong? We may not determine this question for ourselves, but we may be sure that others are deciding it for us. Character is an unseen force, but it is constantly manifesting itself. By the words which we speak; by the articles which we write for the religious journals; by the sermons we preach; by the company we keep; by the books we read; by the things for which we spend our money most freely; by the manner in which we bear criticism and adversity; by the manner in which we treat our fellowmen; by the manner in which we spend our time;—in all these ways we are furnishing data for observers to classify us, and put us where we belong. Are we miserly or spendthrifts; or narrow and uncharitable; or broadminded; or pure-minded; have we high or low ideals; do we think clearly and honestly, and do we speak and act conscientiously? The world decides these questions from the data which we furnish, and classifies us accordingly. As Peter's dialect betrayed him as a Galilean, so do our words and deeds betray our character, and show to all who know us just what manner of persons we be. We may succeed, partially, in wearing a mask for a time, but we may be sure that sooner or later every man's character will be known, "for we must all be made manifest before the judgment seat of Christ. Christ is judging and sifting men now. His fan is still in his hand, and he is separating the wheat from the chaff.

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Easter day! What a morning that was in the gray dawn of which the women came to the garden and found an empty sepulcher, and saw the shining messengers who announced his resurrection! What a day that was in which the word passed from one to another among the disciples, "He is risen"! How that fact, when it became understood, transformed and revolutionized the life-plans, hopes and aspirations of his followers! How different this old earth seems since Jesus used it as a stepping-block to mount to his throne! How close heaven seems to earth since that day the angels rolled the stone away, and Christ came forth alive for ever more! How well life seems worth living, and how little account should we take of its "light afflictions, which are but for a moment," since the grave is the gateway to immortality, and the present life is but the prelude to the life that lies beyond! Christ is risen. Go tell it to the disciples again. Tell them its meaning. Many are living as if Christ had not risen and the glory of the world beyond was not shining through its open portals. Point them to the *living* Christ, and exhort them to rise with him and share in the "power of his resurrection"—the power of a quickened faith, a living hope, an intensified love, an indwelling and transforming spirit. Let us enter into something of the joy that marked that first Easter. Christ still lives. Did he not say, "Lo, I am with you alway, even unto the end of the world"?

> "Warm, sweet, tender yet,
> A present help is He,
> And faith still has its Olivet
> And love its Galilee."

The Value of Religious Anniversaries

By W. H. Bagby

In regard to church festivals there are two dispositions among Christians. Some attach too much importance to them, and others too little. Some would multiply them more and more, while others would eliminate them altogether. Between these two extremes there is little choice. Either too much or too little foliage is fatal to fruitfulness.

Only those festivals that are commemorative of events of universal interest can possess any great value. Anniversaries that are local or denominational in their character can possess only a local or denominational value. The Mormons who live in Utah celebrate July 24 as the anniversary of their arrival in the valley of the Great Salt Lake. It is of interest to them only. The colored people of the south celebrate June 19 as the anniversary of their emancipation from slavery. It is a matter of interest to them only. In the year 1909 we will celebrate the centennial anniversary of the inauguration of this restoration movement. It will be chiefly interesting to us as a religious body. The uplift that will come from it will come to us. In the calendars of the ritualistic churches there are days celebrated in honor of saints whose names and fame are unknown to the rest of the world. If any good comes out of the celebration of these anniversaries it is confined to these churches.

But there are religious festivals that are celebrated in honor of events of universal interest and importance. They keep alive in the memory of mankind events of mightiest moment. Of these there are only two as yet: Christmas and Easter. And only one of these has as yet taken possession of the universal heart of Christendom. I speak of the festival of Christmas. The other is gradually winning its way into universal favor as the asperities of the past are being smoothed out by the hand of time, and men are beginning more and more to measure things by what they are rather than by where they came from. The heathen origin of the name of the festival we are about to celebrate and the fact that it has been regarded as being a Roman Catholic festival have been the two things that have most tended to delay its adoption by Protestant churches. But happily we are learning that the origin of a name has nothing to do with the character of the thing it has been used to designate, and that the mere fact that the Roman Catholics do a thing affords no sane reason why others should not do it if it is a good thing. Some of the names by which deity is revealed to us in the Bible are of pagan origin, but they are not less sacred on that account. Some of our best words are of very low origin. That now most respectable word, "symposium," used to describe a drunken feast. But who thinks of digging up its past, now that it has been purged from its former low use? Why, then, find fault with the word Easter as a name for a Christian festival? If a heathen man can be redeemed from his heathenism, can not a heathen term be rescued from a bad use to be put to a better one? In its application to this festival this term came to be used in the most natural way. The suggestion of the festival and its name were both borrowed. There were two sources from which the suggestion came, viz., Jerusalem and Rome. At this season the Jews celebrated their paschal feast and the Romans their festival to the goddess of light or spring, Eastre. It was also the anniversary of the resurrection of Jesus, which was naturally a joyful time among the Christians. The common form of greeting among them was, "Christ is risen," and the response was, "He is risen indeed." As the population was gradually absorbed by the Christian church, the festivals which were deep rooted in the habits and affections of the peoples were gradually Christianized. Along with the festival came the name that was most familiar to the largest number. In time the name acquired from its new application a new significance, a significance as Christian as the festival it names, and there remains no reasonable objection to its use.

Another objection to the observance of Easter is based on the fact that it is not commanded. It is assumed by those who make this objection, that there is no liberty for love; that it is right to do only what we are commanded to do. In the very nature of things this cannot be true. When God has spoken we dare not disobey; but surely a voluntary act of love cannot be displeasing to the Father. Surely he who gives all God asks and then adds more out of the fullness of a loving heart, is more pleasing to God than the one who adheres to the letter of the law. The Jews added other feasts to those commanded of God, and Jesus gave to them the countenance of his presence. There is far more danger that we will offend God by doing less than he has commanded than that we shall incur his displeasure by letting our love abound in the doing of more than he has asked at our hands.

After all, the rightfulness of a thing must be determined in the light of its usefulness. By this test must everything in the church and out of it stand or fall. In determining the rightfulness of the observance of religious festivals we have only to ask, "Do they result in good?" Now let us apply this test to the only two anniversaries in which all Christendom is interested. What of the value of that beautiful festival that leads us once each year to the cradle side of the little Christ child? How could the world get along without Christmas? What a loss to the sum total of human happiness if the joy inspired by the Babe of Bethlehem were subtracted from it? Who would be willing to rob childhood of the happiness that comes with that glad season? I need press the question no farther as to the value of Christmas. But Easter is not held in such high favor. And yet it rests on the same authority and celebrates as important an event. The time will come when Eastertide will inspire as much holy joy as Christmastide. The festival that leads us in thought to the empty tomb of Jesus cannot be fraught with less of power for good than the one that leads us to his manger-cradle. No man can stand by that empty tomb and hear the angel say, "He is not here, but is risen," and not be made a better man. Therefore, once each year, let us go up and see where the Lord lay, that we may go out with renewed hope to tell the world of a risen Redeemer.

The Rising.

By Aaron Prince Aten.

As rolled the stone from the tomb away
That resurrection morn—
As burst the light of that happy day
On hearts of men forlorn—
As came the balm of his accent sweet
That morn upon the air
To her who clung to his blessed feet
With earnest word of prayer—
So let the stone from my heart of gloom
Away in might be rolled,
And let the light on my living tomb
Burst in with its glint of gold.
My spirit freed from the blight of death
Shall rise to new glad birth
Inspired to life by the living breath
That quickens hearts of earth.

As Seen from the Dome

By F. D. Power

Before us again is the empty tomb, Christ is risen, and standing by the open grave of Jesus we are filled with the radiant hope of immortality. Who is there that cannot think of some who have fallen asleep and whose precious dust has been put away in the glorious promise of the resurrection? As Easter bells ring out over hill and dale, field and forest, how many thoughts fly to the graveyard on the old farm, to the country churchyard, or city cemetery! How many wandering in far-off foreign lands, will turn in memory to some familiar spot, some peaceful "God's Acre"! They see the dear old church. They hear the sweet pealing of its Easter bells. They feel the stillness of the quiet Lord's day stealing over them. They behold forms and faces of friends long since passed away. They look once more upon turfed mounds where years ago some loved form was laid—father, mother, wife, husband, brother, sister, child. Oh, yes! The graves of them that sleep in Jesus, how they rise before us to-day! How these resting places of the dead move us! Over a cemetery gate is the inscription: "Until the day break and the shadows flee away." Over another, the words of Bunyan: "They laid the pilgrim in a chamber, whose window opened toward the sunrising, and the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang." Over the tomb of Joseph of Arimathæa we look upon the broken seal and the assured victory.

Mary stood by the grave of him she loved on the first Easter morning. He was her dearest treasure, he who had lifted her feet from earth's hard pavement, hot with the fires of sin that scorched and burned; he who had lifted her into a better life, sweeter hopes, holy friendship and forgiveness; and while she gazed and peered and poured her scalding tears upon that grave, her living Savior was not there; he had risen and she mourned over an empty tomb. So of graves we think of to-day—green mounds in cemeteries and graveyards that touch our hearts to tears—they are empty, empty of the spirit that has winged its way to other worlds. From all the shadows of earth, from all crucifixions, deaths and tombs, from all decay and corruption, they have passed into the light, entered through the gates of life immortal. The empty grave of Jesus means resurrection, immortality, life eternal. Lift up your hearts.

Before us again is the happy recognition. To the woman as she grieves the risen Lord speaks the single word, "Mary!" Christ reveals himself. We have no reason to go for wisdom to any other source. We are to listen to Christ only, not Moses, Elijah, Augustine, Luther, Wesley, but to Christ. One word Jesus speaks—"Mary!" Instantly, startled by the well-remembered voice, she turns, "Rabboni!" "My Master!" A true-hearted and prompt acknowledgment. "Go," he said. In the fullness of her joy, she must think and act for others. She is the first evangelist, an apostle to the apostles. She came to seek the dead Christ and finds a living one.

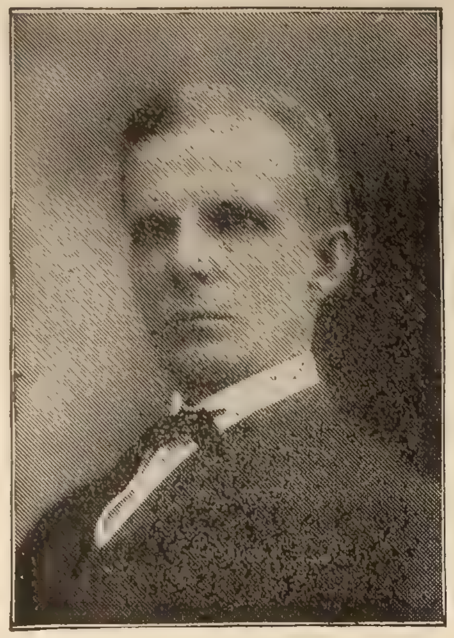
What power in a word! Only a word from the lips of Jesus and what effect it produced! Words express ideas. Words are solvent of problems. One word may blacken the fairest name forever. A tongue may be a faggot of hell in the mouth of a man. Fraternity has been the watchword of a race. Mother, home, heaven have been the watchwords of a world. "Mary!" that is all, but its meaning heaven and earth could not exhaust. Amid all the suffering, the solitude and sorrow, the gloom of death which this world knows, that is a voice and the only voice that can bring the assurance of heaven into the soul. "Mary!" Infidelity might as well undertake to blot out the sun as that single word. He has not changed then. In the spirit he is the same loving Lord he was in the body. He speaks as he used to speak to her. Tears wove a veil which concealed him. Seeking after the dead often prevents us from seeing the living. The spirit dies not. That we loved is eternal. Faith sees immutable, deathless spirits where only frail and painful bodies dwelt among us. He is the same. Our eyes shall behold him as he walked in Galilee. Our ears catch the welcome notes of the same voice. "I know that my Redeemer liveth—whom I shall see for myself and mine eyes shall behold, and not a stranger." And if I know him; if I know Abraham and Isaac and Jacob whom I have not seen, shall I not recognize my friends whom I have seen? Shall I not know at least as much in the full development of my intellectual and spiritual powers as I know here under the shadows and in the uncertainty? Shall I not see, no longer through a glass darkly, but face to face? "Mary!" This displays his love. Before he had said "Woman," now it is "Mary." It is the address of affection. This world without that voice would be like a mother without a smile, a spring without blossoms, a sky without a star. Will it not be enough for the meanest, hardest lot on earth to have one's name called in heaven by such lips? "Mary!" Oh, what music! That's all that is worth living for. Present pleasures are of small moment—gone to-morrow. Splendors of wealth are poor comfort—darkness of night falls on them. Glory of name won through flame and blood only for to-day—Cæsar, Alexander, Napoleon—is forever buried in oblivion. Here is the only thing. "Mary!" It is the call of love, of sympathy for her sorrow, of watchful care—he has been looking on and feels for her. It is a voice for every seeking spirit, for every sorrowing heart, for every dark life, which is as a rift through the cloud whence the sunlight comes. It is a call to every woman to find her Lord and rejoice. It is a check to every thoughtless, frivolous, sinning life; a summons to consider spiritual, immortal things. It reveals Jesus, the divine, risen, conquering Savior. And shall the response come as from many of old: "Rabboni!" "Oh, my Master!" Shall the soul recognize its Sovereign?

Before us again is the glorious evangelism—"Go." For all men this story is to be told. "Write," said the angel, "Blessed are the dead who die in the Lord." Easter is observed as an annual festival in commemoration of the resurrection. It would prove better every way if every first day were made more a day of rejoicing because of this great memory and great hope; and if throughout all lands and in all Christian assemblies on every first day the Lord's table were spread and the Lord's death and the Lord's resurrection remembered thus with equal frequency and equal solemnity. The blessing would be as great once every week, fifty-two times in the year, as to some who only feel moved to receive it annually; and men need its constant comfort and constant sanctification. This is as Christ intended and men by blindness and ignorance lose inestimable benefits by not carrying out his intentions. The church has lost immeasurably by attempts to add to the teaching and practice of the apostles. It will be a glad day for the church and the world when men shall listen to Christ only.

And as the Easter lesson is for every first day so the Easter message is for every man. There are none so low, so sinful, so comfortless, that this joy may not reach them. You need only get high enough on the mountain to be above the storm. Below men hear the thunder, and you see them hurrying to get away from the fury of the elements, but standing well up on the mountain side and above the cloud you escape the wind and rain and paltry thunder. Storms hug the ground and you are higher than they are. Oh, how men suffer the world over without this gospel! Millions, hundreds of millions, weep to-day over hopeless graves. Peace—peace in sorrow, in calamity, in death—is for all men. God speed the time when men in heathenism shall all hear the story; when men in ignorance, in unbelief, in agnosticism, shall learn the tidings; when souls in sorrow and in want and weariness shall yield to him whose sweet word is "Come unto me, all you who are toiling and burdened, and I will give you rest."

HOME MISSIONS

A MOTTO FROM THE PRESIDENT



E. L. POWELL,
President American Christian Missionary Society.

Have we become so used to the call for home missions that it is to us no more than a familiar strain? Has familiarity minimized interest? I feel sure that the more we know about this great work, the mightier becomes the appeal it makes. When we consider the vast territory covered and the pressing immediate needs of a hundred fields; when we think of the simple gospel which can meet the requirements of all these destitute regions; when we call to mind the splendid history of the American Christian Missionary Society and the great importance that its high standard of work should be maintained; when we recognize the tendency to subordinate this work to the enterprise of foreign missions, which makes, perhaps, a more picturesque appeal because the field is remote and the actual conditions concern a foreign people; and when we further recognize the necessity that this work should not be permitted to go back or lose any prestige which it has already gained; it would seem in view of all these conditions that no call other than that involved in the facts should need to be made. Let us have a continued revival of the interest in our home missionary work. Let us see to it that the report to be made to the next convention shall kindle the enthusiasm of the entire host, and send us away rejoicing in the spread of the gospel of Jesus Christ in our own America. No artificial enthusiasm will meet the requirements of the situation. Our preachers and our churches must get a grip on this work like unto that of David when his hand clave unto the sword he loved. While pride is altogether legitimate—the pride to make a great work greater—there must be an aroused and quickened conscience if we wish to accomplish that which we so earnestly desire. Let us have a strong pull and a pull all together for home missions. May no church in our great brotherhood forget its duty to help evangelize America. If we turn aside from the claim of this great work upon us, we show ourselves to be wanting in that largeness of vision which is indispensable to any sort of appreciation of the spirit of the Redeemer. What better motto than this, "No Church Among Us Without a Contribution"?

As Goes America

By Cephas Shelburne

"In Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth"—this is the divine program, and the supreme business of the church is to carry out this program. Paul and his companions, Silas and Luke, were on their missionary tour. They are carrying out the program outlined in the commission. Three times the Holy Spirit interferes with Paul's plans and deflects his course. He would go to Asia, but he was forbidden of the Holy Spirit. The turning from Bithynia, the passing by Mysia, the landing at Troas, the night vision, the Macedonian call, the straight course to Samothracia and the next day to Neopolis and from thence to Philippi, the going out of the city by the river side, the little company of women in prayer—all these were leadings of divine providence for the carrying out of God's plans and for the opening up of the gospel unto the uttermost parts of the earth. The voyage from Troas across the Ægean sea to Macedonia was the passage of the gospel from Asia into Europe; the gospel bursts its Asiatic limits and entered the great continent of Europe, and on from east to west in the making of western civilization and on to its ultimate reversal and conquest of the world.

Paul's face is set toward the Occident; westward the course of empire is now destined to take its flight. It is a critical moment, a day of destiny for the world. The gospel of salvation is on its way to us. The Lord is bending his steps westward, by special guidance causing the channel of his grace, which is ultimately to bless all the earth, to cut through Europe first instead of through Asia. Had the apostle to the Gentiles been ordered the other way, then these United States of ours would be the India and the Asia and the Africa of to-day, and missionaries would be bending their steps this way and India, Asia and Africa would be taking offerings for foreign missions to evangelize the barbarians of Europe and America.

Beginning at Jerusalem, the gospel has made its way to Judea, Samaria and Galilee; thence westward to Rome, the Crimea and Russias, the British Isles, and across the seas to Canada and North America. And from this western civilization, the blessings of grace having reached their limits, the stream has turned its course backward, and through the same channels, is on its way to Africa, India, China, Japan, Turkey, Egypt, and Palestine. "As goes America so goes the world." What a debt does America owe to the East! How important it is that this stream, now beginning to flow the other way, should be purified, cleansed! And "as goes America," how important that America should be evangelized, that on May 7 we give liberally to discharge this debt upon us.

The cry of the man of Macedonia to come over into Europe is the pathetic cry from these kindreds and tongues and nations to America, "Come over and help us." Beyond Macedonia was Rome; beyond Rome, Germany; beyond Germany, Britain; beyond Britain, America; and still beyond America is the great east with its untold millions—hundreds of thousands of them are pouring into our own great country; millions are steeped in ignorance, sin and vice; hundreds of great cities must be saved through the gospel.

Let us, I say, purify this great stream of humanity before we turn it back upon its original source. America, above all other peoples, needs to be an example to the world. The design of God in turning Paul back from Asia and leading him to Europe was to give us the gospel. Strike from the world's history that little prayer-meeting on the banks of the Gangites 1800 years ago; erase the deeds, achievements and conquests, the tremendous forces and consequences, that lie wrapped up in this humble beginning, and you blot out Great Britain and Germany, America and western civilization; and to us what a desert waste the past eighteen centuries might present!

The ancient Goths of Germany might still be roaming her vast plains; the Vikings of France might gaze down from Mont Blanc upon the lakes of Switzerland and bonny France embossed in native growths; the Normans of England might still see from the heights above Edinburg only primeval forests; the North American Indian might still look down from the White Mountains of New England upon a wilderness waste. But God has willed it otherwise. He was directing and opening up the nations to the glorious gospel and its mighty conquests. We who have been the object of his plans, the recipients of his grace, shall we receive this gospel in vain? "This is the Lord's doing, and it is marvelous in our eyes."

MORMON FACTS

BY T. W. PINKERTON

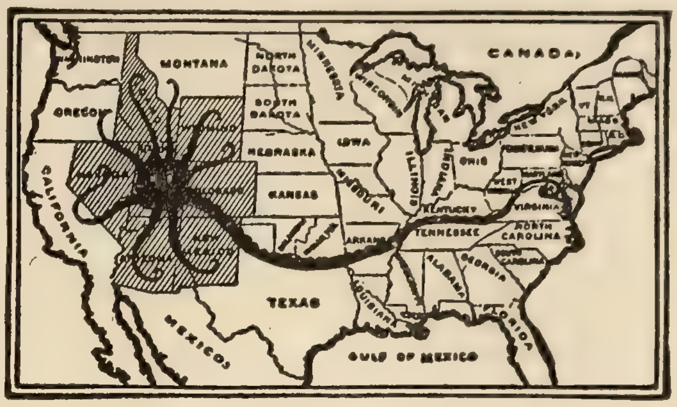
It is a most difficult thing to give those who are not familiar with the condition of things in Utah anything like a just conception of the real situation here. No man, in fact, can understand Mormonism until he has lived for years in its environment.

What are some of the facts? The present president of the church, Joseph F. Smith, is living in polygamous relations with four women. What are some of the facts about this man? He is president, prophet, seer and revelator. He is the father of forty-two children, president of the church of Latter Day Saints of Jesus Christ, trustee in trust of all the church property, which amounts to millions, president of the Salt Lake dramatic association, editor of the Juvenile Instructor, trustee in trust for Saltair bathing resort, president Utah light and railway company, president of Zion's co-operative mercantile institution, which has a credit of one million dollars, president of Zion's saving bank, president of the state bank of Utah, and president of the Utah sugar company. These are not all, but it will suffice to show that Mr. Smith is a man of affairs. Not only is Jos. F. Smith living in open violation of the law of God and man, but so are three or more of the apostles of the church.

What, may be asked, is the attitude of the Mormon leaders towards the ministry of the evangelical churches? I can best answer this by giving an extract from an address of President Smith, published in the Salt Lake Tribune of April 7, 1903. Mr. Smith says:

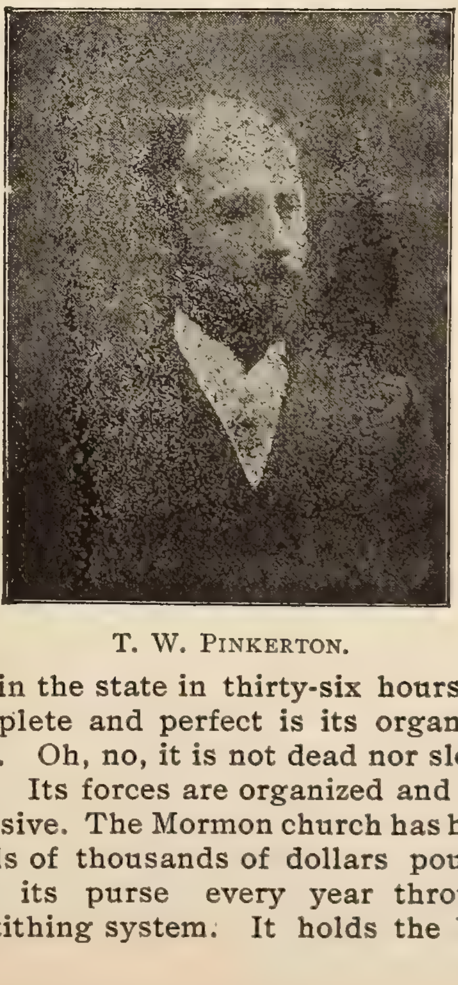
"The government has been friendly to us in giving us freedom and latitude that we could not have had under foreign kings and despots. But this persecution of our people is not the persecution of the United States, but is caused by those who hate us. It is caused by those liars, hypocrites, scoundrels, infernal hounds, and goats in sheep's clothing. It is they who have stirred up the government to this persecution, and it is they who have been the source of the constant lies and calumnies that have been circulated against us. I am reminded of the statement of the late President Woodruff, who said some people were born liars and they were always true to their mission. These instigators of calumnies against us are born liars, and they would tell the truth under no circumstances. They would tell a lie when the truth would serve them better. But let us keep the laws of God, and all these plotters and villifiers will amount to nothing. These slanderers will be swept away by the avenging wrath of a just God. I pity some of these poor devils we have among us. I pray God we may be as true to our mission as these poor devils are to theirs as liars. * * * But the lying riff-raff which infest our land—but we will not hurt them."

The Mormon church controls all the important industries of the state excepting mining and railroading. Here in Salt Lake City they have control of the city government, the public schools and the state university. At least half of the city's population is Mormon, and many of the so-called Gentiles are under Mormon dominion, as witness the Gentile witnesses in the Smoot case.



THE MORMON OCTOPUS.

There are two erroneous views of the Mormons. First, that they are ignorant and uncultivated people. I grant that this is true of a large percentage, but it is far from being general, as some seem to think. Many of them are highly educated and adorn many high positions. Second, that Mormonism is dying out. Not by any means. *It is growing and becoming stronger each day.* They own in this city thirty-two buildings that are devoted to church purposes. They have abroad in this country and foreign lands between 1,500 and 2,000 missionaries. The whole state of Utah is under the control of the Mormon church, and I believe that it is possible for the president of the church to touch every member in the state in thirty-six hours, so complete and perfect is its organization. Oh, no, it is not dead nor sleeping! Its forces are organized and aggressive. The Mormon church has hundreds of thousands of dollars poured into its purse every year through the tithing system. It holds the balance of political power in at least three states outside of Utah.



T. W. PINKERTON.

It is in the midst of these conditions that we are attempting to plant and sustain the primitive cause of Christianity. A returned missionary told me that it is infinitely harder to do Christian work in Utah than in Corea. I am the only preacher in Utah pleading for Christian union and apostolic Christianity. The odds are great and the task almost too heavy to be borne. I make no complaint. We cannot hope for a signal success unless we are reinforced. The home board must have more money. All of our denominational friends seem to be alive to the necessity and opportunity here, and are sending scores of men and expending thousands of dollars in the state, while each year our home board is forced to cut down its appropriation. Brothers, I appeal to you in the name of our common cause. Smile if you will but I tell you that there is a problem here in Utah that is destined to affect the whole nation through its law-making body.

Salt Lake City, Utah.

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Here's the Evidence.

Twenty-eight months ago the courage of C. J. Tannar, the progressiveness of the Portland avenue church and the substantial aid of the American Christian Missionary Society planted this church. It now has 150 active members, maintains a Sunday-school averaging over 200 in attendance, three flourishing Endeavor societies, a "Little Giant" Christian Woman's Board of Missions auxiliary, and a vigorous pastor's aid society. There is besides a Sunday-school home department of twenty additional members. At present writing we are in a protracted meeting with home forces and the thermometer twenty below zero. Fourteen added to date. We are also remodeling our basement and have the cost ($330) subscribed in advance. The church is solvent and meets all liabilities by direct contribution. We take the offerings regularly and as regularly surpass our apportionments. Best of all, the church is united, happy, full of faith and solidly back of its pastor. Our force of workers is unexcelled. Last year we furnished the state president M. C. M. S., this year we supply two officers, state organizer C. W. B. M. and superintendent of Junior Endeavor. Our immediate field is said to be the best of those in Minnesota. We will do our best to possess it.

Now the point of this paragraph is that it was the American Christian Missionary Society "whose gentle whisper bade us live." Dear reader, you are the jury, and the evidence is all in. Your verdict will be due May 7.

Fred Kline, pastor.

Minneapolis, Minn.

An Argument for Our Gospel Missions

By Chas. Louis Loos.

"Let us reason together," saith the Lord.

We call ourselves, and I trust we are, Christians. What means this? This holy name signifies disciples, followers, imitators of Christ. We should thank God fervently that we have chosen these exalted New Testament appellations, Christian, Disciple, as our only characteristic, distinctive religious names among men. They mean the same thing; they are true names, and imply everything we ought to be. What does it mean to be a disciple, a follower, of Christ? It means to make the thoughts, the aims, in one word, the life, of Christ our own.

Jesus says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Let us very briefly study the life of Jesus. Let us ask, What were the great principles, the ruling motives, of his life? In plainest terms he has himself declared these.

1. The first and chief is this: "The Son of man is come to seek and to save that which is lost." This reveals the one supreme purpose that brought Jesus into this world. "To seek and to save the lost" was the sublime mystery of all our Savior's life on the earth. His thoughts, his teachings, his mighty miracles, his acts of mercy, his sufferings, his death, and his resurrection—all had this one object.

He, therefore, that is truly a Christian, a Disciple of Christ, will make this purpose too the sovereign motive of his life. His thoughts, his desires and acts will also have this end; or else he is not in full truth a Christian.

2. Another law of our Savior's life he declared in these words: "My food is to do the will of him that sent me, and to finish his work." To do his Father's will and to finish his work was the very sustenance of Jesus' life. Not to do the Father's will; not to "finish his work"—not to do it perfectly—as our Lord reasoned, meant death. A mere partial, lean, scanty execution of the Father's work was never in our Savior's thoughts, was altogether contrary to his mind and heart.

In tenderest and strongest words Jesus again reveals the same blessed law of his life: "I do always those things that please the Father." No all-controlling principle of life can exceed what is here uttered with such deep pathos of soul.

3. Finally, another most important rule of Christ's life he makes known in these words: "I must work the works of him that sent me while it is day, the night cometh when no man can work." It is so common, so human, to form and cherish good motives, noble resolutions, but to defer to execute them, to make them real. Delay, delay—what a fatal exhibition of human weakness, of human perverseness, is this! And note the word *must*. What a forceful expression of the sense of duty—that great quality of noble souls—is in this word! That was the mind, the spirit, of Christ.

Christian, disciple of Jesus, let these lofty, these divine, principles that were the laws and power of Jesus' life, become also the supreme, all-controlling rules of your life. Then, and then alone, will you be in deed and in truth a Christian, a disciple of the Son of God.

Make "to seek and to save the lost" the first, the supreme, motive of your life. Let it be your meat and drink to do the will of our Father in heaven, and to "finish his work." And the will of our heavenly Father is "that the world might be saved." To "finish his work" is to carry it out to completeness; not simply to "play at the great gospel mission," but to push it forward to glorious victories. And wherein can we please the Father better than to strive for the triumphs of his kingdom over all the earth. And the true Christian will brook no delay in the execution of the work of God in his hands.

What stronger argument for our blessed missionary work in America, can I offer than what I have striven thus to set forth in the example of our Lord Jesus Christ? What ought to be more potent with Christian hearts than the life of the Blessed One, the Lord of Glory, the King of saints, the Victor over death and hell?

A Call From the West.

By J. M. Morris.

From valleys broad, where ever flow
The Mississippi grand,
The Missouri, the Ohio,
And rolling Cumberland,
Came to this rich and glowing West
Sons of a stalwart race,
To make themselves a happy home,
To "hew them out a place."

* * *

The forest yielded to their ax,
The Earth her increase gives,
Cities are planned and "built in a day,"
The spirit of Commerce lives;
The school house crowns the verdant hill,
And church of many a shade,
But they long to hear the sacred plea
Their loyal Fathers made;

* * *

The plea that stirred Jerusalem,
Till men forsook the wrong;
The plea that gave men liberty,
And filled their hearts with song;
The Gospel that their Fathers preach'd
In efforts to restore
The church that Jesus built on truth,
They long to hear once more.

* * *

Their hearts go out in prayer for those
Whose ears have never heard
The way of life made straight and plain,
The pure and simple "Word";
Their children need the good old church
We loved so well in youth;
They need the best God has for man,
The liberty of truth.

* * *

Churches of Christ, we call to you
Who hold in trust God's truth,
For the fast unfolding West
With its strong and hopeful youth,
To send the message that our Lord
Would have the people know,
Before the Enemy of souls
More tares and death shall sow.

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Paying for Lost Opportunities.

By Clinton Lockhart.

This is our day of opportunities in planting churches in the growing cities of our land. The people have not yet settled into hereditary ideas, are free to accept a free gospel, and less likely after receiving the truth to shackle it with unwritten restrictions. The people of America are more ready to listen to the gospel than in any other land, because in founding new homes they have parted with old ecclesiasticisms that elsewhere impede the progress of truth. The large number of immigrants coming into our cities furnish a collection of materials that have been loosened from old church connections, and under new conditions are ready to lay aside past errors and embrace a pure gospel.

While cities are being formed or enlarged, and whole districts are being filled with new and permanent residences, the opportunities of selecting sites for church property are very precious; and even more important at such a time is the opportunity to reach a new population before it makes other religious engagements that will render a consideration of an untrammeled gospel very difficult. The time is not distant when in most of our cities the situation will be changed. Lots suitable for churches will be taken and covered with other buildings, and will cost many times the amount at which they can now be secured. The people will become settled in religious convictions, attached to human forms and authorities and hard to impress with the simple teaching of Christ. Then success in our missionary operations will be purchased at tremendous cost, and we shall long for the opportunities that we have neglected.

A Word to Preachers.

Very few, if any of us, appreciate as we should the value of the American Christian Missionary Society. It is certainly a most potent factor in evangelism and also in aiding weak churches to attain self support.

The triumphs of the truth, even in difficult fields, should awaken a holy enthusiasm, and impel us all to do our very best. The test of discipleship is to take an active interest in the promotion of Christ's kingdom. As preachers, we ought to give ourselves more and more to the ministry of intercession for this glorious result.

I am more than ever impressed with the fact that the success of the offering is almost entirely in the hands of the preachers. As ambassadors for Christ, my brethren, may we do our full duty in this most important service. R. Lin Cave.

"Beginning at Jerusalem."

The magnificence of Pardoning Love is in this word. As though the Savior had said: "Here, where I came unto my own and they received me not; here, where my friend betrayed me and my foes beset me; here, where they crowned me with thorns and nailed me to the cross; here, where they rejected the counsel of God and steeped their hands in my blood, and called down a curse upon Israel; here, let the gospel of my salvation *first* be proclaimed, assuring them that 'while they were yet enemies, I died for them.'"

The magnificence of Conscious Power is here. "Here, where the forces of ignorance and unbelief seemed to overcome me, as they mocked my dying groan; here, where I laid down my life according to the Father's will and where I was laid lifeless in the grave, to taste death for every man; here will I make the first offers of life, everlasting life, assuring it to all who shall believe on my name—the name which once they so dishonored."

Is not this an incentive to home missions? Divine love did not originate with us, but that love may yet constrain us. Divine power is not ours by inherent right, but it reposes in the gospel which we preach—"the power of God unto salvation to every-one that believeth." Here, in our own land, where our friends and kindred dwell; here, where countless hosts of our brothers of other tongues and climes are pouring upon our shores; here, where legions of habits and customs and false maxims of the world set themselves against the Christ of God; here is surely the urgent, imperious, appealing cry and here the appalling need, to "preach the unsearchable riches of Christ." The A. C. M. S. is doing heroic work for God and our country; the Christian-Evangelist is second to none in its devout, ardent, unflinching advocacy of the home mission work. Will not every reader of the Christian-Evangelist, without an exception, be a subscriber to home missions, this year, on or before the first Lord's day in May?

St. Louis, Mo. G. E. Ireland.

Thrusting Out the Strong.

The dispersion of the early church was a great aid to the cause of missions and the same is true of our cause to-day. The dispersion of the Disciples of Christ into the cities and towns where we have no church is a blessing though it has been a great tax upon progress, for removals are often a loss to the cause. But now there are 18 people in a town who anxiously await the coming of a missionary, 22 in another; 19 in another and 12, 6, 13, 7, 12, 20, respectively, in as many other places and this list can be duplicated in most of the states of the union. Two families in one town hold services in the homes alternately. Five families in rotation in another city. Some godly women are praying for a church in another city. A mother during 26 years of dispersion and exile from her church, trains her daughter in the gospel and takes her 200 miles to the old home church for baptism and they together pray daily for the planting of a church where they live; a brother and sister are praying for the cause to be established in their city—a county seat; a husband and wife unite in petitions for some one to preach the gospel and plant a church where they live; strong men are crowding for strong churches; and strong churches are searching for strong men. But the Holy Spirit thrust the strong men, "Paul and Barnabas," out of the strong church Antioch and when they went forth in their path they left "Antioch of Pisidia," Lystra and Derbe, Philippi, Thessalonica, Berea, Corinth. The Holy Spirit's call is for strong men to preach the gospel in other cities also. If the strong churches can be reached by a direct appeal for a special field the smaller churches will join in a firmer fellowship to help them. The great problem is to get the churches to know and see the great opportunity before them.

J. A. Joyce.

Pittsburg, Pa.

Open Up New Places.

A study of the Chicago field suggests to me the need for opening up new places, and a reasonable support in aid of such, rather than to make stronger (as we call it) the work already established before doing so. The latter plan would seem very much like having boys become men ere we had need for other boys. It is wonderful, too, what can be accomplished even in Chicago, with just a little money. Its expenditure may not always show immediate visible results, but there is no better use to be made of money than that of giving to the cause of Him who giveth all things for us. A. Larrabee.

Surely We Are Asleep.

Less than a hundred thousand dollars a year for home missions! Surely God will not hold us guiltless.

Less than a hundred thousand dollars a year for home missions! Surely our boasted love for our great plea is a mistake.

Less than a hundred thousand dollars a year for home missions! Surely our zeal for the evangelization of the world is a sad delusion.

"Awake! awake! put on thy strength O Zion!" "Awake, thou that sleepest." E. V. Zollars.

N. Waco, Texas.

Shall We Falter Now?

"Jerusalem, Judea and the uttermost parts of the earth" was never more the divine program than to-day. Our cities, like Jerusalem, are first because they are centers of mighty power. Right here where we are the weakest is where Christian union will come first. The denominations are up against this "appalling indifference," so are ready to rally around Jesus, as at Denver and other cities, to gain the victory. For this crisis our fathers toiled, prayed and wept with hopeful joy, as they saw it coming. Are we ready to meet it?

Erie, Pa. F. A. Wight.

The Important Day of the Year.

We believe that if we would double our contributions for home missions, and thus strengthen many of our weak churches, and then go in at many of the open doors, east, west, north and south, and establish churches on the divine foundation, we could in a few years double our collections for all of our other missionary enterprises.

Churches organized by our missionary society are always missionary churches. Anti-ism never gains a foothold in a church that is the child of our organized missionary work. So that as a friend of all our church enterprises I could not be consistent and not plead for our home work. Every friend of the work ought to be greatly encouraged by the report of last year's work. With a falling off in the receipts the society reported more work with greater results than in any preceding year.

Who is not proud of the great work that during the last half century has been accomplished by the American Christian Missionary Society?

Nearly all the fathers in this great restoration movement have gone to their reward. They died not only in the sweet hope of the gospel, but confidently expecting that we their children in the gospel would be willing to carry on the work that they inaugurated. Brethren, let not the May offering for home missions disappoint them. L. L. Carpenter.

Wabash, Ind.

Words From the Field Men

Results in a New Country.

The possibility of the results is limited only by the amount of money the brotherhood will place in the hands of the Home Board, with which they can place men in the field to prosecute the work.

No field is as ripe as Oklahoma, and none will yield greater results for the amount of money expended.

To illustrate: We have since April 1, 1902, traveled with team 7,553 miles, by railroad 1,516, making a total of 9,065 miles. I have preached 512 times, baptized 47, have added to the church 304 members, organized 20 congregations and built 21 churches and received therefor from the Home Board $570. This assistance, small as it is for two years and ten months of work, alone made it possible for us to do what we have done.

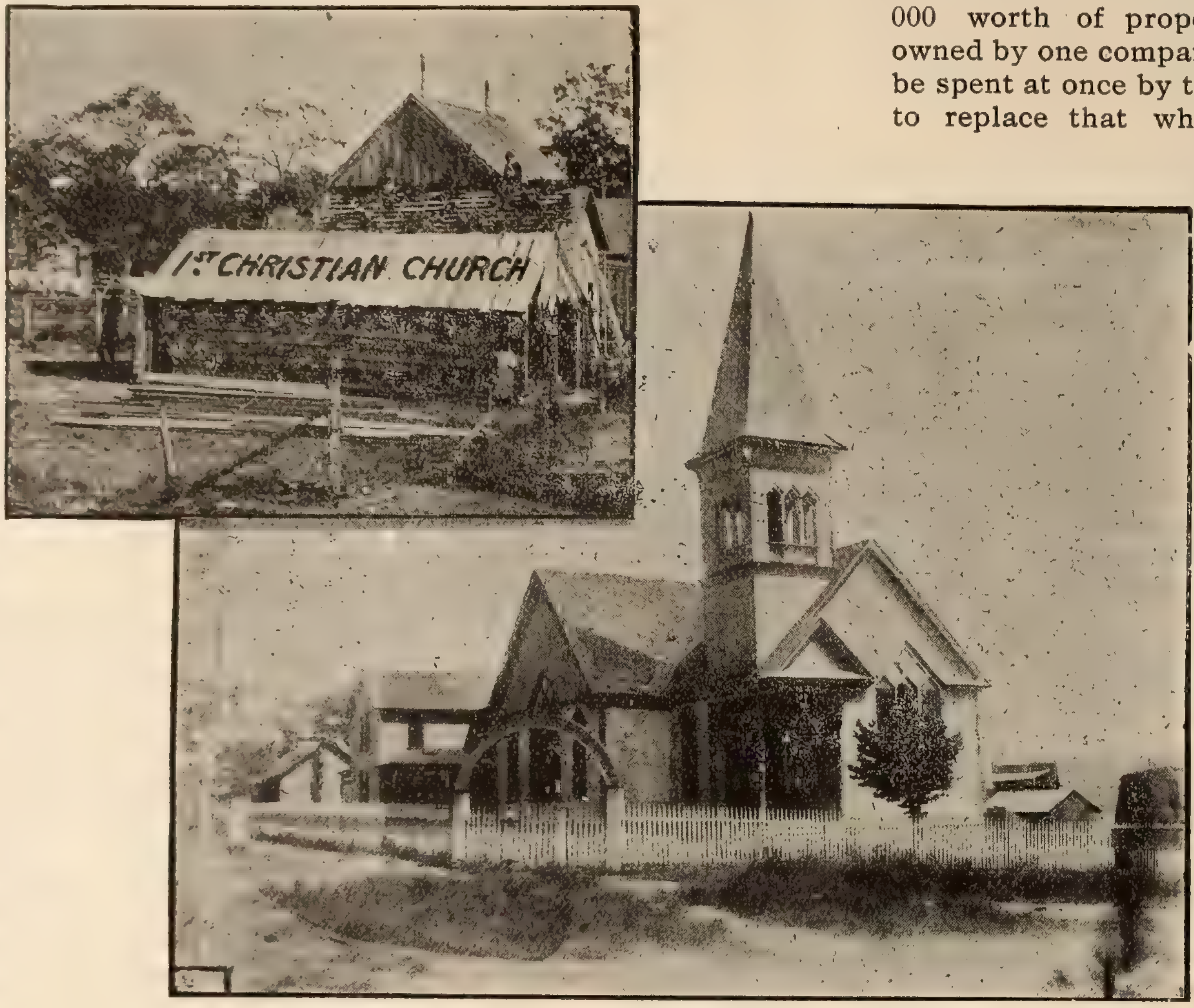
In November of 1904 we built two churches with the assistance of $25 from the Home Board. In December we built two churches, 32x48, with assistance from the Home Board of $25, and without this small amount of help we could not have remained in the field and have done this needed work.

Oklahoma is dotted with railroad towns, in which we are not represented by organization or house. Woods county alone has twelve towns in this condition, with thickly populated rural districts between these towns.

Hundreds of people in Oklahoma are yet to hear our plea. The Home Board cannot send workers without funds. The cry reaches us, "Come and help us," "Send some one at once."

Will the needs of the Master touch your heart and open your pocket-book that the cry that wells up to heaven may be answered on earth—in Oklahoma? R. S. Smedley.

Geary, Okla.



Old and New Churches, South McAlester, I. T.

Strengthen the Outposts.

Our government spends millions of dollars in coast defences. And all admit that it is a wise policy. Keep the enemy out or subdue them before they get into the interior.

This is also wise tactics for the church of Christ. Our great cities are our outposts. They also are our coast defences. New York, Boston, Baltimore, New Orleans, San Francisco, Seattle and Chicago—draw a line through them and you almost have the boundary lines of our country.

Every one of these cities is cosmopolitan. Not one of them is adequately fortified against the attacks of error and iniquity. What is the million and a quarter of our brotherhood doing to fortify these great cities for Christ? Through their gates is pouring into the interior of our nation a multitude of untried men and women—men and women who know not the gospel of Jesus Christ in its simplicity and purity. They should be met at our doors with the bread of life before they have become satisfied with the dry husks of Roman Catholicism, rationalism, infidelity, agnosticism or mammon-worship. Just as they have landed on our shores is the opportune time to capture them for Christ. We should have men and women in all these cities ready to speak to them in their own language. There should be houses of worship to which they could be invited at once. The salvation of our country, the salvation of these strangers, our own salvation, depends upon timely, efficient action.

A million dollars should be spent by our home society every year in New York alone. The other great cities should receive proportionate amounts. New York with its 3,000,000 people has but a handful of workers. Boston with its 500,000 souls has but a single Christian church within the limits of the city proper. Twelve years ago I spent half a day trying to find the one which used to be in the south end, and it has recently been moved farther out of the city. Our dozen churches in Chicago are doing fine work, "but what are they among so many?" Seattle has two or three churches for its 80,000 people. New Orleans with its 350,000 people, largely Roman Catholic, has two small churches. And New Orleans is destined to be one of the greatest cities on the western hemisphere. It is already one of the most cosmopolitan cities in the United States. It is also one of the most wicked cities in the United States. It is growing rapidly. The recent fire destroyed $4,000,000 worth of property, most of it owned by one company. Millions will be spent at once by the same company to replace that which was burned. The American Christian Missionary Society is putting a few hundred dollars into this field, while we should make it possible to put in tens of thousands.

It is time for the Christian churches in the United States to show their faith by their *works* instead of by their play. Let the preachers get down to business in preaching and teaching missions. Let us all realize that our own salvation depends upon our efforts to save others. And let the outposts be strengthened. Marcellus R. Ely.

New Orleans.

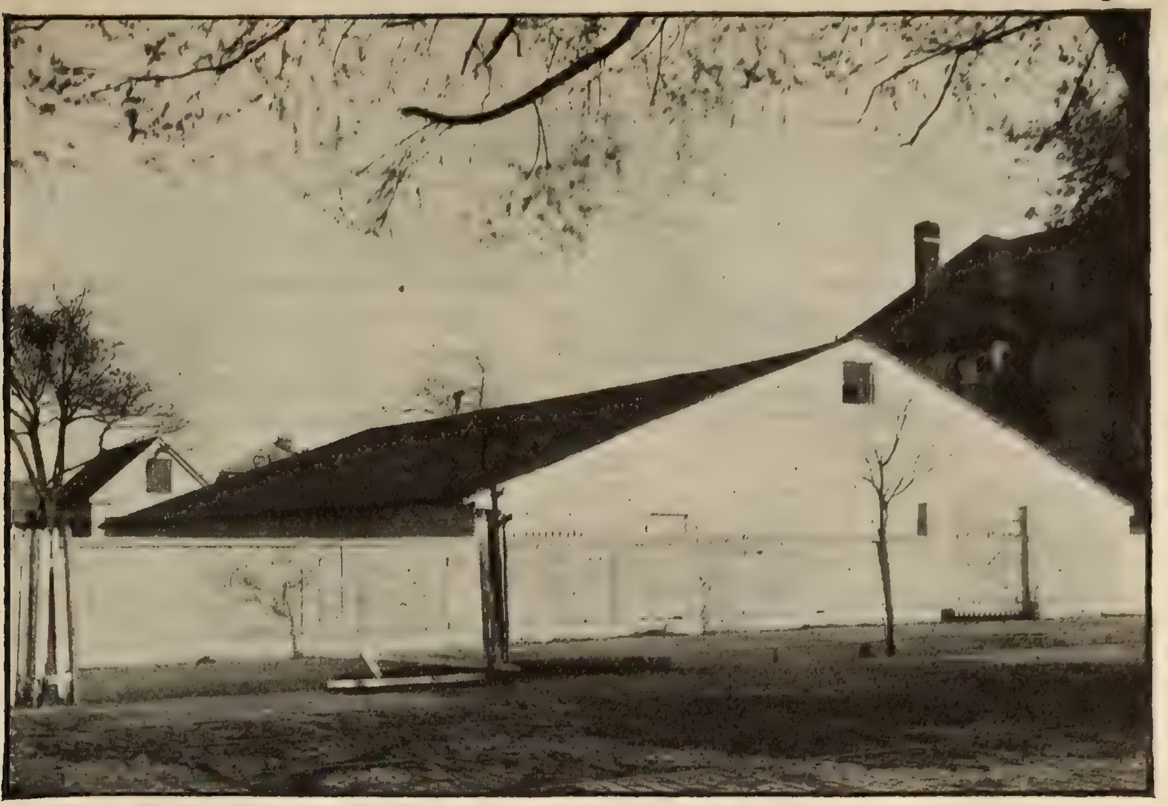
The Missionary's Standpoint.

In former years the missionary looked forward to the May offering hoping, somewhat dubiously, that it would furnish him the means to pay grocers' and butchers' bills and look his tailor in the face.

If of a sanguine temperament he might allow himself to dream of the luxury of a new book and a new coat. How often, alas, was he doomed to disappointment! The churches would fail to respond, bills would be unpaid, and his grip on his work weakened.

It is a matter for congratulation that a better day has dawned and that the missionary's salary is paid as promptly as that of any other man.

Relieved now from absolute personal want he anticipates the first Lord's



The Old Church, Charleston, S. C.

day in May from the standpoint of the needs of the field.

Let us think of some things that confront him. In the first place that prejudice that impels men to speak of him as that "Campbellite who calls himself a Christian" is a very live quantity.

Second there is the tendency on the part of the careless to class his work with that of the Christian Scientist, because of the emphasis each puts on the name Christian. In the third place he is a frontier man, and the peculiar conditions of the frontier confront him.

But what of these and the May offering? Why, a great May offering means money in the treasury; means the opening of new fields and the strengthening of old; means the inauguration of so vigorous a campaign that prejudice and carelessness must give way before it; means recognition, and if we have the truth, recognition is all we need.

Give me the means to open a mission in the Cuban district of my city, and another in "Little Italy," and at once this station leaps into its place as a recognized force for righteousness.

The plain duty of the churches, then, from the missionary standpoint, is to make the offering this coming first Lord's day in May by far the greatest in our history. J. P. Rowlison.

Tampa, Fla.

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A Hungry Million.

200,000,000 people will lie down to-night hungry. Not long ago one of our western states burned corn for fuel, because they could not get ten cents a bushel for it. It is an awful thing to be hungry in the midst of plenty. "Give ye them to eat," said the Master.

But 1,000,000,000 people will lie down to-night without Christ. It is an infinitely worse thing to be hungry for the Bread of Life in the midst of those who are able to give it to lost men and women. I have seen an estimate in the Literary Digest of the greatness of the work to be done. Each letter in the Bible is made to represent a soul without Christ, and it is found that seventy four Bibles will be required to record them all, while in the same way all Christians can be recorded in the book of Isaiah in a single copy of the Bible. In the United States and Canada there is a Christian to every forty-eight people; in Mexico, South America and southern provinces, 1 to 32,000; in the Levant, whence our Savior came, 1 to 100,000. And yet Christianity is making most rapid gains now. If only the church were together in all of its factions, the conquest of this world for Christ would be a small work.

The New Church, Charleston, S. C.

While I know many noble souls who are Catholics, and others who are denominationalists, and many good people, in a worldly sense, who are not church people at all, yet if we have not heathen here in our own land, we do have millions of idolatrous Catholics, sinful sectarians, indifferent church members, and lost men without hope.

If any man thinks the days of bitter hatred, sectarian prejudice, idolatry and superstition are things of the past let him take a journey with me through South Carolina, Georgia, Florida, Alabama, Mississippi and Lousiana, and I will show him worlds of it. And yet, are these states sinners above all? What shall be done? We should give the greatest amount for home missions in May that has ever been given by the churches of Christ to redeem them from sin. Especially should every church and every Disciple in these southern states give and give liberally.

O. P. Spiegel.

Birmingham, Ala.

◆ ◆

The Story of Joe.

When the Sunday-school of the Twenty-fifth street mission, Baltimore, Md., was being organized, a crowd of boys were playing ball on a lot near by. The pitcher of the "Boone Streeters" said to his crowd when the singing began, "Boys let's go in an hear the singen." Several came and continued to come, some even yet.

But I want to tell you of Joe, the pitcher. He had on enough clothes to cover him, pants and shirt, and a little flat cap that covered part of his head. If you looked at him he ducked down under the seat. Joe was the first boy in the school. He got attached and he is back there now in the young men's class. That cleanly dressed, straight young fellow is Joe. He is a Christian now. He takes part in Christian Endeavor because he belongs. Recently he would not take a certain position because it would keep him from Sunday-school. He is working now for a wholesale paper house. Ask any Disciple in Baltimore and he will know something about Joe. We are all proud of him and consider the money of the society well spent if he alone were saved. But besides him, of our few members we have five boys who are the only Disciples in their homes. This is to be a great church if the American Christian Missionary Society is enabled to continue their support until the work becomes self-supporting. Orilas G. White.

Baltimore, Md.

* * *

Cannot See Afar Off.

There are people who cannot see afar off in time; cannot look into the future and see the glorious consummation toward which God is working through his church. There are also those who cannot see afar off in distance. This second class I have in mind now. They may be good people, claiming to be moved by the spirit of the gospel, yet so engrossed with the immediate affairs of their own local needs, that they cannot see the needs of others. They lack the overland vision. They are unable to look across the country to another city, state or section of their country. They cannot see afar off. If they could, our great brotherhood, instead of giving the paltry average of seven cents per capita to home missions last year, would have given fifty cents, and placed $600,000 in the hands of our home board instead of $85,755.96.

G. K. Berry said in my pulpit recently, "Portland could wisely spend $10,000 a year in the spread of the gospel over our city." If I could get, say, the 180,000 Disciples of Missouri to come to Portland this summer and stand in one vast army on Portland Heights and look over our rapidly growing city of nearly 150,000 people, while I would point out our four struggling churches and see the vast opportunities for our people here if they had the money with which to enlarge, their eyes would begin to sparkle with victory and they would say, "Brother Muckley, we will give you $10,000 a year for ten years to plant the cause of primitive Christianity in Portland." Brethren of our strong states, lift up your eyes and behold your opportunities across the Rockies in the empire of the Northwest and you will make the home board abundantly able to answer all our needs. What the home society did for Portland gave us a mighty impulse. But Portland is still a mission field. E. S. Muckley.

Portland, Oregon.

* * *

The Missionary's Trial.

When every man and woman you meet has hoisted the white flag, the missionary has to shut his eyes, and stop his ears, and clinch his fist, and literally wrench the whole constituency into his way of thinking. He has to draw his sabre and head off a retreating host and again wheel the whole thing around, and put them again into battle. John A. Stevens.

The Great Northwest

By Rosetta B. Hastings

The area of Oregon, Washington, Idaho, Wyoming and Montana is larger than the combined area of New England, the middle states, and all of the southern states east of the Mississippi, except Florida, Kentucky and Tennessee. Perhaps you can better realize the magnitude of this region when you know that you could set down inside of it, side by side, France, England and the German Empire.

Western Oregon was settled almost as early as California, but the great mountain region for six or seven hundred miles east was for years unknown, or famed only for mineral resources. But it is full of immense forests, rich sheltered valleys, and large tracts of farm land. Oregon, Washington and Idaho are becoming almost as noted for grain and fine fruits as California.

In 1903 fourteen million bushels of wheat were exported from that region, and from Portland alone the shipments of grain and flour brought over eight million dollars. The sales of timber and lumber brought fifty million dollars, stock and dairy products twenty million, fish eleven million, fruit three million, and wool three million dollars that year.

It is only the last twenty years that have witnessed the rapid settlement and development of this region. Mines, farms and irrigating ditches are creating towns faster than railroads can reach them, and several cities are fast climbing into the hundred thousands. More than ten thousand new settlers enter Montana every year, and the population of Idaho is increasing still more rapidly. The fair at Portland this summer will captivate thousands, and there will be a still greater immigration.

How does this concern us? While these states are new, and the people broken loose from their old religious moorings, we should have preachers scattered everywhere, ready to give them the simple gospel, and gather them into our churches, to grow up with the country.

Western Oregon was so fortunate as to have some of our best pioneer preachers settle there fifty years ago, and our churches are quite numerous in that part of the state, but in the eastern part, and in the newer states we are yet feeble.

This region has a population of one and a third million, about the same as Kansas. But we have 50,000 members in Kansas, and only 19,000 in all those northwestern states; and, leaving out Oregon and Washington, only 5,000 in the other three states. The churches there are doing what they can to help themselves and each other, but the task is too great. Shall we not all put our shoulders to the wheel? Hardly since the days of the apostles have there been such openings for preaching the gospel.

In all that region we have only 231 preachers, including pastors, aged veterans, and those who work part of the time at other callings for support, as well as evangelists, and only 57 outside of Washington and Oregon. Last year the Congregationalists employed 50 missionaries in North Dakota, 88 in South Dakota, 27 in Wyoming, 79 in Washington, 97 in Nebraska, and 105 in Minnesota. This shows on what a large scale they plan and give. Yet the Congregationalists have only half as many members in this country as the church of Christ.

These new communities will become populous and wealthy. Let us wake up and seize these opportunities before they become set and hardened in their grooves, and inaccessible to our preachers. Let us not forget these needy fields the first Sunday in May.

Effingham, Kan.

* * *

HONEST CONFESSION

A Doctor's Talk on Food.

There are no fairer set of men on earth than the doctors, and when they find they have been in error they are usually apt to make honest and manly confession of the fact.

A case in point is that of an eminent practitioner, one of the good old school, who lives in Texas. His plain, unvarnished tale needs no dressing up:

"I had always had an intense prejudice, which I can now see was unwarrantable and unreasonable, against all muchly advertised foods. Hence, I never read a line of the many 'ads.' of Grape-Nuts, nor tested the food till last winter.

"While in Corpus Christi for my health, and visiting my youngest son, who has four of the ruddiest, healthiest little boys I ever saw, I ate my first dish of Grape-Nuts food for supper with my little grandsons. I became exceedingly fond of it and have eaten a package of it every week since, and find it a delicious, refreshing and strengthening food, leaving no ill effects whatever, causing no eructations (with which I was formerly much troubled), no sense of fullness, nausea, nor distress of stomach in any way.

"There is no other food that agrees with me so well, or sits as lightly or pleasantly upon my stomach as this does. I am stronger and more active since I began the use of Grape-Nuts than I have been for 10 years, and am no longer troubled with nausea and indigestion." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each pkg. for the famous little book, "The Road to Wellville."

An Appeal From the American Christian Missionary Society

The American Christian Missionary Society comes before the churches with its annual appeal for help in advancing the cause of apostolic Christianity throughout the United States and Canada.

Last year was the greatest year in our history; there were more missionaries employed than in any previous year. The number reached 353. These missionaries organized 165 new churches and received over 16,000 persons into membership in mission churches. We are asking our brethren to support us in this advance movement by an enlarged offering the first Lord's day in May.

Our offerings since the national convention, held at St. Louis last October, show a handsome gain. There is an increase of $1,311.07 in the offerings of the churches as compared with the same period of last year. There is a gain of $330.10 in the offerings of the Christian Endeavor societies, a gain of $91.15 in offerings of the ladies' aid societies, a gain of $440.37 in personal offerings, a gain of $1,230.90 in miscellaneous receipts, and a total gain of $1,533.68 in the period from Oct. 1, 1904, to April 1, 1905, as compared with the same period of a year ago.

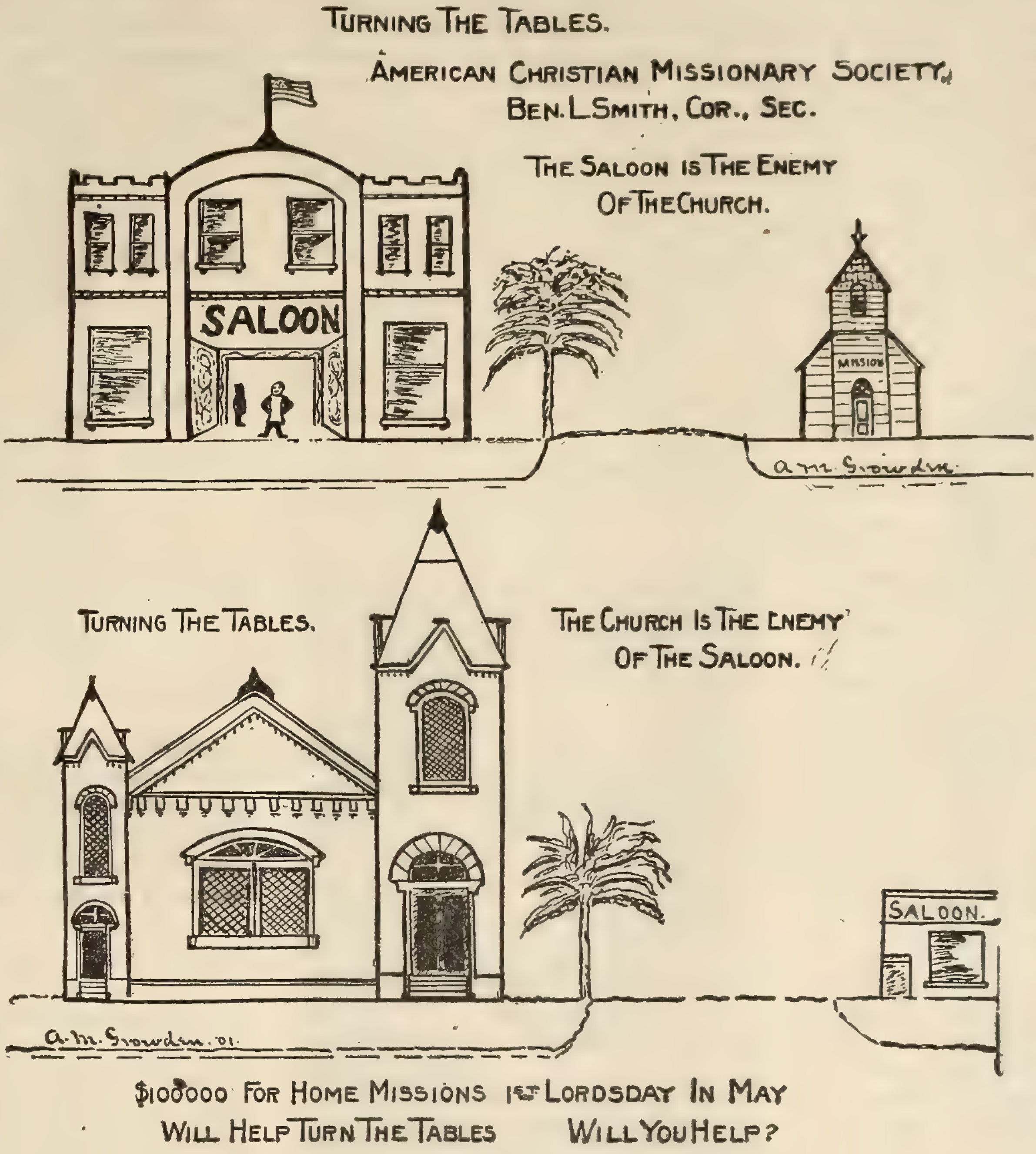
All indications point to the largest May offering we have ever had. The supplies ordered, the literature sent out, the letters received, indicate an increasing interest in the great work of winning America to Christ. The success attained justifies larger effort, and we will never correct our neglect of this work of home missions until we realize that home missions and foreign missions are the two wings of our growth and make them equal in our love, our prayers and our offerings. In the name of the acting board of managers, in the name of the scattered Disciples who are holding out their hands to us for help, in the name of the thousands of souls that are ready for us if we would only go to them, in the name of the love of Jesus Christ, who wants the souls of men for his own, we are appealing for a generous offering the first Lord's day in May.

Our people do not need to pray to God for open doors. He has opened more doors than we are entering. We do not need to pray to God to give us souls. He is offering us more souls than we are willing to accept in the great missionary field.

May the Lord bless the churches as they make their offering to this cause the first Lord's day in May.

American Christian Missionary Society,

Benj. L. Smith, Cor. Sec.,
Geo. B. Ranshaw, Field Sec.,
W. J. Wright, Supt. of Evangelism.


TURNING THE TABLES.
AMERICAN CHRISTIAN MISSIONARY SOCIETY,
BEN. L. SMITH, COR., SEC.
THE SALOON IS THE ENEMY OF THE CHURCH.
SALOON
MISSION
a.m. Growden
TURNING THE TABLES.
THE CHURCH IS THE ENEMY OF THE SALOON.
SALOON.
A.M. Growden. 01.
$100000 FOR HOME MISSIONS 1ST LORDSDAY IN MAY
WILL HELP TURN THE TABLES WILL YOU HELP?

The Value of Christianity By J. W. Caldwell

An Illustrative Experience From Real Life.

One evening a group of us were talking on the front porch. There were theosophists, agnostics, atheists, socialists and Christians. In the group was a young woman, Mary, about twenty. She was strong physically and mentally. She had a noble heart. In early childhood she came under the influence of Christianity, attended Sunday-school and church, read the Bible and was regular in her devotions.

We were discussing the merits of religion. Most of the group condemned Christianity. I demurred at the criticisms as being hasty and unjust. One young man said that prayer is a superstition. When asked to prove it he said he was unable to do so. When told that prayer is an expression of an inner hunger and aspiration, the reaching out of the lower to and for the higher, he had nothing to say. Mary then told us her experience. She said: "My parents rather made light of my devotions and I was gradually discouraged and fell away from church. I became skeptical and materialistic, and my life less happy. I seem now to have no anchorage. I meet many unbelievers; they are mostly superficial, imprudent and ignorant. They have not the finer graces and beauties that we expect to find in people who make claim to intellectual culture.

"When I was religious and nightly said my prayers, I would not lie; now, I can lie easily and without a protest of conscience."

The crowd was silent. I asked, "What do you think of that? Answer me a year hence." I went out into the night and thought of the immensity and goodness of God, the luminous love of Jesus, and the smallness of some men's minds

Our Budget

—"Home Missions to the front!"

—Easter and Home Missions this week! They seem to go well together.

—The flag and the cross—patriotism and primitive Christianity—both appeal to us for a generous offering for Home Missions on May 7.

Nailed to the Mast

—The American Christian Missionary Society is asking the churches this year for $200,000 only, to carry on its work in the needy states and territories, and among the unevangelized masses of our great cities. If we are not to be a fifth-rate power, but aspire to be ranked among the great religious forces for giving religious tone and character to this Republic, we cannot refuse this appeal.

—Neither riches, nor poverty, nor past achievements, nor future plans, nor anti-missionaries, nor omissionaries, "nor any other creature" should be permitted to separate the churches from this great opportunity. Read carefully the contents of this number of the CHRISTIAN-EVANGELIST, and you will be sure to fall into line with our great advancing army.

—All the signs point to the greatest offering in the history of the American Christian Missionary Society. Its needs are greater; its fields are larger; its forces are better organized and led; its friends are more numerous; and its high claims upon the brotherhood as the organization that stands for the extension of our movement throughout this country, are more clearly recognized to-day than ever before. We confidently expect, therefore, a larger number of contributing churches this year than ever before, and the offerings should be more generous.

—The CHRISTIAN-EVANGELIST is delighted to lend its columns and even its whole pages, to the furtherance of this great cause of Home Missions. It is the root and stock of all our other missionary, educational and benevolent interests. Let us all join hands to give it a push to the front, on May 7.

—J. G. Cansler has received a unanimous call to the pastorate at Payson, Okla.

—The receipts of the Christian Woman's Board of Missions for March were $23,279.87.

—B. F. Goslin, Columbia, Mo., has just organized a Bible-school with 50 pupils at New Hope, Myers, Howard county, Mo.

—The report of the church at Belton, Texas, indicates great progress. Geo. W. Lee has just celebrated his second anniversary as pastor.

—Born to Dr. and Mrs. Edwin A. Layton, of the Foreign Christian Missionary Society, at Nankin, China, a daughter, Mildred Glenrose, on March 5, 1905.

—J. M. Monroe, of Oklahoma City, O. T., will dedicate churches at Arapaho, Ingalls, and Sayre on successive Sundays. The church building crusade is in full swing in Oklahoma.

—The native schools of Bina, India, which are under the care of the Christian Woman's Board of Missions, will this year be supported by a friend who does not desire her name known.

—Bro. J. K. Ballou reports that the remaining indebtedness to clear the church lot of the First Christian church at Sioux City, Ia., has been raised, and it is hoped to begin the erection of the new building at once.

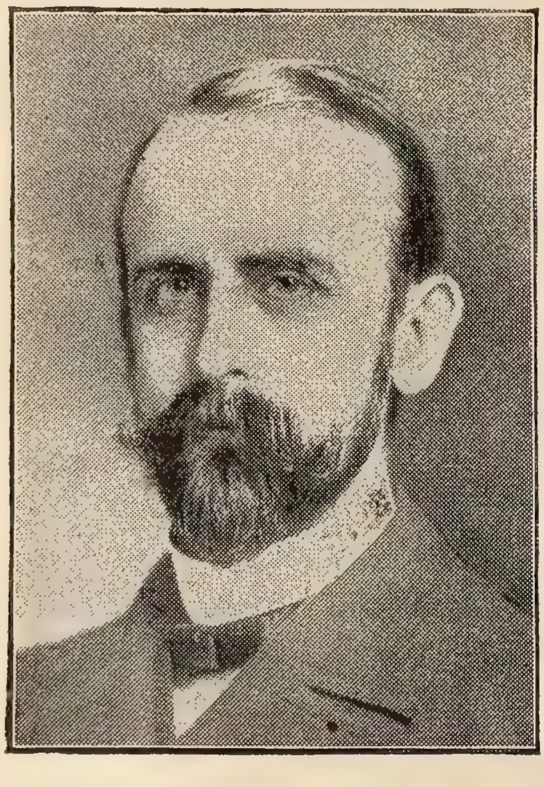
—A. C. Gray, of Mount Healthy, O., delivered three lectures on Bible Versions to the Hiram college students on the evenings of April 5, 6, 7. The lectures, which were illustrated by the stereopticon; aimed to give a history of the English Bible—its translation and transmission.

—The church at Paris, Tex., has just purchased property for a parsonage. A new baptistry is being put into the church building, and from the constant additions which J. T. Ogle reports we imagine it will be kept in good use.

—Corresponding Secretary B. S. Denny, of Iowa, has secured $6,000 for Iowa missions since February 1, and strenuous efforts are being made to win the 10,000 souls for Christ and raise $10,000 for Iowa missions before June 15.

—Geo. B. Evans has resigned his work at Fairview, W. Va., to take effect July 1. He is a graduate and a post graduate of Bethany college, and his present pastorate has extended over three years. He is open to an engagement elsewhere.

—J. J. Handsaker reports 26 additions to the church in Manning's Hill, Jamaica. He also reports 17 additions in Kingston, his field of labor. Mr. Handsaker went to Jamaica in January, under the Christian Woman's Board of Missions.



BENJ. L. SMITH,
COR. SEC. AMERICAN CHRISTIAN MISSIONARY SOCIETY.

—Lewis P. Fisher, of Eureka, Ill., has accepted a half-time call to the Mt. Olivet church near Clarence, Ill., and began his work April 9, with fine audiences. A Sunday-school will be organized at once. Everything points to a very successful year's work.

—We had a brief but pleasant call from Bro. H. G. Wilkinson, who was compelled, by reason of his health, to give up the work in Porto Rico, for a time at least. Brother Wilkinson may locate in Nebraska for a while, though his plans are not yet matured.

—The brethren at Mexico, Mo., will lay the corner stone of their new house of worship on April 27. A. W. Kokendoffer, the pastor, is doing a great work for this congregation. Building the Fifteenth street church in Kansas City prepared him for this new enterprise.

—At one time we had a church at Hazelton, Kan. M. B. Ingalls has just been preaching in that neighborhood, and has collected 13 scattered Disciples, and one "baptized Methodist," who will unite, and the prospect is that there will be a building in the near future.

—It is announced by Brother Hill, pastor of the church at Mobile, Ala., that he will have as his guest this month, W. J. Bryan, who goes there for the purpose of delivering a lecture on behalf of the church building fund. Brother Miller and Mr. Bryan are intimate friends.

—Paul H. Castle took charge of the Central Park church at Montana, March 31, the church holding a reception for him that evening also for H. E. Rossell and family, who reside at

Nailed to the Mast

WHY $200,000 FOR HOME MISSIONS?

BECAUSE—We should correct our neglect of this great work.

BECAUSE—It is the ripest field in the world.

BECAUSE—It is our base of supplies. The Missions receiving assistance from our Home Treasury sent $2,340.66 to our Foreign Society in 1904.

BECAUSE—Our own brethren—our own flesh and blood are asking help to establish churches—we should certainly hear and heed their cry.

BECAUSE—The Home Board did more work last year than any previous year in our history—165 churches organized and 16,861 additions by our Home Missionaries. This work is a success.

BECAUSE—It is the work of the Lord Jesus Christ—to win souls in America. We should be about the Lord's business.

Ask your minister about the Offering the first Lord's Day in May. Full supplies of envelopes; literature, papers, etc., sent on application to the Secretary.

American Christian Missionary Society
Benjamin L. Smith
Cor. Sec'y
Y.M.C.A. Bld'g.
Cincinnati, O.

A New Book on the Holy Spirit.

The work by J. H. Garrison, editor of the CHRISTIAN-EVANGELIST, entitled "The Holy Spirit: His Personality, Mission and Modes of Activity," is now in type and will soon be ready for the press and bindery. It embraces twelve chapters as follows:

1. The Tri-Personality of God.
2. Inspiration of the Holy Scriptures.
3. Function of the Spirit in Conversion.
4. Relation of the Holy Spirit to Christians.
5. Blessings from the Holy Spirit.
6. Jesus and the Holy Spirit.
7. Significance of Pentecost.
8. Symbols and Metaphors of the Holy Spirit.
9. Spiritual Gifts.
10. Perfecting Holiness.
11. Christian Union and the Holy Spirit.
12. Perpetuity of the Spirit's Guidance.

The book will be about the same size as the author's "Helps to Faith," will be handsomely printed and bound in cloth, and will sell for $1. Orders began to come in for this book as soon as it was announced. We will be prepared to fill all orders in a very short time. Address Christian Pub. Co., St. Louis, Mo.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of The Christian-Evangelist May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble

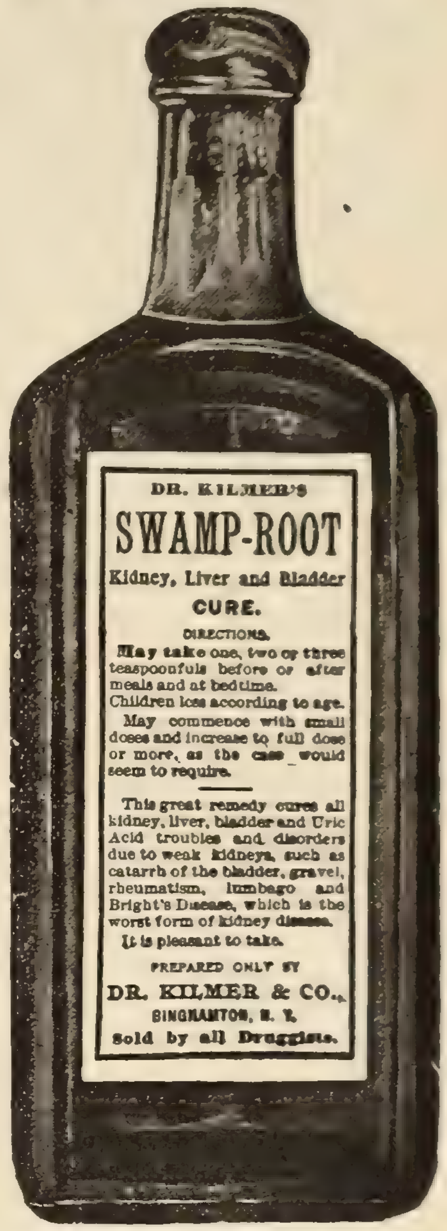
I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally, had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,
Mrs. A. L. Walker, 331 East Linden St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.


DR. KILMER'S
SWAMP-ROOT
Kidney, Liver and Bladder
CURE.
DIRECTIONS.
May take one, two or three teaspoonfuls before or after meals and at bedtime.
Children less according to age.
May commence with small doses and increase to full dose or more, as the case would seem to require.
This great remedy cures all kidney, liver, bladder and Uric Acid troubles and disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism, lumbago and Bright's Disease, which is the worst form of kidney disease.
It is pleasant to take.
PREPARED ONLY BY
DR. KILMER & CO.,
BINGHAMTON, N. Y.
Sold by all Druggists.

(Swamp-Root is pleasant to take.)

How to Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTICE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the St. Louis Christian-Evangelist.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Central Park. Brother Rossell is the state secretary. He was with the Central Park church Sunday, April 9, and arranged a strong auxiliary of the C. W. B. M.

—The first Sunday in May has been set aside in Kansas as Prohibition Sunday in honor of the going into effect of the prohibitory law in that state 24 years ago. The day is home missionary Sunday among our brotherhood, and as temperance is a great aid to home missions we think this aspect of the question might receive some notice in Kansas.

—Over 70 responses were received in reply to a notice that the Second church, Terre Haute, Ind., wanted a preacher for full time. Bro. J. F. Ashler made an effort to answer every applicant. S. H. Givler, of Cerro Gordo, Ill., was asked to visit the church, and gave such satisfaction that it was not deemed advisable to call for visits from any other preacher. He has accepted the call, and begun work. He has never worked in Indiana before. He is a graduate of Drake university of the class of '94.

—Samuel Gregg, former state evangelist for Nebraska, will re-enter the evangelistic field with a first-class singer, and is ready to make engagements. His purpose is to raise the salary of himself and helper, churches being required only to guarantee expenses, and follow the plans suggested by the evangelist. Brother Gregg may be addressed at Farlin, Ia.

—Geo. H. Miller has entered upon his 12th year as pastor of the First Christian church, Covington, Ky. During his 11 years in that city 722 persons have united with his church. There was a debt of $18,000 at the beginning; this has now been reduced to about $2,000 and it is expected that it will be entirely removed this year. The church has exceeded each missionary apportionment so far.

—The H street Christian church, Washington, is now taking upwards of 100 Christian-Evangelists every week. This is a remarkable showing for a new church. We are not surprised that with a good, hustling pastor, and a Christian paper in so many of the homes, the regular audiences are increasing, the building fund is growing larger, the debt smaller, and the hopes of the brethren brighter every day.

—W. H. Kindred reports that E. J. Witte, a Baptist minister at Morenci, Mich., with his wife, has united with our church at Adrian. Brother Kindred and Brother Witte have been canvassing the ground of a New Testament church, and he finally decided to stand with those known as Christians. He is a good preacher, loves the Bible, and proclaims it loyally and fearlessly. He will locate with one of our Ohio churches.

—Frank E. Jones, who has lately taken up the work at Corvallis, desires to invite our brethren going to the Lewis and Clark exposition and the west coast to see his part of the great state of Oregon. He will be glad to correspond with anyone desiring information. Brother Jones regards Corvallis as a most important field because of the fact that the State agricultural school, with a large number of students, is located there.

—Henry A. Blake reports that the little church at Manton is the only one of the New Testament pattern in Rhode Island. There are about 50 members, and as there are quite a number of scattered Disciples in Providence the brethren have decided to go to the city and organize them into a church. The Manton church is well organized, with Brother Bruningham, a graduate of Hiram, as pastor; he is taking a course at Brown university.

—The National Christian Bible-school Association has just published as a little leaflet the very admirable address which Pres. Burris A. Jenkins delivered at the national convention, which is entitled "The Child and the Church." Chas. M. Fillmore, Station P., Cincinnati, O., secretary of the association, informs us that copies will be sent free to preachers and teachers, while they last, upon application. Those who heard the address need not be reminded how admirable it was, and with what an important subject it dealt.

—Mrs. Princess Long was in a wreck the other day while en route from Aurora to Humboldt, Neb. She received some slight injuries but was able to go on with her work. Bro. C. S. Payne was in the same wreck and came out with only a few bruises. Sister Long's visit to the churches in Nebraska has been a delight to them. From all places come glowing reports. Brother Baldwin writes: "May she come again to Nebraska!" Chancellor Aylsworth says: "Added to high artistic excellence, her high ideals of character and her womanly bearing greatly increase her power before a cultured Christian audience."

—Miss Elma Irelan, of Topeka, Kan., has been appointed a mission teacher in Monterey, Mexico, by the Christian Woman's Board of

Missions. Miss Irelan is thoroughly well fitted for her work. She is a graduate of Washburn college, Topeka, Kan., and is the daughter of Wm. Irelan, long known and honored as a minister in the church of Christ. Her mother was an earnest worker in the ranks of the Christian Woman's Board of Missions, and reared her daughter to know and love its fields and forces. Miss Irelan will go to her field this autumn. Her father will accompany her, and will, we are sure, prove a blessing to the little church in Monterey.

—As we are printing an extra large edition of the Christian-Evangelist this week, some of the copies will be certain to fall into the hands of those who are not regular readers of the paper. To all such we would say, "If you like us, come thou with us and we will do thee good." This is a fair sample of the paper, except that we don't have quite the variety we usually do on account of the extra space given to Easter and home missions. Our Christian-Evangelist family is a growing one, and we have mighty good times among ourselves discussing vital issues and helping one another. As to the "Easy Chair" circle, it is made up of the choicest spirits in the world, and all who are members of the Christian-Evangelist family have free admission to the Easy Chair circle. Now, as always, is the time to subscribe. One dollar pays you to the end of the year.

—Five of our St. Louis churches reporting at ministers' meeting last Monday, reported 120 baptisms for March. No reports from the others.

—As we go to press comes a cheering telegram announcing that in the great meeting held by Evangelists Scoville and De Loss Smith at Finis Idleman's church at Paris, Ill., 692 additions have been recorded in 49 days.

—If you have received a copy of The American Home Missionary for April, be sure to read it, as the old preacher said about the Bible, "from kiver to kiver." If you have not received it, send to Benj. L. Smith, Y. M. C. A. building, Cincinnati, for a copy. It contains facts for kindling faith and fire.

—"Don't all speak at once." We are receiving a great number of replies and criticisms on our recent editorial entitled, "Is There Not Common Ground?" We knew the article would provoke criticism and that is why we wrote it. We are glad to hear from the brethren, but they mustn't all come at once. This week we are occupied with the cause of home missions, and that has the right of way over all theological discussions. Be patient, brethren, and we will give you all a hearing.

—One of the most prosperous enterprises of the Christian Woman's Board of Missions is its Chinese mission in Portland, Oregon, which is cared for by Mr. and Mrs. Louie Hugh. The night school has 53 pupils. Street preaching and house to house work are done. The members of the mission support one of their own number in China. This worker has organized a native congregation and ministers to it. The Portland mission sends regular offerings to all our missionary boards, and never fails to send a monthly offering to the Christian Woman's Board of Missions as an expression of gratitude for benefits received. Four young Chinamen have recently become Christians through the teachings of Brother Hugh.

—J. L. Garvin, pastor of the First Christian church at Youngstown, O., has tendered his resignation to take effect after June 1. He takes this step, being under obligations to return to complete his course at Union theological seminary and Columbia university, New York. He has made many friends at Youngstown, where there is a splendid congregation. President Hall, of Union seminary, has been anxious for him to return there. Brother Garvin is a son of a preacher, J. H. Garvin, and in the course of his academic career he had a year at Butler college, where his uncle was for a long time a professor. He was for a time pastor of the church at Swampscott, Mass., which Bro. W. H. Rogers has been so heroically striving to put on a sound financial basis.

—Bro. M. E. Harlan, pastor of the Sterling Place church of Christ, Brooklyn, N. Y., writes that the Rev. Chas. J. Keevil who quoted our poem, "What We Stand For," as expressive of what his church stands for, as mentioned in last week's paper, is a brother of Joseph Keevil, pastor of our church at Greenpoint, Brooklyn. "Both of his brothers, Joe and John, are staunch Disciples." This, as Brother Harlan suggests, accounts for his having access to such good literature!

—Just as we had closed the paper last week we received a note from Bro. W. H. Rogers, of Swampscott, saying that he was busy on his last $1,000 to complete the payment on the Swampscott church, and saying that "if fifty churches or individuals average $10.00 apiece between now and the 18th of April, it will enable me to end seven months' strenuous campaign with victory." On account of this delay you may not be able to get in the money by the anniversary, which is April 19, but if you can reach him a few days after, it will not be too late. No more heroic struggle has been made to save, not only a church, but our cause, in a given locality, than Brother Rogers has made, and we are delighted to know that his labors are likely to be crowned with success.

—J. A. Holton, who is pastor of the Christian church at Hattiesburg, Miss., writes us that a building of modern style is necessary for that place, the church having come to a point in its history when the situation, which is a strategic point in the evangelization of southeast Mississippi, demands it. While the members are for the present assuming the entire burden of building, any financial aid from those who are disposed to help will be appreciated, and may be paid to A. F. Thomasson, cashier of the First national bank of Hattiesburg. Some of the best people of the town are members, though the church is not very strong numerically; but it is growing, and, already owning their lot, they have decided to proceed with the work of construction of a church home at once.

—The lawsuit instituted by a few members of the Christian church in Tennessee, who are generally known as "antis," has been decided in favor of those who believe in missionary methods. The suit involved the right to property of the Christian church at Newbern, Tenn. The grounds of the complainants were that the use of an organ to aid the song in worship, and co-operation in missionary work through missionary societies are departures from the faith, and the congregation using the same forfeits its right to the church property. A large body of evidence was introduced, and the trial lasted over a week. The anti-progressive brethren were defeated on the issue they raised, but they will doubtless carry the case to the Supreme Court. We shall give fuller particulars of this celebrated suit in our next issue.

—P. C. McFarlane has entered upon his fourth year as pastor at Alameda, Cal. The spiritual tone of the community has been perceptibly raised during that period, and 130 members have been added to the church. During the first three months of this year there have been 25 additions. The church has been repainted inside and out, and other improvements made. So badly hampered is it by small quarters that a new church building must be erected in the near future, when the present chapel will be used for the Sunday-school. During this month the brethren expect to receive from the Church Extension Board the deed to the property, it having been freed from an $1,800 debt during the pastorate of Brother McFarlane, who has added to his laurels by just graduating from Berkeley Bible seminary. Brother McFarlane is the chairman of the local publicity committee of the San Francisco convention.

Children's Day

FOR HEATHEN MISSIONS

The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:

1. Children's Day exercise, **Brightening the World**, by Prof. P. II. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc. It will meet the demands of the most exacting schools of all grades.
2. *Missionary Boxes.* They are a new design, printed in red.
3. The Children's Day number of the *Missionary Voice* ranks high. It is prepared especially for children.

Please give local name of school. Give average attendance. Order at once. Address,

F. M. RAINS, Cor. Secy.,
Box No. 884. CINCINNATI, O.

—The following lines from Bro. W. F. Richardson, written from San Diego, Cal., April 10, will interest all our readers. "According to your request, I send you a brief line to let you know that, through the blessing of our Heavenly Father, I am improving in this delightful climate, so that I am very hopeful of returning home at the end of my vacation with my voice in fairly good condition at least. The sunshine and balmy air of San Diego are at this writing all they have been represented, and it is little wonder that southern California has become the Mecca of a host of seekers after health and physical comfort. The crowd of winter tourists has thinned out considerably, and it is yet too early for the host of summer visitors, so that the seaside resorts of the Pacific coast are remarkably quiet at present, making it all the better for those who are here. Bro. W. E. Crabtree, who has been pastor of the church here for ten years, is beloved and honored by his church, and by the whole city. He has borne an active and prominent part in the recent temperance campaign, by means of which the saloons are to be closed on Sunday, and the screens removed from their fronts. I have been rejoiced to read in the papers of the action of Gov. Folk's police commissioners in Kansas City, closing the saloons on Sunday; and of the orders given the officials in your own city that the laws must be enforced. It begins to look as if there were one man in politics who could not be turned aside from his course of honest enforcement of the laws. May his tribe increase. We shall stay here a week longer, and then, after a few days in Los Angeles and vicinity, go to Roswell, N. Mex., to stay a while with our son Clement."

* *

Right to the Point—Cancer of the Nose Cured.

Hobart, Clinton Co., Ky., May 31, 1904.
Dr. D. M. Bye Co., Indianapolis, Ind.
Dear Sirs—I am glad I can tell that the cancer on my nose is healed up sound and left but little scar. Yours truly, MARY FARMER.

The Dr. D. M. Bye Co., of Indianapolis, have perfected a combination of oils which act specifically on malignant growths. All forms of cancers and tumors (internal and external), also piles, fistula, skin diseases, etc., successfully treated. Don't trifle with life; write at once for free books giving particulars and indisputable evidence. Address the Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

Changes.

D. B. Warren, Osceola to Rainey, Mo.
M. L. Streator, Cleveland to Box 2118, East Side station, Bridgeport, Conn.
C. E. Hunt, Kidder to Braymer, Mo.
Lewis P. Kopp, Danville, Ill., to 3410 Michigan Ave., Kansas City, Mo.
A. Lyle DeJarnette, Des Moines to Colfax, Ia.
M. B. Ingle, Cherokee, Okla., to Harper, Kan.
J. W. Walker, Miller to Elm Creek, Neb.
W. F. Rothenburger, Ashtabula, O., to 140 S. Divinity Hall, Chicago university, Chicago, Ill.
Roy H. Polly, Cromwell to Henderson, Ia.
W. B. Harter, Prescott, Ia., to Greenwood, Neb.
G. B. Van Arsdall, Peoria, Ill., to 1207 Fifth Ave., Cedar Rapids, Ia.
H. L. Ford, Jennings, La., to Moscow, Ida.
W. H. Waggoner, Allerton, Ia., to Bethany, Neb.
J. A. Joyce, McKeesport to Box 1688, Pittsburg, Pa.
G. W. Rogers, Henry, Okla., to Toronto, Kan.
Lew D. Hill, Eureka to Ludlow, Ill.
Wm. Sumpter, Bethany, Neb., to Petoskey, Mich.
E. G. Manley, Columbus to McCune, Kan., R. R. No. 6.
A. K. Wright, Boise, Idaho, to Monrovia, California.
L. C. Howe, Elwood, to 403 N. 16th St., New Castle, Ind.
W. L. Hayden, Edinburg, Pa., to Lowellville, O.
J. E. Dinger, Cedar Rapids, Ia., to Chandler, Okla.
B. Frank Lynn, Mulkeytown, Ill., to 610 Market St., Portsmouth, Ohio.
J. T. Alsup, New Hampton to McFall, Mo.
G. Lolin Eaton, Dewitt, Ia., to Sturgis, S. D.
J. M. Morris, Seattle, to Sumner, Wash.
J. H. Deming, Londonville, to 61 W. Seminary St., Norwalk, O.
T. W. Hancock, Blackburn to Whitesville, Mo.
W. Henry Jones, Palmyra, Mo., to Salida, Col.
J. Wilbern Rose, Brentwood to 205 Monroe St., East San Jose, Cal.

* *

Ministerial Exchange.

E. W. Bowers, of Jefferson, Ia., will have some time for evangelistic work.

Randolph Cook, pastor at Vinita, I. T., can hold two or three meetings this spring if desired.

V. E. Ridenour has an open date for May. His permanent address is 1513 W. 6th avenue, Topeka, Kan.

D. D. Boyle may be addressed by those desiring his evangelistic services after July 1 at Liverpool, Texas.

A young minister desires to preach for two or more churches within fifty miles of St. Louis. Address Box 42, Estherville, Iowa.

Owing to a change of dates Miss Mayme Eisenberger, of Bethany, Mo., is open for engagements as soloist and chorus leader.

W. E. Dorsa, singing evangelist, Corning, Iowa, is at liberty for meetings. Will give recital to help defray expenses of the meetings.

Charles M. Fillmore reports there is a good opening for a homeopathic physician, who is a member of the Christian church, at Carthage, Ohio.

I. N. Grisso, of Plainfield, Indiana, will be at liberty to supply for some church over Sunday, April 30. Phone, wire or write him at once.

The church at Manor, Texas, wants a pastor to locate with them. Would want a man to take up the work at once. Anyone who may wish to correspond with the view of taking the work may address C. M. Bell, Manor, Texas.

A first class paper hanger and painter who is a good Christian church worker can obtain a good job if he will apply to Elder V. R. Rather, Monett, Mo.

R. B. Helser, Fayette, Mo., will have time during the summer or fall to hold one or two short meetings. Churches desiring his services should address him at once.

Married minister, six years' successful experience city and country, 28 years old, well educated, would change to any section. Present salary, $900. Write Christian Minister, 623 East Ave., York, Neb.

Wanted—A man to take the evangelistic work in Woods county, Okla., under the direction of the county board. Salary about $600. Address with references and stamp, L. Z. Lasley, Cor. Sec., Ingersoll, Okla.

Singing Evangelist H. H. Saunders, of Noblesville, Ind., is ready to make dates for summer and fall meetings with pastors or evangelists. He could be had for a few song recitals between now and August on reasonable terms.

There are two good congregations within six miles of each other in Cass county, Ia., that want a minister; good fields. Address J. A. McKenzie, district evangelist, Tabor, Ia., and he will help direct the men to the places.

W. E. Reeves, who has been in the south for some time, engaged temporarily in secular work, is desirous of re-entering the ministry, and would like to correspond with churches in need of a minister. He would accept work with one church or a group of churches co-operating. Correspondents may address him at Eufaula, Ala.

* *

C. W. B. M. in Missouri.

Dear Sisters of the C. W. B. M. in Missouri.—We are rejoiced to see unmistakable signs of steady, vigorous growth and decided advancement in the work all over the state.

Encouraging reports and personal letters are making our hearts glad. Your officers had been praying for and expecting this, believing that if the work were done in earnest faith God would give the increase. Our Lord hath never failed his children who patiently toil in his service.

June and our convention at Marshall will soon be here. We are looking forward with much pleasure to the time. Let each auxiliary try to help the secretary by sending in full reports and, if possible, its apportionment for special work in time to be included in her annual report. We hope for a great convention. Will you see that your society is well represented? Do not fail to send a certified delegate. So much of enthusiasm and helpfulness is gained at these meetings—come and let us enjoy a blessed season of fellowship together.

Lovingly yours,
Mrs. M. M. Goode, Pres.
St. Joseph.

* *

Warning—Brethren, Look Out!

Churches all over the country should be on guard against an impostor, A. H. or C. H. Towns. He is rather tall, straight, weight about 160, black mustache, quite hard of hearing. He claims to be establishing homes for the reform of released prisoners, speaks in all churches in which he can get an opportunity, and makes private solicitations for funds aside from taking a free will offering at close of his talk. Often speaks from the account of Christ dealing with the woman taken in adultery, and tells a touching story of the reform of a desperate prisoner named "Billy." Claims to have a daughter in mission work in St. Louis. Knows many prominent men of various denominations, and has recommendations sufficient to deceive the elect; among these some from our own men such as B. S. Ferrall, Buffalo; E. P. Arthur, Michigan.

He swindled almost all of our Protestant churches here in March. Was arrested, proven a liar in police court, pleaded guilty to public intoxication Feb. 28. The judge, mercifully inclined, gave him 24 hours to get out of the city. He does not claim to be of us, but takes us in with the rest. His work is not confined to this state.

J. A. Wharton,
Pastor Church of Christ.
Niagara Falls, N. Y.

* *

The Gains Continue.

During the first thirteen days of April the Foreign Society received $15,958.39 from the churches, as churches, or a gain over the corresponding time last year of $3,437.56, or about 27 per cent. This is an even better gain than during March. There has been a gain thus far from the churches, as churches, of $9,676.61. It now seems certain that the churches will give more than $100,000 this year. Last year they gave about $90,000.

The total gains on the year, that is from October 1, 1904, to April 13, 1905, amount to over $24,000. If we can gain about $14,000 between this and September 30, we will reach the $250,000.

A. McLean,
F. M. Rains.

Every Large City in Texas, Oklahoma and Indian Territory is Located on the Missouri, Kansas and Texas Railway.

This is a reason why you should travel and ship your freight via "The Katy" to Dallas, Ft. Worth, Austin, San Antonio, Houston, Galveston, Waco, Oklahoma City, Guthrie, Shawnee, South McAlester and Muskogee.

THE MKT AND Missouri, Kansas & Texas Railway

Particulars about rates, time of trains, business chances in the Southwest or any other information you want will be cheerfully furnished on request.

GEORGE MORTON, General Passenger and Ticket Agent.
W. B. GROSECLOSE, General Freight Agent.
ST. LOUIS, MO.

NEWS FROM MANY FIELDS

West Virginia.

The great meeting held by Pierce and Brister at Cameron closed with 86 additions. The meeting at Shinnston by W. M. Long and the writer resulted in an organization of 49. The meeting did great good. Brother Long preached two Sundays and the writer two. The whole town was stirred.

The pastors and churches are engaged in a campaign of education for general home missions. We look for the largest offering ever taken in this state for home missions, on May 7. This cause ought to receive the favorable consideration of all lovers of missions. The A. C. M. S. has done so much for West Virginia. Nine years ago when B. L. Smith was elected corresponding secretary, the whole state was paying $84.75; last year the churches gave $1,082.35. This year we are expecting $1,500. This shows the progress. Let every pastor in West Virginia watch May 7 and see that his congregation is in line for the May offering.

Chester Sprague has accepted a call to Morgantown and entered upon his work.

Prof. Bruce L. Kirtchner has located with the church at Martinsburg. He can do a great work there. The pastoral system is helping our churches; we are getting some very strong men to locate in West Virginia and this is building up the work very rapidly.

A. Linkletter.

* * *

Indian Territory.

During the past month I have visited three points in the Creek nation, one in the Choctaw, and thirteen in the Chickasaw. Have organized one church and one Sunday-school, raised in cash and pledges for Indian Territory missions, $284. Arranged to hold several meetings and to have others held, besides keeping up a large correspondence in the interest of the work. S. R. Hawkins, Cor. Sec.

* * *

Southern Illinois.

The ministerial association of the seventh and eighth missionary districts of southern Illinois met in annual convention at Browns, Edwards county, with 33 delegates present; of these 21 are resident pastors. Others in attendance were Knox P. Taylor (Bible institute work), Bloomington; J. A. Clemens (benevolent association), Decatur; G. W. Bince, principal Southern collegiate institute, Albion; D. R. Bebout, president Austin college, Effingham; Miss Bessie Kempshall, singing evangelist, Clay City; T. G. Roberts, evangelist of the eighth district, Carbondale; Mrs. Minnie Dailey, district president C. W. B M., Olney, and Bert McTaggart, president Edwards county Y. P. S. C. E., Bone Gap.

The addresses were strong and the discussions were spirited. The entertainment was royal and the fellowship delightful. The officers for the ensuing year are L. H. Stine, Lawrenceville, president; T. G. Roberts, Carbondale, vice-president; C. C. Garrigues, Albion, secretary and treasurer.

This ministerial association originated in a call "to the preachers, elders and deacons of the church of Christ of Jasper, Effingham, Clay, Richland and Crawford counties" to assemble at Wheeler, July 13 and 14, 1887" for the purpose of an investigation of 'The Word' bearing upon our labors in the vineyard of our Master, better acquaintance and closer fellowship towards each other." G. W. Tate was chosen chairman and F. M. Lollar secretary of the organization formed at this first meeting.

The next annual meering will be held in May, 1906, at Albion, Edwards county. The Albion church desires to have the pleasure of providing entertainment for every minister of our churches in these two districts at this convention. Brethren, remember the month, and plan to come without fail. Let us make this the greatest gathering in the history of this association.

Caspar C. Garrigues, secretary.

Albion, Ill.

* * *

South Dakota News Letter.

R. M. Ainsworth, who lately took the work at Alexandria, reports a hopeful outlook. Evangelist B. B. Burton is in a meeting there at this writing. Miss Park is leading the music. R. D. McCance is in a meeting at Oacoma.

The church at Lead expects soon with the aid of the state secretary to locate a preacher at that place. Lead is an important field and should have a good man.

C. W. Worden, who ministers for the church at Platte, had four added recently. He expects soon to hold a meeting at Castalia.

M. B. Ainsworth and the Aberdeen church have a mind to keep things moving in that goodly city. For several weeks past they have been using the opera house on Sunday nights, and many people who are not in the habit of attending the church have heard the gospel. We understand that H. H. Harmon will assist in a meeting.

The work moves fairly well at Armour. I am preaching to the largest audiences of any time during the present pastorate.

It is reported that the church at Miller has extended an invitation to A. O. Swartwood to continue as pastor. We are glad to hear this. On general principles long pastorates are best.

O. E. Palmer, Cor. Sec.

Armour, S. D.

* * *

Nebraska.

T. A. Lindenmeyer and R. A. Givens began a meeting at Burchard on March 15.——C. F. Martin reports the work at Waco prosperous.

W. B. Harter, of Prescott, Iowa, has accepted a call at Greenwood and will begin about April 23. We are glad to have Brother Harter in the state again.

Two added at Alma by letter. Oscar Sweeney is the pastor.

The meeting at Minden under state evangelists R. F. Whiston and wife brought a number of valuable additions. The outlook is good, Norman will be given a short meeting at the close of Minden meeting in order to get them both ready to support a man.

Burton H. Whiston, brother to our state evangelist, expects to take up work at Cotner university next year. He will locate with one of our nearby churches and do student preaching.——H. L. Denton, of Rising City and Summit, expects to take Bible work at Drake next year.

At the state board meeting in Lincoln much business of importance was transacted. The reports showed that it would take about $97 more money than we had in general fund to pay all obligations to April 1. This is due to failure to remit on the part of some churches that have taken the offering, and on the part of some others that have neglected the matter entirely. Can we afford to let this go on? Remember we are now at the beginning of the last three months of the missionary year, and the work is taking more money at this time than at any time during the year. Are you coming into line soon?

The board also heard reports of the committee on tabernacle, and approved the design submitted as made by Architect R. W. Grant, of Beatrice. The building will be a handsome structure and well adapted to the purposes of the convention. Immediate steps will be taken to collect the pledges made and get others for its construction. It would save money to the board if all those who made pledges by standing at the convention last year, would send in the amount to the secretary, W. A. Baldwin, 1529 S. 18th street, Lincoln, Neb.——The dining hall committee was empowered to construct dining hall on the general plan as reported by them.

The chairman of the program committee reported a most exceptionally strong program. Among the speakers are: Clinton Lockhart, S. D. Dutcher, J. H. O. Smith, Miss Mattie Pounds, Mrs. Mary Wisdom Grant, G. W. Muckley, R. H. Waggoner, Geo L. Snively, and others of our own well known state men. It is to be a great convention and the date is August 1-6, 1905.

H. S. Gilliam and wife were at Nelson on March 26. The secretary presented the state work at Hastings on the same date. Over $48 was pledged.——E. M. Johnson reports six additions at Geneva last quarter, four by baptism. Electric lights have been put into the church building, and the work is thriving. Let those good people who directly helped this little band to get on their feet again take notice and rejoice.

N. S. Haynes was to visit old friends and preach at Trumbull, April 9, J. A. Beattie supplying the Lincoln First pulpit that day.——Howard Johnson preached at Trumbull on March 26. W. A. Baldwin.

* * *

Home Missionary Tour.

The writer left Waynesboro, Pa., Saturday, Mar. 25, for a tour of churches in Virginia under the direction of the A. C. M. S., in the interests of the May offering for home missions. Arrived Saturday evening at Oranda and spoke to a good audience Lord's day morning at the Walnut Springs church. W. L. Dudley is the minister and he and his good wife conduct a private school. "Plain living and high thinking" is the idea. In a very plain frame building on a commanding hill for seven years they have conducted this school. Some good brethren think we have too many little schools. I don't yet agree with them. There have been only 32 students enrolled this year, but from this school have gone out four young men who got a start there who are now in the ministry. Two of them, Joseph and George Watson, were reared in the community, and their father, a patriarchial looking man, is a teacher in the Sunday-school. Two brothers are still at home. One says he will stay at home and raise chickens to feed the preachers upon.

Twelve school teachers were also trained at this school, who are succeeding in their line, and a number of young persons were started here who no doubt would never have received an education.

In the afternoon I drove to Strasburg and at night addressed the brethren on home missions. The beloved J. D. Hamaker has fed the flock there for 17 years, and has trained them in missionary work. I was entertained by Bro. A. C.

Stickley, a graduate of Bethany college, and we had pleasant converse about college days and friends. He is an attorney.

My next appointment was at Zion, a country church. S. J. Spiker took good care of me. He is interested in all good works. D. H. Rhodes ministers here. Brother Spiker's horse, named "Clip," is a missionary horse. When Brother Combs, the national secretary, made a visit and rain hindered the people from coming to church, "Clip" took him to hunt up the people and secure pledges.

Tuesday found me at Woodstock, where I was hospitably entertained at the home of Col. E. E. Stickley. He and some of his children were educated at Bethany. The wife of the deceased veteran, L. A. Cutler, has her home there with her daughter, Mrs. Stickley. Addressing the brethren, who were mostly sisters, who assembled here, on Tuesday evening, on Wednesday I journeyed by a longer stage to Charlottesville. Bro. C. R. Sine, a Hiram graduate, has been preaching here about six months. He came here from far Duluth, Minn., and from there brought a wife. The way she is having the church building renovated, I feel that northwestern push, united with Virginia devotion, ought to make things move. Brother Sine showed me the classic university buildings, which are stamped with the genius of Thomas Jefferson. The work is rather difficult in this old university town. We had no appointment, as the churches were joining in a union meeting and Evangelist L. W. Munhall was holding his first service in the armory. I was entertained at the same house with the distinguished evangelist and his wife and daughter, and went to hear him preach. He speaks in a positive, forcible way. He told me of preaching in different churches of Disciples of Christ in Indiana, and of his acquaintance with Chase and Carpenter and Braden and others.

Thursday night I spoke at Gordonsville to a goodly audience, and D. E. Hanna, the minister, says they will take the May offering for home missions. In company with Brother Hanna I visited Gordonsville assembly grounds.

J. A. Hopkins.

Kansas Ministerial Institute.

This institute was held in the church in Le Roy and was fairly well attended by the leading ministers of the state. The town of Le Roy is a little to one side and is not as accessible as some of the larger towns, and it is possible that the attendance might have been larger if the institute had met with some church like the one at Emporia, where it is to meet next year. The program was well rendered by those taking part. In addition to the leading men of the state on the program President Burris A. Jenkins of Kentucky university delivered several very strong and helpful addresses, in fact more than two-thirds of the program was rendered by President Jenkins and Professor Wallace C. Payne, of the Bible chair, Lawrence, Kansas. The program as a whole was quite practical and the subjects discussed very helpful to those present.

One of the most notable features in the Kansas ministry is the fact that the preachers of the state are becoming more permanent. They are becoming identified thoroughly in every respect with the general work of the brotherhood of that state and the cause of Christ is feeling this advantage in the way of more permanent pastorates and larger and better buildings as houses of worship. Kansas as much as any other state needs a ministry which peculiarly belongs to Kansas and which means to live in and go to heaven through this most vigorous and aggressive state in the heart of our nation.

The discussions at the institute indicated some of the vigor of Kansas, especially so when Brother L. H. Koepsel delivered his address on "Freedom's Battle for Christian Liberty." Brother Koepsel had been a Methodist and he seemed to enjoy greatly his present liberty in the ministry, and of course, did not "mince matters" in vigorously expressing the pleasure that he now has as a free man among the churches of Christ.

Brethren Frank Jewett and Sherman Hill both delivered able addresses. L. M. Wiles also read an excellent paper on "Christian Union." There were about 45 ministers present, and all seemed to be delighted and pleased with the instruction that the institute afforded them.

G. A. Hoffmann.

Southwest Missouri Institute.

The church at Monett extends a hearty welcome to the ministerial institute to be held here May 2, 3, 4. No one interested in the plea for the restoration of primitive Christianity can afford to be absent.

Will you not please drop a card to the pastor of this church stating how many will be in your party and when you will arrive here, that we may make the proper arrangements for your entertainment, meet and welcome you, and conduct you to the place assigned? To all who will accommodate us by doing this, we will send a card previous to the meeting making the proper assignment, thus avoiding confusion at the convention.

Robt. Simons, pastor.

Central Illinois Ministerial Institute.

The twenty-third annual meeting of the institute was held at Eureka on April 10 and 11. Through the graciousness of the Arcola church the sessions were held in Eureka in order that the students might have opportunity to hear Pres. Henry Churchill King, who gave four superb addresses. Dr. King is making a real contribution to the religious teaching of our time. His interpretations of the problems of life deal with the fundamentals of the latest in psychology and theology and are so applied to the practical problems of the common experience as to make Christianity in no wise an academic thing, but one of the most vital of principles. His modest bearing, approachability, and good fellowship are most helpful to a body of preachers.

The program was largely practical, dealing with the small church and the Sunday-school problems and was well discussed. One session was given to the topic of revelation more from the theoretical standpoint. The visiting members were royally entertained by the ministerial association of the college and the Eureka church. Officers for next year are: president, J. H. Smart, of Danville; vice-president, C. A. Burton, of Jacksonville; secretary, H. H. Peters, of Rossville. Mr. Peters read a most excellent paper at the institute on "The Social Work of Christian Missions."

A Good Word from Liberty, Mo.

I feel sure that many friends of the Liberty church will rejoice in knowing the good news from this historic church. One year ago, the pastor and his family were looking in vain for a house in which to live. Now they are enjoying one of the most beautiful and complete parsonages in the state. About three years ago J. H. Hardin, then pastor of this church, began agitating the question of a new church home. The ladies' aid society was organized, and began getting money together for furnishing the proposed new church. This society now has $1,600 in its treasury. Six months ago the matter of trying to raise at least $15,000 for the new church was proposed. Yesterday it was reported that $16,400 had been subscribed, and that more was forthcoming. A committe has been appointed to have the old building torn down and removed. Another committee has already engaged Mr. G. W. Kramer, of New York city, to design the new church. Work will be begun as soon as the plans can be completed.

We all feel that the Liberty church is entering upon a new era of usefulness. Brother A. B. Jones, who has for half a century been identified with this church, is really growing young over the success that has attended our effort. The entire congregation is greatly rejoiced.

Robert Graham Frank.

Missouri Lectureship.

It is to-day, April 17, 350 days until the next Missouri state lectureship at Canton. The president is R. G. Frank, of Liberty; the vice-president, M. A. Hart, of Fulton; the executive and program committee, Dr. D. R. Dungan, Canton, J. H. Wright, Paris, and Levi Marshall, Hannibal. The program committee requests brethren to send to the undersigned secretary subjects which might be profitably considered, and to send them at once, so that the program may be prepared at once. Now, fellow preachers, do this, and do it right away. It will be greatly to the interest of the lectureship. Many urged at Columbia that we try to bring the next lectureship up to the old time

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standard in attendance and value. This can only be done through the efforts of the preachers over the state. If sufficient interest is manifested in the Canton lectureship, an effort will be made to publish the lectures in book form as in previous years. Why not make the Canton 1906 meeting the largest and best we have ever had? Please let all who are interested send any suggestions and subjects to the secretary immediately, so that he may forward a copy to each member of the committee.

Monroe City, Mo. J. C. Todd, Sec.

* * *

Dedication at Fairfield, Ill.

The dedication of the Christian church at Fairfield, Ill., Lord's day, April 9, 1905, was a most happy and successful affair. This was the 638th church building which L. L. Carpenter has dedicated.

Our congregation erected a neat brick chapel 36x56 feet in size, in 1883, which cost about $3,500. For some years past this building has been too small, and during the past seven months it has been remodeled, enlarged and modernized at an expense of about $3,500. When the work was completed there was an indebtedness of about $1,200, which was provided for with ease on the day of dedication.

The congregation comprises about 325 members, who are zealous of good works. The minister, Ransom DeLoss Brown, has been with the church a little more then two years and deserves much credit for the improvements lately made in the church building. A.

* * *

A Red-Hot Home Missionary Rally.

Our St. Louis churches have just held one of the most enthusiastic and profitable missionary rallies ever held in this city. On Wednesday of last week, the home secretary, B. L. Smith came over bringing with him E. L. Powell, of Louisville, who has been assisting him in holding these rallies in a few of the cities, and John A. Stevens, from the firing-line. In addition to these Bro. J. T. McGarvey came from Carthage, and Bro. L. W. McCreary from East St. Louis; and these, with our local talent, spread before us a magnificent spiritual feast. In the forenoon, Bro. B. L. Smith, presiding, told "The Meaning of this Gathering"; A. J. Marshall, of Maplewood, spoke on "Our Day of Visitation." Other speakers of the forenoon were E. T. McFarland on "What We Have Done;" F. A. Mayhall, on "What We Are Doing"; S. B. Moore, on "What We Should Do"; J. M. Philputt on "The White Harvest"; Jno. A. Stevens on the "Plea adapted to the Field." These were all stirring addresses, and made a helpful forenoon session.

The ladies served luncheon in the church for all who were present, and the services were resumed at two o'clock. F. N. Calvin conducted a most profitable conference on "Some Ways of Creating Home Missionary Enthusiasm in the Churches." There were a dozen speakers, perhaps, and all the speeches were short and pointed. The two leading addresses of the afternoon which stirred all our hearts and lifted us to a high plane of enthusiasm were by L. W. McCreary, of East St. Louis, on "Behold, I set before thee an open door, and no man can shut it," and J. T. McGarvey, of Carthage, on "Why Home Missions?" These young men exhibited both the true missionary spirit, and a high order of ability. An army of such young men among us means much for the cause of home missions.

After a bountiful supper at the church there was a business men's conference on home missions, led by J. H. Allen, president of the Business Men's Association, and participated in by W. H. McClain, W. D. Pittman, J. Q. McCanne and others. The substance of it was that even business men, men of wealth and affairs, must "seek first the kingdom of God, and its righteousness."

The evening addresses were by John A. Stevens, who has been in the employ of the home board for 14 years, and who spoke out of the abundance of his experience. He is a man who "does things" as Brother Powell said, and whose words are entitled to greater attention on that account. The address of Brother Powell was a most eloquent and stirring appeal for the evangelization of America, based on the adaptation of our work as religious reformers to the genius and spirit of American institutions. He addressed a fine audience in the splendid auditorium of the Union avenue Christian church, where all the services were held.

It was a great day for home missions in St. Louis, and we shall be disappointed if our churches do not reach high-water mark in their May offerings. The meeting showed that we have all the elements of heroism, and self-denial, and daring, in home missions that are necessary for the greatest enthusiasm. The addresses also brought out the fact that now is the time for the Disciples of Christ to strike in order to entrench themselves and their plea of New Testament Christianity more firmly in our own great country. Let this fact be borne in mind in preparing for the May offering for home missions.

* * *

The Christian-Evangelist Special to the San Francisco Convention.

It will be a great delight to go on the Christian-Evangelist Special to the San Francisco convention on Aug. 17-24. This trip has been organized with a view to the comfort, enjoyment and restfulness of all who go with us. Every detail will have special care; your meals, sleeping arrangements, your baggage, etc., will have special attention.

The outward trip will be by the way of the Burlington Route to Denver, and the Midland to Colorado Springs, Pike's Peak, and much of the grandest mountain scenery in the world.

Then on to Salt Lake City, and from there southwest over the new railroad to Los Angeles, where we will spend two days among the Orange Groves, the most beautiful country in the world. We shall then go northward to San Francisco for the convention, from the convention on to Portland, where the Lewis & Clark Exposition can be visited. Then the itinerary will be through Oregon, Washington, Idaho, Montana, by way of the National Park, then through Wyoming, South Dakota, Nebraska, and home. Of course it is not necessary to take the northern route unless you desire it, but the expense will be only $6 more than to return direct from San Francisco.

There will be stop-overs at all important points, such as Colorado Springs, Manitou Springs, Salt Lake City, etc., where the most wonderful scenery of the American continent will delight all. In addition, the National Convention at San Francisco is sufficient of itself and will be worth a trip across the mountains to the Pacific Coast. This trip will be the opportunity of a lifetime to view the most remarkable scenery in the world. The railroad fare for this round trip will be from Kansas City and return, $56; from St. Louis and return, $63.50; from Chicago and return, $67.50. Double berth in tourist sleepers for the round trip will cost about $6 per person from Kansa City, $6.50 from St. Louis, and just twice this amount for Pullman sleepers. A large number of persons have already indicated their desire to take this opportunity to see the great West.

All the above tickets are good for ninety days, and you can stop over as long as you please west of Denver, Cheyenne and Billings at any place you desire, providing you get back within ninety days.

The trip will be as follows: We leave St. Louis on Aug. 10 at 9 P. M.; Kansas City, Aug. 11, 8:30 A. M.; Denver, Aug. 12, 5 A. M. Arrive at Colorado Springs 7:30 A. M., leave 11:30 A. M.; Glenwood Springs 8 P. M., leave 9:30 P. M. Arrive at Salt Lake, Aug. 13, 9 A. M., leave 3 P. M. Arrive at Los Angeles, Aug. 15, 8 A. M., leave Aug. 17, 6 A. M. Arrive at San Francisco, Aug. 17, 8 P. M. This is the way to go to see all that is grand and beautiful in a single trip. After the convention you can come home direct in a little more than three days. Or you can go north by way of Portland and stop a day or as long as you wish at the Lewis & Clark Exposition, then return home as indicated above. If, however, you would rather take the Oregon short line, you can do so, or if you wish to come home over a route still further north by the way of St. Paul, you can do so without additional cost. Do not forget that your tickets will be good for ninety days, and you can stop over at any point you wish. For further particulars write at once

CHRISTIAN-EVANGELIST SPECIAL,
2712 Pine Street, St. Louis, Mo.

* * *

Dedication at Belmont, Kansas.

On April 2 I assisted the brethren in dedicating their splendid new church building, which, all complete and nicely furnished, cost about $1,650. There remained about $600 unprovided for, but the whole amount was easily raised and the building duly set apart to the praise of God. C. G. Blakeslee, of Clearwater, Kan., is the beloved minister.

C. W. Van Dolah.

Hutchinson, Kan.

* * *

Three Years at Maplewood.

The undersigned has preached three years for the Maplewood congregation in St. Louis, Mo. There were 67 names on the roll when I began, there are 140 now. The average attendance in the Bible-school was 40 then, it is 87 now. In this time we built our new house of worship and the congregation is full of hope and promise. There were nine added on the last Lord's day of my work. The church has called Brother A. J. Marshall and he has preached three Lord's days with six additions. Brother Marshall already has his work well in hand and there is every indication of a rapid growth in the future. G. A. Hoffmann.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Little Rock, April 14.—Under the direction of J. N. Jessup, pastor of the First church, the writer held a meeting of 12 days in the northwest part of the city in a hall where members of the First church have been conducting a Sunday-school several years. Immediate result of the meeting, 10 additions: three by confession, three from the Baptists and four by statement. The Second Christian church is now being organized and will continue meeting in the same hall for the present.—D. T. STANLEY.

De Queen, April 12.—One confession at regular services from Sunday-school. More to follow.—W. O. BREEDEN.

DISTRICT OF COLUMBIA.

Washington, April 14.—Three additions Lord's day at H street Christian church—one by confession, one from another communion and one by letter. Baptized another at prayer-meeting last evening. All goes well, with increasing interest in all services.—J. MURRAY TAYLOR.

CALIFORNIA.

Ukiah, April 6.—J. V. Updike was with us 18 days; 45 additions—40 confessions. A heavy rain storm prevailed the first week of the meeting and hindered many from hearing the truth.—OTHA WILKINSON.

Fullerton, April 10.—Meeting in third week with 55 added. House packed at every service and great interest. Continue over another Sunday. We had our first day of Sunday-school yesterday. Our mark was at 50 and 82 were present. There were 12 classes formed. C. C. Chapman is superintendent. I am confident we will have at least 75 to organize church with.—SUMNER T. MARTIN AND J. WALTER WILSON, evangelists.

COLORADO.

Denver, April 14.—The hand of fellowship was extended to four persons Lord's day morning, April 9. Two were baptized Wednesday evening, April 12. The same evening the hand of fellowship was extended to three.—B. B. TYLER.

INDIANA.

Columbus.—A further word about our meeting held recently in the Tabernacle church. The work of the evangelists was satisfactory to an eminent degree. W. H. Book, of Martinsville, Va., was the preacher. He sought every opportunity to strengthen the work of the pastor and his place with the church and the community. The singing was led by Leonard Daugherty. One hundred and seven were added by baptism, letter and statement. In all, the church and its departments were greatly strengthened by this effort.—HARVEY H. HARMON.

Angola, April 12.—I lately closed a three weeks' meeting at Uniontown, Pa. We are here in a meeting with Vernon Stauffer and congregation. Angola is a model town, has a model college, a model congregation and a model minister. We ought to have a model meeting. Brother Daugherty is leading the singing.—JAMES SMALL.

Wabash, April 10.—Home forces closed meeting last night with 69 additions, viz.: Baptisms, 37, from Baptists, 6, United Brethren, 4, Methodist Protestant, 3, Dunkards, 4, New Lights, 1, by letter and statement, 14, total 69. —E. F. DAUGHERTY, pastor.

Francisville.—In a three weeks' meeting there were 58 additions, 42 confessions and baptisms, and the church is greatly strengthened. Clarke family, evangelists.—AMOS K. CLARKE.

Huntington.—Cephas Shelburne reports six additions to the church since his last report in March. Brother Shelburne is preaching a series of doctrinal sermons, and the building will not hold the people who desire to hear.

Whitewater, April 14.—Meeeing at Spartanburg closed Sunday night. Results in additions, 14. Began here Monday night. Pastor Willis M. Cunningham, who is also pastor at Lynn, at Spartanburg and here, is doing the preaching. Total results at the two other places, 29. We hope for several additions here.—GUY B. WILLIAMSON & WIFE, singers.

Terre Haute, April 10.—One confession at the College avenue church. Yesterday was our best day since I have been with this church.—LEONARD V. BARBRE.

ILLINOIS.

Bellmont, April 9.—Twenty days' meeting by Evangelist W. H. Anderson, of Fithian, Ill., closed here last night. Our village has been greatly stirred, our church wonderfully blessed and materially strengthened. Thirty-two were added—13 confessions, some from New Lights and M. E. Briefly it has been a great meeting for us and we feel we can now do all things through Christ.—B. FRENCH, JR., elder.

Chicago, April 9.—Six additions in one week at Monroe street, Brother Myers, of Fort Worth, Texas, evangelist.

Chicago Heights, April 10.—We had splendid audiences yesterday and one young man united with us. He was formerly a Methodist. Brother Shearer will be with us in May and June for a revival meeting.—HARRY E. TUCKER.

Greenview, April 10.—We began a meeting here yesterday. Our time is taken until about first of July. We are at liberty to make dates any time after that. We prefer several months ahead. It gives a better chance for preparation.—LAWRENCE AND EDWARD WRIGHT.

IOWA.

Mason City, April 8.—We have received 15 additions in the last three weeks, mostly by confession. Civic federation won in our city election recently and we believe we have the cleanest city of its size in Iowa.—W. W. BURKS.

Knoxville, April 13 —Work moving along. Five more were received by statement last Lord's day, making 42 in the past four months of soul-winning campaign.—F. E. DAY, pastor.

Dallas Center, April 13.—The work is moving along in spite of opposition. Last Sunday morning we had seven additions: one confession, one reclaimed, one by statement and four from the Progressive Brethren chnrch. All parties were well acquainted with the church into which they came. More are coming.—W. E. GRAY.

Archer, April 11.—Just closed a four weeks' meeting. There were 17 additions, the church and Sunday-school re-organized and the work is moving on now. Great interest was taken, business houses closed and attended the meeting.—J. P. CHILDS, evangelist.

Bloomfield, April 3.—We held a short meeting with home forces following our dedication, which resulted in 23 additions to the congregation. All are married people except three. Our work is moving nicely. Success to the CHRISTIAN-EVANGELIST.—D. G. WICKIZER.

Sioux City, April 10.—Nine additions Sunday night.—J. K. BALLOU.

INDIAN TERRITORY.

Okmulgee, April 14.—We began a series of evangelistic services here Sunday, April 9, and in the three evening services held we have had six additions, two of them being confessions. Frank L. Van Voorhis, the pastor, is preaching, and we couldn't have brighter prospects.—RAY E. DEW, singing evangelists.

KANSAS.

Topeka, April 13.—Our meeting has been in progress nine days, 25 additions to date. The outlook is good.—H. A. NORTHCUTT, evangelist, V. E. RIDENOUR, singer, CHAS. A. FINCH, pastor.

Sedgwick, April 14.—One more last night, 23 so far. Will run another week. S. F. Wrigley and wife will fill this pulpit full time. I am raising his salary.—N. A. STULL, evangelist.

Lawrence.—The North Lawrence church has decided to commence a meeting May 7 with Neal Overman, of Topeka, as evangelist, assisted by our pastor, W. T. Clarkson. The church is in the best condition it has been in its history and we look for a good meeting. Five new members were added to the Christian Endeavor society recently, and the membership has doubled since we organized five months ago. The Student volunteer band of the State university will conduct the next missionary meeting of the Christian Endeavor society. Bro. A. Holmes, of Ann Arbor, Mich., is assisting the pastor, C. L. Milton, at the First church. They have had 37 additions in three weeks.

Geuda Springs, April 10.—Evangelist J. A. Tabor, of Ponca City, Okla., assisted by Mrs. Nellie McPherson Moore, of Watonga, Okla., has just closed a meeting here with 22 additions: 14 confessions, three from the Dunkards, one from the Baptists and four reclaimed. This was a great meeting considering the size of the place and the opposition we had. The church at this place was dedicated Nov. 27, 1904, by M. Lee Sorey. Brother Tabor is preaching for us half time until we can secure a minister. Since he began preaching in February, 29 have been received into the church. This is a place of about 300 inhabitants and

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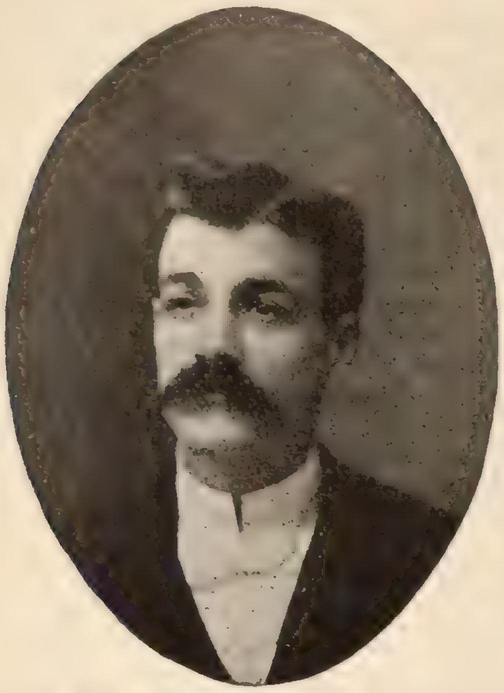
four saloons. The saloon people all came to hear Brother Tabor, the first time, it is said, that they have been known to attend church regularly.—Annie Newland.

Manhattan, April 11.—The work is moving along nicely, audiences are large and attentive. Since I moved here six weeks ago there have been three confessions and one from the Adventists. The prospects are bright for many more additions.—J. Edward Cresmer, pastor.

Potwin, April 11.—Thirty-nine were added at Fall River. A Christian Endeavor society was organized with 20 members. There were nine confessions here.—Jas. S. Beem, evangelist.

Yates Center, April 11.—Our meeting of five weeks' duration, closed Friday night with 77 additions (76 already reported in the Christian-Evangelist). Of this number about 60 were by confession and baptism; of the other 17 some had been members of the church at other places and were received by letter or statement and a few were baptized believers from other organizations. Careful preparation had been made by the local congregation for this meeting under the leadership of the pastor, Brother Slick. It was preceded by a number of evenings of prayer, and everything a consecrated people could do, was done to make ready for the meeting. Bro. R. A. Omer, of Camp Point, Ill., did the preaching. The song service was led by Bro. L. D. Sprague, of California, Mo. He organized a large chorus. The new church building, seating about 700 people, was taxed to its utmost capacity and on Sunday evenings numbers were turned away.—G. H. Lamb, elder.


E. S. Muckley, A. C. M. S. Evangelist.

Lincoln, April 15.—Closed a 16 days' meeting in the country; 12 additions—five baptized and seven from other churches. Five others will unite later. A few weeks ago I preached two sermons at Galesburg, with two confessions and offering for school of the evangelists. —N. Ferd Engle.

KENTUCKY.

Owensboro, March 11.—Eight additions by confession and baptism at regular services here last Sunday. The Harlow-St. John meeting begins with us April 30. We are making extensive preparations and expect a great meeting.—R. H. Crossfield.

Greenup, April 12.—J. M. Helm, of Hillsboro, O., has just closed one of the most interesting meetings ever held here. There were 41 additions—31 by confession and 10 by letter and statement. The entire church was moved perhaps as never before.

MASSACHUSETTS.

Everett, April 10.—Since the last meeting there have been five confessions, four baptisms and six additions to our church. God is working steadily in every department of the work here.—A. T. June.

MICHIGAN.

Adrian, April 11.—I recently held an 18 days' meeting at Owosso with 32 added, nearly all baptisms. J. H. Coultard has done a good work there. The work in this conservative mission field is prospering and we rejoice in the continual growth of the kingdom.—W. H. Kindred.

MINNESOTA.

Rochester, April 14.—C. R. Neel, of St. Paul, is in a meeting here. Two confessions.

MISSOURI.

Grant City, April 10.—Two added yesterday, five in last two Lord's days.—W. L. Harris, pastor.

Weaubleau, April 7.—J. D. Babb has just closed a two weeks' meeting at Hermitage, the county seat of Hickory county. There were seven confessions and a church organized with 20 members. He also organized a Christian Endeavor with 40 members. The whole town was stirred and much good done. All denominations came and took part in the meetings and prejudice was overcome.—S. E. Hendrickson.

Braymer, April 11.—Three additions since last report, two at Braymer and one at Mt. Olive. The Bible-school has increased about 30 per cent since I began my work at Braymer. —C. E. Hunt.

Troy.—My meeting here closed with 35 baptisms and nine other additions, making 44 in all. Outlook for the cause is encouraging indeed.—E. J. Lampton.

Elsberry, April 8.—During the month of March at Montgomery City we had 16 added by baptism, two restored and five by letter. We also organized a young people's society with about 50 members. At Elsberry we had one added by baptism and two by letter. Our work at both places is growing in interest. The ladies have taken up the work of the C. W. B. M. with renewed interest.—W. A. Meloan.

Purdy, April 10.—Fifty-three additions up to date. One very valuable addition last night, an ex-P. M. preacher. Having become disgusted with sectarianism quit professing religion some time ago. He was pursuaded to come and hear the word of God, was deeply affected the first night, fully convinced that he had found the right way, made the confession last night and was baptized. Came up out of the water and went on his way rejoicing. Two of the leading physicians have been baptized and, with their wives, have united with us. Several prominent men and women have come to us from the Baptists, M. E.'s, P. M.'s and Presbyterians. Expect others before meeting closes.—J. P. Haner, evangelist.

Gallatin, April 11.—Elder Chas. E. Freeman, of King City, begins a meeting for us April 24. We are in the midst of a Y. M. C. A. revival now.—C. W. Comstock.

Chillicothe, April 13.—Three confessions at our prayer-meeting last night. They were baptized "the same hour of the night."—James N. Crutcher.

Eagleville, April 15.—Eight immersed at Troy, Kan., April 2.—Thomas H. Popplewell.

Monett, April 10.—Net gain last month, 7; collections doubled; congregation more than doubled; every department doing well.—R. Simons, pastor.

Memphis, April 15.—Brother M. J. Nicoson closed his second year's work, the first Sunday in this month. In the two years we have had 98 additions, making a net gain of 74 members. The Bible-school had the largest attendance last year in its history. We raised for all purposes last year $2,318.38. We are well pleased with Brother Nicoson and his excellent wife.—J. M. Jayne, elder.

NEBRASKA.

Benkelman, April 12.—The recent meeting at Pekin, Ill., resulted in 70 additions to the church. This field is considered one of the most difficult in Illinois.—Charles E. McVay, singing evangelist.

Bee.—I am in a meeting with Edward Longman. Three confessions.—Edward Clutter.

NEW YORK.

Troy, April 10.—The Third avenue church has just closed a meeting conducted by Evangelist S. J. Corey. There were 12 baptisms and two accessions by statement. Brother Corey's preaching was a great help to the church. A hopeful spirit prevails.—C. C. Waite.

NORTH CAROLINA.

Wilson, April 16.—Seventy-five additions in 18 days at First church, where J. Boyd Jones is the minister. We expect splendid results from a meeting about to begin at Greenville.—Richard S. Martin.

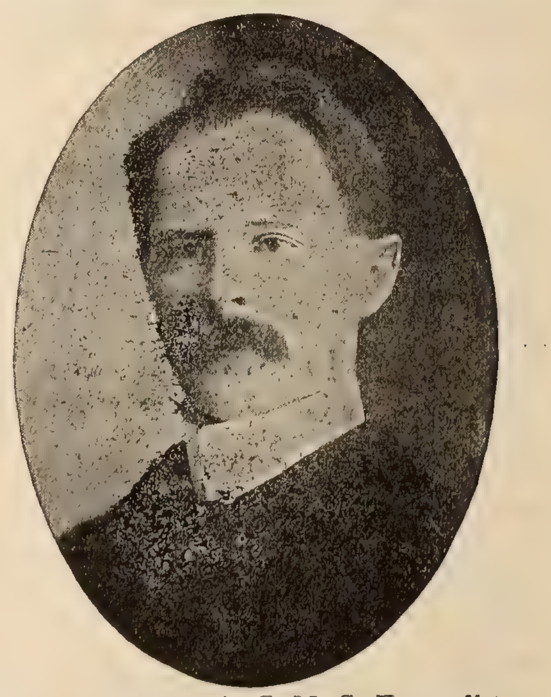
OKLAHOMA.

Stroud, April 10.—Six added at regular service yesterday—five by statement and baptism. The work is improving much.—C. E. Swartz, Cushing, Okla.

PENNSYLVANIA.

Ellwood City, April 10.—Our meeting still continues, with an interest never seen in any meeting held in this town; many are coming from the denominations; 13 confessions since last report, making 59 in all; 48 by primary obedience and 11 by statement. We shall continue for a few days longer.—Ferd F. Schultz, minister.

Scranton, April 8.—Eight baptisms at the Dunmore Christian church since January 1. The March offering was three times what it was last year. Five hundred dollars has recently been raised on our debt, the ladies' aid paying $100 of this amount and the Junior society $50. This last named organization, composed of 83 children, has given for the support of their orphan in India and for other purposes more than $100 since October 1. The Sunday-school has lately taken on new life and is a third larger than it was a few months ago. The outlook for the church is very encouraging.—Richard Bagby, minister.


J. P. Rowlison, A. C. M. S. Evangelist.

Newcastle, April 14.—Closed a four week's meeting with the church here last night. There were 24 added—18 by baptism and six otherwise. H. E. Stafford is pastor here. Herron

(*Continued on page 521.*)

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

STILLMAN.

Sister Frances Stillman, nee Dutcher, wife of Bro. John Stillman, departed this life at the age of 30, March 19, 1905. She died as she had lived, in the triumphs of a living faith. Funeral services were held from the Christian church.

Eldon, Mo. S. J. VANCE, pastor.

MARTS.

John C. Marts, born April 6, 1842, died March 22, 1905, aged 62 years, 11 months, 16 days. He was for a number of years a member of the Christian church at Palmyra, and for ten years was an elder of that church. He is survived by a wife, four children, one brother and two sisters. Funeral services were conducted from the Marts' residence by the writer. A. E. MEEK.

Milwood, Ohio.

JOHNSON.

Jeremiah R. Johnson was born near Osceola, Clarke county, Iowa, May 20, 1860. When about twenty-seven years of age he moved to McLean county, Illinois, where, in the village of Lytleville, he obeyed the gospel in 1888, under the preaching of one of the students of Eureka college. With him there was no half-hearted enlistment. The very next day after his baptism he talked with his brother about giving himself to the ministry and made the decision to devote himself to that work. Preparing himself for college, he continued working by the month and laying by money that he earned until the winter of 1890, when he entered Eureka, where he continued two years. It was during these days that the writer of these lines met the rugged man of God. I well remember my first impressions of his life. It could be said of J. R. Johnson that God made him on a big last. Not only was he of marked strength physically, but he had within him the elements of the really great. Though advanced in years and having been denied many earlier educational opportunities, he took up the work in the lower branches without any cowardly sense of humiliation, and by his manliness in this regard commanded the respect of even the most advanced student.

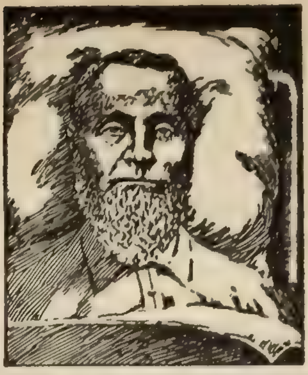
Brother Johnson returned to Iowa and took up regular work with the church at Volga. During this pastorate he held his first protracted meeting at Pleasant Grove, with 114 additions. Following the Volga pastorate, he spent one year each in Redding and Cromwell, and from the latter point came to Des Moines and entered Drake university. His thought was to complete his education. Under many difficulties he persevered in this ambition, and graduated with the class of 1902, receiving the degree of A. B. In June, 1903, he received the additional B. D. degree. All through his college days he continued his faithful heralding of the cross of Christ. He was pre-eminently a Bible preacher. He taught the people the simple things of the word of God. He won men to Christ and not to himself. While in Drake he was about three years with the congregation at Kent. During this time there were about 120 added to the church and their new building was erected. Later he spent one year preaching half-time at Mitchellville and half-time at Ontario, with some 50 additions at each place. After his graduation he served for a time as state evangelist under the I. C. C., and then located at Greenfield, Iowa. From Greenfield he turned to Harlan, in December of last year. From the latter field he resigned very recently with the thought of returning to Des Moines.

March 6, 1895, Brother Johnson was united in marriage with Miss Rose Curtis, of Bloomington, Illinois. To this union six children have been born, five of whom remain to share their mother's grief on the one hand, and to be her strength and inspiration on the other. In all her husband's labors and sacrifices Sister Johnson has shared fully. This hour of sorrow may well bear to her the sacred comfort of the thought of loving loyalty to the one she mourns.

In addition to his wife and little ones, our brother is survived by two sisters, Mrs. Nancy B. Dutton, of Des Moines, and Mrs. Ellen Pollock, of Leslie, Iowa; and by three brothers, F. M. Johnson, of Ottumwa, Iowa, S. A. Johnson, of Osceola, Iowa, and W. S. Johnson, of Des Moines.

The manner of our brother's death need not be enlarged upon. In the wreck hear Wiota, Iowa, Feb. 20, 1905, the end come. A strong man closed his labors. A true and generous friend and loving brother turned from many of us who loved to greet him here. A faithful husband and father led the way to the home land of our God. A loyal minister of Christ entered the presence of his Lord.

CHAS. S. MEDBURY.



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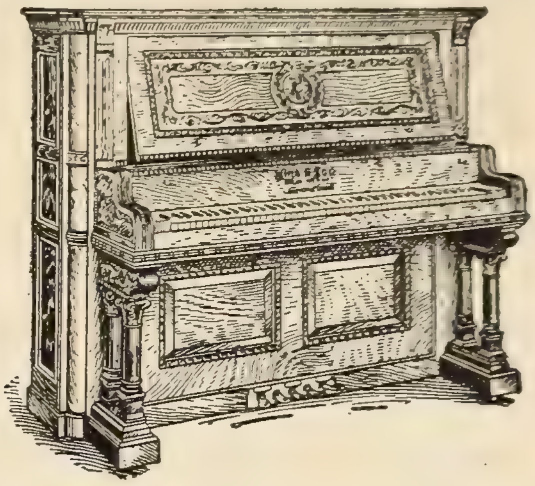

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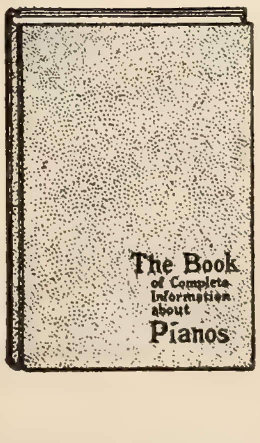

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Midweek Prayer-Meeting.

April 26, 1905.

HOW THE WEAK MAY BECOME STRONG.

But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.—Isaiah 40:31.

The lesson for this evening's study is one of great practical value because of the fact that we all feel the need of moral and spiritual strength, in a larger measure, in order to resist the temptations, bear the burdens, and perform the duties, of our Christian life. The question of how we may increase or renew our strength is therefore one of vital concern to all of us.

The Source of Strength. The text suggests that Jehovah is the source of our strength. This is in harmony with all Bible teaching on the subject. (Read Psalm 27.) So, also, teaches the Apostle Paul. (See Ephesians 6:10.) [Members might be asked to recite other passages in which the same truth is taught.] All our experience corroborates this scriptural teaching. In ourselves we are weak; in Jehovah of the Old Testament, and the Lord of the New Testament, alone, are we strong.

How This Strength is Imparted to Us. The method as expressed in the text above is to "wait for Jehovah." This waiting upon or for Jehovah implies: (1) Believing on him (Heb. 11:6); (2) and obeying the will of God, as far as we understand it (Matt. 7:24-27); (3) Prayer (Eph. 6:18). By waiting upon the Lord in faith, obedience, and prayer we shall undoubtedly renew and daily increase our spiritual strength. Another important method of increasing our spiritual power, which is implied in the foregoing text, is a faithful attendance upon the religious services of the church. (Heb. 10:25.) Herein many church members fail, and in consequence become weak, and many fall by the way. Of course, we cannot do the will of God until we know his will, and this implies Bible study, which many church members are neglecting, and so remain weaklings instead of being strong and robust Christians. (2 Tim. 3:16.)

Results of Renewal of Strength. Three things are mentioned: (1) "They shall mount up with wings as eagles"; (2) "They shall run, and not be weary"; (3) "They shall walk, and not faint." This may seem like a descending climax, but it is not. It is glorious, of course, to soar on the eagle wings of faith, high in the spiritual empyrean. It is harder, perhaps, to "run" on all the errands of Christian service, "and not be weary"; but hardest of all, perhaps, is the faithful plodding, in the path of Christian duty, with no wings to soar, with no swift feet to run, and so to content oneself with such slow progress as is possible, in our condition, "and not faint."

Prayer. O God, our Father, we are weak, but Thou art strong! We thank Thee that Thou hast put Thy strength over against our weakness, and hast made it available for our use. So strengthen us, we beseech Thee, with might, by Thy Spirit in the inner man, that we may be able to perform whatever tasks Thou hast laid, or may lay upon us, and to come off victors at last, through Him who loved us, and gave Himself for us. In His name. Amen.

Christian Endeavor.

By H. A. Denton.

April 30, 1905.

PRAYER FOR MISSIONS AT HOME AND ABROAD.—1 Tim. 2:1-8.

For the Leader.

Prayer is the Christian's opportunity. How we pull along through the trials and troubles of this world, seemingly never thinking that within so easy reach is a throne of grace and mercy! We can come to this mercy seat and pour out our souls before the Lord. He will hear. He will abundantly answer. If we are weak, he will supply strength. If we are tempted, he will make us able to bear it. If we are poor in spirit, he will make us rich, for the Son has said of those that thirst after righteousness that they shall be satisfied. If the day seems dark and dreary, prayer will bring out the sunshine. The storms will all roll by to him who has learned the secret of prayer. And, turning away from the individual self, what help the church may receive from prayer! She need not famish in the desert. She may be refreshed from the presence of the Lord. We should pray for Zion. Her missionaries should be borne up to the throne in our prayers. No opposition of the world has been able to overcome a praying church.

For the Members.

1. To pray for missionaries at all is a matter of first consideration. Why this? Will not God take care of his work? And will not the missionaries do just the same work without as with our prayers? Are we not too much taken up with the things of the world to pray? No doubt. It is this one thing of being taken up with the things of the world that first causes us to neglect; then it causes us to forget; then we doubt; then the spirit of prayer seems unreasonable to us.

2. Prayer is, like religion, too nearly a universal thing to be doubted; that is, it is too close akin to the human heart everywhere to be swept aside without a candid hearing. Why do men everywhere pray? In religion, this is taken as an argument for the place of prayer in our nature and in the plan of God. Did a devil plant this nature in man? Is it there save by divine planting? Does not God know about that which has been the sheet anchor of all the tribes of men? Surely it thus carries with it its own justification as of God.

3. The wish of the writer in Timothy that men everywhere pray, lifting up holy hands, is no more universal in its application than the desire upon the part of people to everywhere pray. In trouble it is a comfort. In perplexity it brings the solution. In sin it pours out the heart and relieves it of its burden. When without friends it keeps a door open in heaven from which we can feel that help is near. Where men are without the light of the cross they pray, but the darkness that covers the soul is pathetic. Shall we whose souls are lighted despise that light? Shall we let the men of heathen darkness rise up in the day of judgment and condemn us?

4. Our missionaries in the foreign fields are praying without ceasing for the churches at home. The converts they make to the dear Lord are praying for us. They tell us they could not go forward without the help that prayer brings. Then on this side shall we who hold the life-line cease to pray? The individual Christians who pray love most the thought of the fellowship in Christ. They follow the workers abroad with an interest born of heaven. The churches that pray often and earnestly for the missionaries are the growing and happy churches. They have meat to eat that the cold, skeptical one knows not of. Our missionaries in the home fields are in as sore need of prayer as those upon the field. We pray afar off many times and forget the heroic workers that are near. Let us study until we know the names of some missionaries at home and abroad, and then let us pray for them every day. Our society will thus grow strong. The problem of our spiritual health will be solved.

Quiet Hour Thought.

Oh, Lord, help me to pray more that I may live to honor Thee with a purer life.

DAILY READINGS.

M.	Commanded by Christ.	Luke 10:1-12.
T.	Taught by the Spirit.	Rom. 8:22-27.
W.	For missionaries.	Acts 13:1-3.
T.	Part of our warfare.	Eph. 6:17-20.
F.	"Thy kingdom come."	Matt. 6:5-13.
S.	Against foes of missions.	Rom. 15:30-33.
S.	Topic—Prayer for missions, at home and abroad.	1 Tim. 2:1-8.

* * *

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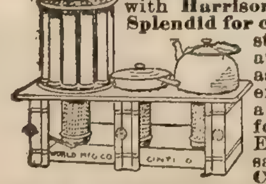

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A Preacher as Mayor.

For several years the prohibitory liquor law has been violated openly in Salina. Our city officials have permitted such violation for the revenue derived from monthly fines—under a plan which was in effect license and direct violation of the state constitution and law. Under this plan drunkenness, gambling, prostitution and "grafting" ran riot and increased constantly. In an effort to bring about a change, no good, representative business man could be found to run for mayor upon a prohibition, "clean city" platform. In the crisis and in response to what he and his best friends believed to be a mandatory call of duty, Brother David H. Shields, pastor of our church, consented to become the candidate and lead the fight against wickedness and vice strongly entrenched. The joint-keepers recognized the fact that the life of their business was at stake. Christian people recognized the fact that the souls of men and women, boys and girls, were in the balance. The ministers of the city preached about the election from Sunday to Sunday. Mass meetings were held in the churches on three Sunday evenings. The vote was the largest in the history of the city.

Brother Shields was elected mayor. All the men nominated for councilmen on the ticket with him were elected, as was also the police judge. Every one of these men is an active prohibitionist and an active Christian worker. The ministers and the churches feel that the six weeks devoted to this campaign were spent in legitimate church work as important as any they have ever done. There is great rejoicing among the good people. The city dailies, not in sympathy with prohibition, speak in high praise of Brother Shields and express strong confidence in the success of his administration along general business lines. It is conceded that the prohibitory law will be enforced and that the moral cleaning up already begun will be carried forward successfully. The "joints" are closed. HOWARD C. RASH.

Salina, Kan.

❀ ❀

Benevolent Association Notes.

Send the Easter offerings to the Benevolent Association to Mrs. J. K. Hansbrough, 903 Aubert avenue, St. Louis, as soon as it is all collected. "Something from everyone" should be our motto.

Many of the children rescued from an environment of cruel poverty and virulent wickedness by the various orphanages of our Benevolent Association are now heads of households, and some are occupying important social and business situations. Not only are they factors in business and society, but they are Christian factors, in holy fervor consecrating all they have and are to the church that saved them for time and eternity, and to its Christ. Generous Easter fellowship in the labors of this society means the rescue of myriads more for all that is noblest and best in our church life.

A brother who has preached the gospel for more than fifty years in Missouri and Kansas recently wrote a plaintive request that he and his dear companion might find shelter in one of our homes for old Disciples for the rest of their days of waiting. As soon as arrangements could be made, a cordial welcome was sent them. He replied that a nephew had just invited them to his home. His letter contained expressions of gratitude to the brotherhood he has served so well for this offer of a home, richly compensating our board for many a struggle and disappointment. He will enjoy this home with his nephew all the more now, because of the assurance that if he becomes an unwelcome guest in that good man's home there awaits him a place provided by his brethren where "he will be in nobody's way." No other class of the poor are more tenderly cared for by the association than our venerable preachers and their wives, and it is a great pleasure to know they look toward us with hope rather than towards almshouses with dread.

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EVANGELISTIC.

(Continued from paae 518.)

Hill, Pittsburg, is our next meeting.—F. A. BRIGHT, evangelist.

SOUTH CAROLINA.

Charleston, April 13.—O. P. Spiegel, of Birmingham, Ala., recently held a month's protracted meeting for our church with 19 added. Ten came by obedience in baptism and nine by statement. Six came from the Baptists, one from the Lutherans, two from the Episcopalians, two from the M. E.'s and eight from the world. This was a good meeting when one takes into account the conservatism of this field. The meeting was thoroughly advertized with 15,000 hand bills and window cards and the city was made to feel and know somewhat of our work, which here moves steadily on.—CHARLES E. SMITH, pastor.

WISCONSIN.

Grand Rapids, April 12.—There had never been a sermon preached in this place by one of our men until we came a week ago. We have but two or three families here, but they are bound to have a church organized.—C. H. DE VOE AND H. K. SHIELDS, evangelists.

WASHINGTON.

Montesano, April 12.—We had nine additions at Hoquiam last Lord's day and two, husband and wife, from the M. E. church the fourth Lord's day in March. Bible-school numbers now 74, an increase of 30.—R. M. MESSICK.

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Family Circle

Easter Lilies.

By Mrs. P. R. Gibson.

Again the Easter lilies bloom,
And all the air is sweet;
There is no darkness now or gloom,
Since Christ hath risen from the tomb,
About that dark retreat.

Our Lord has risen! Oh, flowers of spring,
Your purest incense give!
Let birds their sweetest carols sing,
And earth her gladdest joy-bells ring,
Now that our Christ doth live.

Yes, here to-day he walks beside
His loved ones, as of yore;
At morning and at eventide
He comes, and with us will abide
And lead us evermore.

And when for us life's day is done,
And we lie down to rest,
'Tis only life but just begun,
Its setting and its rising sun,
Our Easter morning blest.

St. Louis, Mo.

* *

OUT OF CHRYSALIS.

By Jessie Claire Glasier.

"And he entered, and behold! a damsel of rueful countenance—"

"Uncle Christopher! I didn't hear you come in!" Amy's face brightened with a loving smile of welcome. "I've been particularly wanting a talk with you. That's the worst of having the minister for your uncle. Everybody else sees more of him than you do. I've been threatening to fall ill so you would have to come."

Dr. Neale pinched the pretty, glowing cheek on a level with his shoulder. "I'm not so easily imposed upon as to take you for an invalid, Miss! But your aunt and I think we are the ones to complain. Having a popular young lady for a niece can be made a grievance, too, you'll find out."

"Well, I *haven't* been over as often as I meant to, that's a fact. It has been a gay winter. But I'm going to be sensible. Sit down in this big chair and just let me tell you, uncle Chris. I've begun a dressmaking class—we're going to learn to cut and fit and everything, you'll see! That's Mondays and Thursdays. Then I'm going to study Shakespeare with Mrs. Drew Tuesdays—you know she's perfectly fine, uncle. And our King's Daughters are going to sew every Friday for the orphanage, and —oh, yes! I've promised to read to old Mrs. Tucker Saturday afternoons. I knew there was something else. So you *see!*" she finished triumphantly.

"I do see. Not much time left to frivol.' I'm glad I happened to come Wednesday, for this seems to be about the only time to find you at home. But what do you do Wednesdays that makes you so long-faced? When I first saw you I could only think 'The heart bowed down with grief and woe.'"

Amy laughed. "It isn't a bit funny, though, uncle Chris. Look here!" She jumped up from her perch on the window-seat and pointed tragically to a row of small flowerpots, in each of which a puny hyacinth-stalk leaned limply toward the April sunshine. "The sole survivors of three dozen as promising young bulbs as you ever set your eyes on," she mourned. "The rest gave up early—just faded away as though they were Russians with the Japs after them. You see, a lot of us girls had read about raising bulbs for Easter—how easy it was to have all the flowers you wanted to decorate with or for a sale, you know; and we agreed to try it. I said I'd take hyacinths. It sounded as though nothing could be simpler—a bulb, a little water, a dark room for awhile, then sunshine and stalks and leaves and lovely flowers in no time. It's been an awful disappointment, after the way I've fussed over the things. I even took some of the sickest out into the kitchen, because somebody said it would be so good and steamy for them. Everybody in the house has had fun over my hospital. But they just got more 'piddling,' as grandma Tucker says, and besides they were in Nora's way. So I took a tray-full—I had my trays all made on purpose just like some I read about in a book on bulbs—I took one into the bathroom and tried turning on the hot water and letting 'em take the steam that way. One article in a magazine said that was fine for sick plants; but I suppose their constitutions weren't strong enough for a Turkish bath. Here's one coming out purple; that begins to look a little as I expected, and here's another seems as though it might be pretty and pink some day; but I'm not looking for much from any of them now. And I meant to have such a beautiful lot for the church for Easter. Isn't it a shame, uncle Chris?"

Dr. Neale bent his fine white head over the forlorn survivors, and Amy saw the peculiar, whimsical smile she loved creeping around the corner of his clean-shaven mouth. "Uncle Chris keeps on getting handsomer," she thought. "His profile is like a beautiful old cameo, but I don't believe he has ever thought about himself long enough to find it out. Pretty sorry lot, aren't they?" she asked, slipping her hand through his arm.

"I was wondering, my dear, whether some other variety of plant might not have responded better to your care—given you more satisfation."

"Do you think so? Lillian Arthur tried Easter lilies, to match her name; and Adele is getting on beautifullly with her tulips, but I don't know! I begin to think I'm not a success at raising flowers. Something always happens. One year I planted pansy seed. You never saw such beauties as those pansies were on the cover of the catalog—purple and lavender and brown and yellow and crimson and black velvet—oh, and big as a dollar, every one! Why, I was going to shower them on my friends all summer. Exeryone that was sick was to have some, and mamma was to have fresh ones at her plate every morning—you know how fond she is of pansies. Well, they came up in the dearest straight rows, like little green needles. I was rejoicing over them one night—I had them in a box in the dining-room window—and the next morning—you never would guess! Something had eaten the top off every blessed one! There was a print in the dirt just the size of a mouse, and we knew there had been one around, and there wasn't another creature that could have done it, so we concluded he must have got in and mistaken my pansies for a lovely new spring salad!"

Dr. Neale turned eager eyes on his niece. "Bless me! I must make a note of that. Cats will sometimes nibble plants, I know, but a mouse! Well, well!" He adjusted his eyeglasses and felt in his pocket for memorandum-book and pencil. Mrs. Neale declared that natural history was her husband's pet diversion, but the Doctor considered that an intimate knowledge of his small friends in fur and feathers was too important to be classed as mere recreation. "Understanding the ways of the little beasties helps me in all my dealings with the human animal," he would explain with his slow, introspective smile.

"And did you plant a fresh supply of greens for Mr. Mouse, my dear?" he asked as he penciled a line in his clear, rapid hand.

Amy shook her brown head with energy. "Indeed I didn't! It was getting late anyhow, and I just dropped a tear on the remains and carried the box down cellar. No, I'm like the girl that never nursed a dear gazelle. My flowers always die when

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I come to love 'em well. I could tell you a whole book of sad experiences. These hyacinths are the last. A six-year-old child ought to be able to make a blooming success of them—that's literal, not slang—but it seems I can't. I'm sorry you should be the loser this time, uncle Chris."

"Dear child," the mellow voice was full of sympathy, "I'm sorry your kind thought should bring you only disappointment. But there's still time before Easter for you to take up another piece of gardening, one that would please me beyond anything, Amy. Will you try it?"

Vaguely conscious that uncle Chris was dealing in parables, Amy smiled up at him. "If it's anything I can do I'll be glad to, uncle."

"Well, then, there's a poor little soul that I know, Amy, that has been struggling hard to grow—a very weak little plant in poor soil; but it did put out a shoot or two bravely. Then one day, a black cloud came and shut the little plant up in bleak darkness. It seems to have stopped growing. If it doesn't get sunlight and warmth it will die. It is Anna Burt that I mean, Amy. You know Anna is going through a very hard experience."

"You mean her mother's death? We've all been sorry for her, uncle Chris, and several of us wrote and said so, but—well, it has almost seemed as though she avoided us since. Somehow, there's no getting at Anna. She shuts herself away from one," protested Amy. "I never would dare talk to her about her soul, if that's what you mean, uncle."

With all the wisdom of nineteen years, what a child she was, thought uncle Christopher. "Do you remember," he asked, "how much we enjoyed reading *The Making of an American?*"

"Of course! I'll never forget that book." Amy's look showed that she could not trace the underground connection which she felt sure existed between the Doctor's question and the subject under discussion.

"Then you remember how Mr. Riis says the women in bleak, frozen Denmark coax their plants into bloom—how they 'love them up'?"

Amy's face changed. "Uncle, you're a magician for getting to the bottom of a difficulty. I don't love Anna Burt, and that's the truth. It's like the old rhyme about Dr. Fell, 'The reason why I cannot tell,' unless it's because she has that cold, stand-off way with her. She just locks herself up inside of herself somehow. All the girls feel it. And if we try to be pleasant and friendly her manner seems to say, 'You might as well leave me alone, I'm not your kind,' and she isn't!"

"All the more reason why she must not be left to herself." Dr. Neale sat down in the big chair again and Amy perched on the broad arm. "That girl, my dear, is starving for love. Her mother was her world. She was silent and self-contained, too, but they understood each other; and while she lived Anna had something to work for. Now the little home is broken up and Anna is boarding at the Young Woman's Home with a crowd of other girls, all strangers, all absorbed in their own bread-and-butter cares. Anna comes from the store at night tired out, eats her supper in silence, goes up to her room—she shares it with a pert, frizzle-headed little cash-girl from Lanigan's. I saw her the other day. It's useless to expect Anna to open her heart to her in this time of trouble. No, she tries to read, Anna does, or she cries herself to sleep, and gets up in the morning and does the same things over again. She's at the bottom of a well, don't you see? And we've got to get her up where the air is fresh and pure and the sun is shining and the birds singing."

"What do you want me to do, dear?" Amy asked gently, putting back the thick, silvery lock that always fell over uncle Chris's forehead when he was much in earnest about something.

"I told you: love her and show her that you do. One reason I came this morning, was to ask you to carry her an invitation. You know she's at the lace counter at McGovern's?"

"Yes—horrid place! I can't bear to go in there for a thing. I don't know what I *should* do if I had to spend my days there!" Amy exclaimed with a face full of sympathy.

"Well, it won't hurt you to go in and buy a bit of edging or something, if McGovern's isn't on the Consumers' League white-list. And then I want you to ask Anna to come to dinner with you and your aunt and me, Friday, and spend the evening. Show her *you* want her to come and don't take no for an answer. Will you do it?"

"Why, of course. But I thought—weren't you to have a toast at that big banquet, uncle?"

"Oh, that's arranged. I begged off. They're going to put on the new rector of St. James's. You see, I couldn't have Anna Saturday night because she has to work till ten o'clock. Well, puss, I must go." He sprang up with a vigor that belied his white hair and stood regarding his niece with both hands deep in the pockets of his well-worn overcoat. "You will 'love up' this plant, won't you? We've got to give it a chance to grow. Such monotony is stifling. But that's not the worst. Anna is losing faith. Her mother's death seems to her cruelly needless—the circumstances were unusually hard, you know—and she doesn't look forward to ever seeing her again. She told me so in a stony kind of voice. I might have thought she was indifferent if I hadn't known the heartache underneath. Think what Easter ought to mean to her, Amy! If we can coax faith into blossom in that girl's soul, won't that be the sweetest of all flowers to offer the Master on Easter morning?"

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"I think," said Amy to herself reverently, as she watched uncle Christopher's tall straight figure swinging down the avenue, "I think uncle is the very best Christian I ever knew. When I try to imagine Jesus I always think of uncle Chris. I wonder if Anna Burt will come?"

From the expression of Anna's face after the invitation had been given it was difficult to judge whether her answer would be yes or no. There was a slight softening of the lines about the girl's mouth, but her dark eyes, lonely, brooding, rebellious, did not change. Amy found herself suddenly longing to win a word of friendliness from the unresponsive lips. "We always have such pleasant times at uncle's. You'll love aunt Lucy. I'm counting on showing you some of uncle's treasures. He has a regular museum of odd things and a story for each one. You *will* come, won't you?" she urged, smiling with sunny assurance into the thin, dark face across the counter.

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"You're very kind, Miss Latimer, and so is your uncle. I don't go anywhere evenings, but"—there certainly was a hint of an answering smile now in the brown eyes—"if you really want such poor company as I am, I'll come. And thank you for writing to me, Miss Latimer. I would have answered, but I hadn't any words. Venetian? Yes, ma'am. Ten cents a yard." She hurried to display the cheap laces that a new customer was tumbling about, and Amy went away with a friendly farewell nod.

Dr. Neale was at his best Friday evening, and there were many, both inside of his congregation and out of it, who would have told you that Christopher Neale at his best was fit company for the brightest and wisest of mankind. Even a reserve so shy as Anna's was bound to melt in the genial warmth of his manner. Bits of entertaining travel talk as the cosey little

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dinner progressed drew the lonely gi still farther out of the shadow of her own unhappy thoughts, and once, at the close of an amusing adventure, she laughed out with such a joyous lighting of her whole face that Amy could scarcely keep from flashing a look of triumph at uncle Chris. "She's positively pretty when she laughs," thought the warm-hearted little conspirator, "and uncle is a genius to plan all this. I never heard him talk so well. They won't have any such treat at their banquet to-night as we have had right here."

"Uncle says you read a great deal. Wouldn't you like to come into the library and look over the new magazines?" Amy proposed, when dinner had ended in a burst of general merriment. At sight of the four walls lined with book-cases Anna's eyes sparkled. Her breath came fast as she stopped before one shelf after another on which new volumes, freshly gilt and shining, elbowed friendly old favorites, worn with much handling.

"I never come in here," Amy confided, "without thinking 'here's richness.' Of course you've read 'Little Women'? I was brought up on it and I still go over it every once in awhile. Just try this lazy-back chair. There are some beautiful colored plates in this magazine that you will like, I know."

Half an hour later uncle Chris, looking in at the curtained doorway, met Amy's eye with a smile of approval. Anna's absorbed face, glowing in the red light of the shaded reading-lamp, wore for the first time the care-free look proper to a girl of twenty.

It was Amy who broke the spell. "You are going to show us those Indian necklaces you spoke of at dinner, *aren't* you, uncle? And the butterflies. Anna must see them. She has been admiring these colored plates and I told her you had even finer real ones in your collection."

"Yes, yes. And one new specimen that you have never seen," beamed uncle Chris. "I came down to ask you up to the den," and he led the way eagerly to a special nook where a languid butterfly was trying its frail, new-found wings.

"Oh, you beauty!" cried impulsive Amy. "When did it come out, uncle?"

"This afternoon. I hoped to be here to watch the little prisoner's escape, but I was called away for an hour and when I came back the cell door had been burst open." He pointed to the rent chrysalis that hung from a dry branch just over the table.

After her first cry of admiration, Anna had studied the shining little creature in silence. Now she took a long look at its empty sepulcher. "If it could have known!" she said, half to herself. "But I suppose it couldn't understand, so it had to just seem to die."

"Yes, waking up to a beautiful new life was as far beyond the caterpillar's comprehension as immortality is greater than we can realize," her pastor's voice came like a gentle echo of the girl's thought. " 'There is no death—what seems so is transition,' " he quoted, and then went on more lightly, "See this miracle of a curled-up proboscis, warranted to find the honey in the bottom of a flower-trumpet? I know this gauzy, shimmering thing was an ugly caterpillar only a little while ago, but I can scarcely believe it."

"It's the most wonderful thing!" breathed Amy, reverently.

"It is a new miracle to you, my dear. If you had dropped a seed into the ground for the first time and had seen a flower spring up and blossom, you would call that the greatest marvel of your life. Tennyson was right—we should 'know what God and man is' if we knew the secret of the smallest wayside blossom."

"Yes, if we could only *know!*" The cry seemed to come from Anna involuntarily.

* * * * *

"Come in!" called the minister, as a brisk rap sounded at his study door the next Monday morning. "So it's you, puss? Come to tell me you are a finished dressmaker?"

"No." Amy's cheeks were the exact hue of the roses in her hat. She dropped down on a stool at her uncle's feet, breathing fast. "I'm making the sweetest waist you ever saw, but I didn't rush up here to ell you *that*, I should hope. You know Anna didn't come to church yesterday. I really hoped she would, she seemed so different, so really like other friendly folks, when we left her at the boarding-house Friday night. Well, so I went around Sunday afternoon, and took her a plant."

"The pink hyacinth?"

"Oh, no! Nobody but a fond mother could see any beauty in that, poor thing! I bought a lovely tulip Saturday at market and it looked so bright and cheerful I couldn't resist taking it along, and perhaps that was what touched Anna's heart. The girl that opened the door told me to go right up—they don't stand on any ceremony there—so I took Anna by surprise and she hadn't time to put on her stand-off manner if she wanted to. She had a dreadful headache—didn't sit up all the morning. I really believe she would have come out if she had been able. The room-mate had gone out to walk with her young man, so we had a chance for a good talk. Uncle, I never was so sorry for anybody!"

"You can't say now you don't love her!"

"No, and she is going to let me love her. She showed me a glimpse of her heart and I—well, I never should have believed that I could talk to anyone as I did to Anna! It was just as though she let me see the awful black pit she had tumbled into, and I simply had to get her out. I told her I just as much believed she would see her mother again and be happy with her as I believed we were sitting there together. I told her all I ever read or heard about the beautiful visions that come to some people when they are dying—how aunt Edith saw her own dear mother standing beside her. About the glorious things old Elder Worth saw just at the last, but couldn't find any words to describe. I tried to repeat what you quoted yesterday about death as God ordained it; how our heavenly nature ought to unfold and the earthly nature fall away of itself so the man would grow into the angel as the infant grows into the child, and death would mean health instead of disease. I told her what I'd read about the way the early Christians felt when some one of their number died, calling on each other to rejoice instead of mourning, for another disciple had gone to be with their Lord. I told her all that Easter meant to me—the gladdest time of the year, even more than Christmas, for if there had been no resurrection we shouldn't be keeping the birthday of Jesus any more than that of any other baby that was born thousands of years ago. Why, uncle Chris, I didn't know myself how much I cared!"

"And Anna listened with her heart?"

"Yes, she did. I do think she was comforted. I'm going to take her my copy of 'The Other Room.' You know how near that makes one feel to those that are gone. And she promised to come to church with me next Sunday."

Uncle Christopher's eyes were very tender as he smiled down into the eager eyes raised to his. "And in short, you are 'loving up' our little starved plant," he commented.

* * * * *

The church had never looked lovelier than on Easter morning, thought Amy. Massed among the palms and hot-house lilies were the fragrant narcissus, the jonquils and tulips that had rewarded the efforts of the amateur florists, but even the thought of her failure with the hyacinths could not cloud the happiness in her eyes as she turned them on the girl beside her. Anna's face was no longer defiant or despairing; and when, with triumphant pealing of the organ, the grand old strains, "I Know That My Redeemer Liveth," filled the church as with a burst of Easter sunshine, an answering light flashed into the hungry, dark eyes, the promise of victory for a soul struggling out of chrysalis.

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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE THIRD DAY.—CONTINUED.

Mace would have liked for Miss Lizzie to begin talking about Mr. Worth Acre, for she suspected that there was some sort of a love story hidden in the gentle blue eyes. But the elder was far too sensitive and refined to lay bare the sacred depths of her heart. She could not even tell Mace how glad she was to have found a congenial friend, one with whom she felt at ease, and one of whose sympathy she was certain. Still, the girl in some way felt the happy gratitude of the woman, and although their ages were so far apart, a strong bridge of true friendship spanned the distance from sixteen to thirty-eight. Perhaps Miss Lizzie knew that the other would like to hear about Mr. Worth Acre, and to divert her mind she said, "And now that we are chums, you must tell me all about yourself, up to three days ago when I first saw you."

Mace began solemnly, "I am the only daughter of good and respected parents, and I have never done anything to get into the newspapers." Then she laughed, and so did her friend. "Have you any brothers?" asked Miss Lizzie Day.

"One, and he explains why we came here," Mace replied. "He is four years older than I, and so big and strong and broad-shouldered, he would make two of me, and almost three of you, Miss Lizzie. And he is very handsome, and good—I wish I were as good!" Mace sighed wistfully.

"I do not think you can be very bad," said Miss Lizzie, stroking her heavy hair.

"Oh, yes, I can; I can be perfectly dreadful," said Mace, shaking her head. "The worst is that it always comes on when I'm not looking for it. If I knew it was coming I could brace myself to be ready."

"What form does your badness take?" her friend asked, laughing gaily.

Mace smiled, but shook her head seriously. "Saying things. It's when I get mad; and then I just say what comes into my mind, and it looks like I can say the meanest things you ever heard of!"

"And are you trying to do better, Mace?"

"That's just it, Miss Lizzie. You can't try to do better when you've no temptation to do bad. I don't want to hurt anybody's feelings *now*, so how can I practice keeping from it? Of a sudden, somebody will throw me into a temper, and then there's no time to practice, for I speak out before I think. It's dreadful!"

Miss Lizzie shook her head, still smiling. "You must learn to bridle your tongue, dear."

"I'd bridle it if I could catch it," said Mace. "Perhaps you can suggest a way to get the bridle on it when it's galloping around, out of reach."

"I am sure I can," said the other. "When your tongue runs away and you can't bridle it, just wait till it comes up to be fed."

"Then it's too late," Mace objected.

"No; for then you must take that tongue over to the person it offended, and you must make that tongue humble and sorry and kind to that person. And when your tongue has found out that every time it runs away it is going to be punished, after awhile it won't even shy when it hears a cross word from somebody else's tongue."

"I will have to take my tongue over to Bob Enderthorpe," said Mace, "and I don't like to be humble to a person that seems so common and poor. We are poor, ourselves, but we don't feel like we are. I was telling you about brother. His name is Luther. When we had to let our farm go for the mortgage, we were in a good deal of trouble, with papa being blind. But just lately brother was offered a place on a farm near here, to work, you know." Mace paused and swallowed hard, and then said resolutely, "I mean he is hired for a farm hand."

Miss Lizzie hugged her and said, "I think that tongue will be mastered, yet!"

Mace blushed and continued. "So he wanted us to come and live here in the village, and every Sunday he can come and stay with us. And dear me! It's only Thursday, now, and three more days to wait till we see him! I feel like I can't wait. He lives on the farm, you know, and gets good wages—it is twenty dollars a month besides his board. And brother won't spend anything, hardly, so there is our living. I mean, till I am old enough to teach school. But won't that be long! The family where he stays are the Manceys; maybe you know who they are."

"I know them very well," said Miss Lizzie.

"Do you like them?" Mace asked, eagerly.

Miss Lizzie hesitated, then said "Why, yes, I like them, Mace, in a sense!"

"In what sense, if you please?" Mace persisted.

Miss Lizzie hesitated again, then said slowly, "Why, in the sense that I like everybody."

Mace laughed, and then looked solemn. "I do hope brother is in a pleasant home," she said. "Our preacher recommended Luther to the Manceys. But it seems to me that you do not like them in the sense that I like you, for instance."

"Well, Mace, it doesn't change or affect

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a person whether we like them or not, and if your brother likes the Manceys, that is all needful for his contentment. It isn't necessary for *us* to like them. Shall we explore this side of the street?" They climbed down from the church-window, for there was a faint suggestion of approaching darkness, and they passed out of the yard, which faced the beautiful mansion of Mr. G. C. D. Woodney. "And so," remarked Miss Lizzie as they passed along the sidewalk, "your cousin, Mr. G. C. D. Woodney, was not the cause of your coming here?"

"No, indeed!" said Mace with emphasis, looking over at the gay party which still occupied the front porch. "He had nothing whatever to do with it. We hadn't seen them for fifteen years, and do you know, when cousin Lucy and her daughter, Jennie, called on us, grandmother and papa both forgot she had a son named Ed, and so they didn't ask about him! He is about the same age as my brother."

"Oh, yes, I know Ed Woodney," said Miss Lizzie, "it was he whom you heard playing the mandolin."

"I should like to accompany him," said Mace, more to herself than to the other. Next to the church was a vacant lot; then came the school house. It was long and narrow with closed green shutters. There was but one step leading up to the front door which was curved at the top like a church door. It stood in a large yard which showed very little grass but many weeds. "The school," remarked Mace, "is just across the street from the Winterfields'. I wonder if I will have a fine time there this year? It begins in just ten days. I am so anxious to get started. Then I will get to know Marcia Winterfield and my cousin Jennie. I suppose Ed doesn't come here?"

"No; he and Marcia's sisters go away to college."

"When a school year begins," said Mace, "it is just like opening the first page of a good story. Is this Mr. Worth Acre's shop next to the school?"

"Yes," said Miss Lizzie, and they paused in front of the shop. Both doors stood open, so that almost the entire front wall of the shop seemed to have vanished.

They looked into a large room into whose corners dark shadows had already crept to sleep for the night. The red fire from a furnace cast a cheerful glow upon the rafters and along the hard earth floor. A huge tin oil-lamp burned on its bracket beside the window, throwing its light upon the anvil. Worth Acre stood, hammer in hand, beating a shower of sparks out of a heated bar of iron. A leathern apron protected his clothes. His brown arms were bare and showed magnificent muscle. His collar was cut low on his neck. His head was large, and so were his features, but a thoughtful disposition had softened them. It was a handsome face that turned toward them and could well endure the test of the great lamp and the blazing furnace. Mace felt, while looking at his flexible mouth, his large brown eyes, his firm-set mouth, his solid neck and his powerful arms, that this was a gentleman who could exert the strength of a giant. He was a man she would have liked to call upon in danger, or in sorrow. And though she had never seen him before, it was as if a great cheery fire were blazing upon the hearth of his heart, as the red flame leaped on the furnace, speaking a welcome. He was in the prime of life, and every motion was definite and hearty as if he were so charged with vitality it was all but impossible to exhaust the store.

"Good-evening, Worth," said Miss Lizzie in her timid voice. "I want to introduce my friend, Mace Woodney; and I want you to feel that she is your friend, too."

Mr. Worth Acre laid aside hammer and iron and came to the entrance. "Well, it's just jolly to have another girl come to town," he said, shaking hands, "especially if she is a friend of Lizzie's. I've been watching you folks from my shop—you're just catercornered over the street, you see; and I already feel like I know you pretty well. Now if *my* house had been next to yours, I suppose we'd have become acquainted at once, or at least as soon as you began dropping hens over my fence!" Here Mr. Worth Acre burst into a roar of laughter that made his shop ring.

Mace blushed and Miss Lizzie said, "Now, Worth! Mr. Tumbleton told them those were the Enderthorpes' chickens, and that's why they were dropped over the fence."

"Tumbleton told 'em that?" cried Mr. Acre, roaring again. "Well, when I saw even the old lady throwing hens, I says to myself, 'It's all up with the Enderthorpes!' You can't believe anything Tumbleton says. You got him to bring your things from the depot, didn't you?"

It was impossible to be displeased with Mr. Worth Acre, so Mace admitted the charge with a smile.

"Wonder he didn't steal all of you before he got here!" remarked Worth Acre. "Missed anything yet?"

"Why," said Mace, "every day we miss something we were sure we packed up. Do you mean that Mr. Tumbleton would —and we've engaged him to build our front porch!"

Mr. Worth Acre became very grave "Now, Mace," he said solemnly, "I'll tell you what wouldn't surprise me, if he goes there to build a porch. He's got an old wagon and a team of mules—it's not for me to say how he got 'em. It wouldn't surprise me, if some night he'd go there, and carry off the whole house with you people in it."

"Come on, Mace," said Miss Lizzie with pretended severity, "Mr. Acre ought to be at his work, and he is simply amusing himself at our expense."

"Well, come again!" called Mr. Acre. "Come in the daytime and see what I have to show you. And perhaps you'll visit my Horseshoe House before school opens." They walked past the shop, and the musical ring of the anvil followed them. "What a gay man he is!" Mace exclaimed. "Is he always so full of fun?"

"He is always laughing, and full of nonsense," said Miss Lizzie.

"He must be a very happy man," sighed Mace. "I wish I could always feel like laughing. I suppose he is just contented with his shop and his life."

"He wants us to think so," said Miss Lizzie wistfully.

(TO BE CONTINUED.)

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P. C. MADISON, M. D., Douglas Bldg., Chicago, Ill. West Chicago, Ill., Jan. 13, 1905.

My Dear Doctor and Friend:—I wish it was within my power to express my gratitude to you for removing cataracts from both of my eyes, and for returning my vision with less than three months' treatment. The least I can say is that your treatment is truly wonderful, and hope that I will have the opportunity of referring hundreds of people to you for it.

Prior to three months ago my eyes had been gradually failing for a period of four or five years. Both of them were slowly but surely becoming covered with cataracts, and it became utterly impossible for any oculist to fit me with glasses. Shortly before I came to you I enlisted the services of one of Chicago's most prominent opticians, but repeated trials effected nothing. It was impossible for him to find any lenses which would do me the least particle of good. The truth of the matter is, my eyes were so bad that I suffered double vision at all times, and I could not remedy it.

Now that these cataracts have been removed from my eyes without the use of the knife, and entirely by means of your Absorption Method, I want to speak my mind relative to the claims advanced by some people that there is no hope except through an operation. It has been proved to me beyond all doubt the unwisdom of submitting to the treatment of these "eye butchers," as I call these men who use the knife upon human eyes—these men who dare to walk where angels fear to tread—who cut into the human eye, for they have left more blind people behind than the general public has any idea of. We hear occasionally of one or two successes out of the hundreds who are sent away left helpless cripples for life.

The whole subject of eye treatment, I am well convinced, will have to be revised, and the schools of optical instruction will have to rewrite their books. That there is a method of benefiting human eyes, removing their diseases without endangering them, is now recognized and capable of the most convincing proof. I can testify of the benefits I have received myself from intelligent treatment without an operation. My eyes became so desperately bad that it was absolutely necessary to do something. I was already blind in one. In desperation I turned to you. True, I expected little, and called on you more through curiosity than from the expectation of receiving permanent benefit. You were so positive and so emphatic regarding your ability to save the eyes without butchering, and to bring about the sight, or rather to remove the film, that I thought I would give you an opportunity of trying. The result is that to-day I am cured. The best evidence of this is the fact that while of course I need glasses to read with on account of my age, yet I have no need of them for any other purpose in fact even in the evening I do not need them except for reading. I have been so nearly blind, it is no wonder that I would be somewhat enthusiastic, and wish others who are having the same experience that I had to know that there is hope for them, a certain hope of cure, and a most certain assurance that no injury will follow the treatment.

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Knowing how sad it is to be shut out from the light of the world, to be rendered helpless by lost vision, and knowing how easy it is to get into that sad condition, I feel, upon the general grounds of humanity that I should make known to any or everybody afflicted, the chances they have of being benefited should they avail themselves of it. This, Dr. Madison, is the sole purpose I have in writing this letter in testimony of my appreciation of your wonderful treatment for cataracts. Yours sincerely, MARTHA L. LEFEVOUR.

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For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. April 27, 1905 No. 17

Current Events.

Party Spirit in Education. The proposed union of Harvard university and the Massachusetts Institute of Technology has, after long discussion been reduced to a definite scheme and steps are being taken to determine, before putting it into operation, whether it is absolutely sound and unobjectionable from the legal standpoint. The project arose, as it will be remembered, out of the great bequest of the late Gordon Mackay to Harvard for scientific work. The estate amounts, at the least estimate, to $4,000,000, and it may possibly be worth as much as $10,000,000. This insures an immense enlargement of the Harvard scientific school, involving necessarily a duplication of much of the equipment of the Institute of Technology, which is just across the river, unless the two institutions could be so united that some of the money could be put into the institute. The plan now announced provides for the sale of the present institute property, which has become immensely valuable by reason of its location, the removal of the institute to Cambridge, and the sharing of the funds by the two institutions while each maintains a partial independence of administration. The curious thing about the whole arrangement is that everybody seems to like it better than the Harvard and Technology people do. The scheme commends itself to everyone's judgment as a plan by which the given funds can be most efficiently and economically administered with the greatest educational result. But there is a decided spirit of opposition to it on the part of both faculty and alumni of the two institutions. On the one side there is an unwillingness to have any money that belongs to Harvard spent upon what is in any sense an outside institution; on the other side there is a fear that the combination may result in a loss of the historic continuity and individuality of the institute. Both of these attitudes are entirely natural and human, but wholly partisan. The glory of Harvard and the glory of Tech. are not, after all, the supreme end for which the administration of those two institutions should be conducted. Results are of more importance than institutions, but the sentiment of institutional pride stands in the way of many desirable combinations, especially in the church. It is interesting to find cropping out in this Harvard-Technology matter the same impulses and sentiments which, whether acknowledged or not, are the most potent factors in opposition to any project of Christian union.

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Anti-Cigarette Legislation. Indiana has an anti-cigarette law of extraordinary scope and thoroughness. It went into effect on Saturday, April 15, and we shall have an opportunity to see the effect of a law which comes as near as possible to being absolutely prohibitory. The law forbids the manufacture, sale, exchange, giving away, use or possession of cigarettes or cigarette paper within the state. So, unless the law is declared unconstitutional, it will not permit individual smokers lawfully to import cigarettes for their own use or to keep or use them if by any hook or crook they should get them. It applies alike to adults and minors. When introduced in the State Senate about two months ago, the bill was unanimously passed, partly in jest and in the expectation that the House would kill it. But in the House it found real friends. The trust found it necessary to fight the bill. One day a member rose and exhibited a hundred-bill which, he said, had been sent to him by the tobacco trust as a bribe to vote against the bill. After that few dared to vote against it and it was passed by a very large majority and was signed by the governor. Although the discussion, both in the Legislature and the press, was naturally marked by a good deal of levity, it was gratifyingly evident that the cigarette had no friends, or at least none who were willing to speak out for it. Now we shall see about the enforcement. The dealers in the cities of the state declare that they will obey the law.

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Unscientific Benevolence. We all believe in scientific and systematic charity nowadays, and we all know how much more efficient and economical is the carefully planned work of charity organizations than the haphazard and often unwise giving which represents only individual impulse or caprice. But there is still room for the old-fashioned sort of charity. The other day a teamster was robbed of $1,400, the savings of his lifetime, as he and his wife were on their way from the bank, where they had drawn the money, to the agent's office where they were to pay for the little home which they were buying. It is not to be denied that a man in these circumstances who, as he is entering upon old age, sees suddenly vanish his lifelong hope of owning his own home, is a fit subject for commiseration. But there is no way in which organized charity can take cognizance of such a case. Even Mr. Carnegie's hero fund, which carries organization into a new field where both its propriety and its practicability are doubted, must stop far short of attempting to reimburse people who have been robbed. It would scarcely be possible to organize a Society for the Rellief of the Deserving and Aged Poor who have been Robbed of the Savings with which they Expected to Buy Homes. What happened in this instance was that a daily paper suggested that the teamster be helped, subscriptions began to come in and the amount is now almost raised, the man will get his house and several thousand people have had a very vivid and wholesome reminder that the possession of a home is one of the things to which every man ought to look forward with eager desire and for which he may well make sacrifices.

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Hand-to-Hand Fighting. It has been taken for granted by most people that the improvement of long-distance artillery and high explosives has already put an end to personal combat as an element of warfare. We think of the sword as only a relic of earlier days, like the vermiform appendix and the two buttons at the back of our frock coats—survivals of a past era that have outlived their usefulness—and we have been confidently looking forward to the time when the field-glass would wholly replace the sword as the symbol of the officer's authority. But it is not to be. There are signs of a revival of interest in hand-to-hand fighting as a mode of battle. An order has been issued for the equipment of the United States army with the new sixteen-inch Krag-Jorgensen bayonet, which is longer than the old one and is designed to offset the advantage which most other armies would have over ours in a bayonet encounter by reason of the unusual shortness of the magazine rifle now in use by our army. At the same time it has been ordered that all officers in the army and navy shall wear swords, and it is understood that military and naval cadets are to be instructed in the principles of *jiu-jitsu.*

All of this seems to indicate a belief that the art of warfare has not been entirely reduced to higher mathematics and scientific hygiene, and that all necessary fighting cannot be done by submarine torpedoes, dynamite guns with a range of ten miles, long-distance telephones and wireless telegraphy. Perhaps the Japanese are to be credited (or blamed) with this revival of the older style of fighting. In spite of their up-to-date scientific methods and equipment, they have shown in many instances during the past few months that there are exigencies in war where there is no substitute for the old-fashioned display of barbaric personal prowess with a weapon of cold steel. And perhaps it is just as well, for the sake of our love of peace, that we should remember that war, even after all modern improvements have been made, still involves such nasty processes as chopping a man's head open with a sword and sticking bayonets into people.

* * *

In the Name of Charity.

A series of entertainments recently given for the benefit of a popular and worthy charity in one of our cities showed the following net result: Total receipts, $1,172. Net profit, available for the charity, $49.99. Part of the expenses of the performance were borne by the participants. If these were deducted, even the slight balance of profit would be wiped out. But the figures ought to be sufficiently instructive as they stand. $49.99 is strongly suggestive of the bargain-counter, but it was an expensive bargain. The good people of the city were duly urged to buy tickets for charity's sake, and they did so. But of every dollar invested, ninety-five and a half cents went to pay expenses and four and a half went to charity. There is a venerable lie which used to be in active circulation to the effect that, out of every dollar given for foreign missions, only five cents actually reached the field, the remainder being consumed in the expenses of administration of the society which raised the money. That particular slander is no longer generally current, but here, in a different field of unselfish endeavor, is a case where the statement would be substantially true. The episode is no argument against charities, nor against the very excellent organization which was (only too little) the beneficiary of the entertainments mentioned. But it does fairly establish the fact that the most expensive kind of giving is the sort we do when we try to buy amusement for ourselves in the name of charity or religion. The ration of expenses to profits is not always as bad as in this case, though it is generally quite high enough to give one doubts. But the moral effect is nearly always bad. The way to give is to give, not to buy tickets to entertainments and charity balls.

Greed and Legislation.

Even in comparatively quiet times, when business is prosperous and strikes are not especially widespread or threatening, there are problems and troubles enough in the industrial world to give us anxious thought. J. J. Hill thinks that wages are too high, and that a general cut would tone up the economic situation. He does not say whether, in his judgment, the salaries of railroad presidents should be included in the cut, but we suspect that he would not insist on this point. A correspondent in one of the weekly papers, after reviewing the situation—strikes, trusts and all the rest—makes this contribution to the solution of the problem and the remedy of the evil conditions: "You ask: 'What is the real trouble?' I reply: 'Human selfishness.' What is the remedy? I believe the only remedy to be legislation which will limit the interest that any man may obtain from capital invested." The expedient suggested may or may not be a wise one. It may or may not be a possible one. But it seems curiously lacking in relevancy to what is called the root of the difficulty. He says, rightly enough, that human selfishness is the real trouble. But can legislation ever be a cure for selfishness? Surely not. Let us have the wisest and best legislation. Very likely we have not yet gotten nearly to the limit of legitimate legislation for the control of economic conditions. But this is not a cure. It is only a makeshift. A colony of chained wolves is not a colony of lambs. A society of selfish and greedy men more or less held in check by the restraints of law, is not a society of good men nor a good society. Let us strike at the root of the matter.

* * *

An Awful Innovation.

Now let the shades of all the ancients weep and classic ghosts bemoan the evil age. The last stronghold of the classic spirit has been taken by the assaulting forces of strenuous modernism. The high school graduating class motto has been done into twentieth century English. Time was when a class might as well not be graduated as to be without a Latin motto. There were some old favorites which rendered oft repeated service. There was "*Esse quam videri*," and "*Ministrare non ministrari*." Ours was "*Certum pete finem*." We nearly always knew what these mottoes meant, too, for that was in the days when we all studied Latin straight through the high school whether we wanted to or not, and when there was not much chance of getting into college without Greek unless one chose a school whose chief boast was that it did not require Greek. And so we went out with our crisp Latin mottoes, feeling that we were close akin to the classic worthies of all time and that we were the heirs of all the ages of scholarship, even though we had not yet entered into the whole of our inheritance. And now comes a high school class and, turning down all the sonorous Latin phrases which were doubtless suggested, announces this as its motto: "Don't foul, don't shirk, but hit the line hard." President Roosevelt's words, of course, and good sound doctrine. Not wholly different in meaning from our old friends, "*Ad astra per aspera*," and, "*Palma non sine pulvere*," for we must not get into the habit of thinking that strenuosity was invented during the present administration. But how shockingly lacking in classic flavor and academic aroma! If the Latin motto must go, we may as well abandon hope of stemming the tide, and go with it as fast as we can. So we suggest, as a suitably strenuous and modern motto for an enterprising high school class, that great American exhortation: "Play Ball."

* * *

The President's Trip.

Some apprehension was expressed as to the warmth of the President's welcome in Texas where he went to attend the Rough Riders' reunion at San Antonio on his way to the hunting grounds in Colorado. The Texas people are as firmly fixed in their opposition to social equality between the races as are the people of any southern state and it was conjectured that the Booker Washington luncheon and the Doctor Crum appointment might rankle unpleasantly in their memories. Perhaps they did, but if so the Texans gave no sign. They doubtless realized instinctively that social equality was not a present issue and need not be considered in determining their attitude to the President. Besides, the people of Texas are far too hospitable to give other than a warm greeting to their guest. And more than that, the Rough Rider element in Mr. Roosevelt's character is thoroughly appreciated in the great southwest, and the fact that he was there to attend a reunion of the regiment gave emphasis to that phase of the matter. All of this was easily predictable and those who cherished any suspicions to the contrary were quite uselessly alarmed.

* * *

John Paul Jones.

Ambassador Porter has found in Paris the body of John Paul Jones, the founder of the American navy. For five years the search has been going on and recently, when Congress took no action upon the President's recommendation for the expenses of the search, our ambassador continued this at his own expense. The subterranean mining in the old St. Louis cemetery, Paris, has at last been successful, and after one hundred years the body of the famous sailor was so well preserved that even an autopsy was possible and proofs of the disease from which the admiral is known to have died were shown. The body will be brought to America for reinterment.

What Does Church Membership Mean?

There is a very general agreement among us as to the conditions on which people may come into our churches, but we fear there is much lack of clearness of conviction and unity of sentiment on the question as to how they may go out. It is becoming a question in some churches whether any sort of unfaithfulness in Christian living, or any kind of immorality, constitutes a sufficient ground to withdraw fellowship from those who may be guilty of such offenses. As a matter of *theory*, we are agreed in saying that those who come into the church in the scriptural way are entitled to Christian fellowship so long as they maintain a Christian character; and that is the true New Testament idea of church fellowship. But as a matter of *fact*, do we live up to this rule? Are our churches making any serious *attempt* to live up to it?

There are lying before us, as we write, two questions relating to this subject, and based on two different passages of scripture. One of them requests our interpretation of Paul's statement in 1 Cor. 3:15: "If any man's work shall be burned he shall suffer loss, but he himself shall be saved; yet so as through fire." This language, based on the figure of a building, is a warning against superficial work in building up the church of God. We may build perishable or imperishable material on the foundation. The work is to be tried. Only the true material will stand the test of fiery trials and temptations. It is an admonition to every preacher, to every evangelist, to every church official, to every Sunday-school teacher, and to every parent, to take heed how he builds. Half converted people add weakness, not strength, to the church. Those who add such material suffer loss, and they themselves will only be saved as by fire. One person truly converted to Jesus Christ, to become a sharer in his life, is of more power for good than a thousand people who have been persuaded to be baptized simply to become members of the church.

The other inquiry refers to Matt. 13:30, where Jesus says, speaking of the tares and the wheat: "Let both grow together until the harvest; and in the time of the harvest I will say to the reapers: Gather up first the tares and bind them in bundles to burn them; but gather the wheat into my barn." This brother says that in his church there are members who walk unworthily, absenting themselves from every service, and guilty even of profanity and drunkenness; "but when we try to draw the line," he says, "there are good brethren who say Christ said, 'Let both grow together until the harvest'; and they refuse to allow anything to be done." This is a clear perversion of the meaning of this passage. In the parable from which the language is taken, Jesus says, "The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat, and went away." It was concerning the tares and wheat growing together in this field, that Jesus said, "Let them grow together until the harvest." But what is the *field?* When Jesus explained the parable, he said: "And the field is the world." It is not, therefore, the church. It is a lesson against religious persecution. Time was when the world tried to slay the church. The temptation would be, when the church gets into power, for it to use the authority of the state in persecuting non-Christians. This Jesus forbids in the parable of the wheat and the tares. It does not refer to what is usually called "church discipline."

There are many passages in the New Testament that teach the duty of the church to clear itself of evil-doers. On this question there have been two extremes, at different times and among different churches. Some are inclined to emphasize unduly what they call church discipline, and often turn young people out of the church for comparatively slight misdemeanors, and magnify little personal differences between brethren, and make them the occasion of church trials, greatly to the scandal of the church. This is a hurtful extreme. The church is made up of people who are learning and trying to live the Christian life. They are not perfect, but they love Christ, and desire to live so as to meet his approval. If such persons fall often, and yet desire in their hearts to mend their ways, the church should never cast them away, but forgive them as often as they repent, and seek to help them to stronger and truer lives. The other extreme is to ignore entirely the lives of church members, and to carry on the church roll names of persons who make no pretension any longer to Christian living; who spurn the church and its holy ordinances. This is equally far from the teaching and the spirit of the New Testament, and it is the extreme toward which we are now drifting.

Every church ought to revise the names on its church roll at least once a year, and see whether it is not carrying members along who cannot be found or identified. Many churches keep an absentee list of members. This is all right, provided the members are living where there is no church, and the church keeps in touch with them by correspondence. Often the church loses sight of such members, and knows nothing of their whereabouts. Such names should be stricken from the list; otherwise our church statistics are valueless.

It would be a profitable thing if we could return to the scriptural example of encouraging the weak; admonishing the erring; and seeking to win them back to their loyalty to Christ; and in building up our church membership in Christian life and character. In cases of real apostasy the church owes it to its own sense of self-respect, to its divine mission, and even to the offenders themselves, when they cannot be reclaimed, to publicly declare non-fellowship with them. This would make church membership mean something. As matters are, in many churches, we fear it has come to mean very little.

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Our Opportunity and Responsibility.

We have come to a most interesting and crucial period in our history as a religious movement. American in its origin, the reformation which we plead has more than kept pace with the growth and development of the nation, and has won for itself a place among the leading religious forces of this country. Its spirit of liberty and of unity, based on loyalty to the personal Christ, has given it a prestige and power far beyond anything that could have been anticipated at the beginning. Our remarkable vigor in evangelistic work, and our phenomenal growth, together with the plea for unity which we have emphasized, have excited the attention and interest of the religious world and created certain expectations, or at least *interrogations*, as to our future. We are now at the point where we must furnish ampler proof than we have yet been able to do, in our short history, of our ability to cope with the great missionary and educational problems which sooner or later must confront every religious body.

We have been working at the missionary problem, both home and foreign, for some time, and the growth of this work has at least indicated the possibility of making good our claim to reproduce New Testament Christianity. It is only a *beginning*, however, which we have made. The only cause of our rejoicing is the increase which we are making from year to year in our offerings and missionary forces. We have by no means attained to the measure of our ability and of our responsibility in this work. It remains for us to show that in practice as well as in theory we believe in restoring the spirit of apostolic zeal and of self-sacrifice for the spread of the gospel which marked the early church.

The United States offers an open door and a most noble field for the Disciples of Christ. We are to the manner born. The plea for liberty, for loyalty, for unity, is indigenous to the American soil, and in perfect harmony with the very genius of our institutions. The rapid movement and intermingling of the people, native and foreign born, have broken up the fixed forms of religious belief and practice, which exist elsewhere, and have produced a condition of things most favorable for the reception of new and higher conceptions of truth. We have the prestige of past success. The gospel, as conceived and preached through the ministers and missionary agencies of this movement, makes its plea directly to the human conscience and the human will, forces upon men a sense of their responsibility, and tends to bring them to an immediate decision, upon their acceptance or rejection of Christ. The fields are calling for us. Ripening fields await the sickles of our reapers. Never did any people have a greater opportunity, and never did any people have a weightier responsibility.

The American Christian Missionary Society, our agent for the dissemination of the gospel in the United States of America, makes its appeal once a year for our offerings to carry on this great work. The first Lord's day in May is the time set for this offering. Every church and every individual member is hereby appealed to, by their love for the cause we plead, by their devotion to the Master, by their regard for the needs of communities, cities, states and territories, which are calling for help, to fall into line and make this offering of May 7 the most generous in our history. We owe it to ourselves, to our fellowmen, to the heroic sacrifices of our fathers, who gave themselves and their all for the promulgation of this cause, to make our offerings commensurate with our opportunity and our responsibility.

Notes and Comments.

One of our venerable subscribers, Bro. John Foster, who is eighty-four years old, as he writes, and who has been "a reader of the Christian, and Christian-Evangelist, besides a number of good books published by the Christian Publishing Company, and has generally been well pleased with both papers and books," begs leave to file a small criticism. He says: "I have read and re-read your comments on the Rockefeller gift to missions. Are large gifts acceptable while small ones are repudiated? About fifteen years ago the Christian-Evangelist commented very favorably on Bro. Simpson Ely's act when he promptly returned a saloon keeper's donation that came marked, 'From a saloon keeper.' The little sinner is often sent to the penitentiary and the big one to some United States office." Our venerable brother is right in supposing that the largeness of the gift ought not to influence the question of its acceptability. It is not the size of the gift that involves the principle under discussion, though it has no doubt served to attract the attention of the public to a greater extent by reason of its size. Brother Ely, we think, was right in refusing to accept money marked, "From a saloon keeper," for that was no doubt intended as a sort of challenge. Its meaning probably was, "Your opposition to the saloon is not genuine, as I will show by offering you some saloon money." If Mr. Rockefeller had marked his gift, "Standard Oil money," manifestly intending thereby to force an approval of the business methods of his company, the mission board would have been justified in returning it promptly. The case is altogether different when the money comes from an individual, who is a member in good standing in his church, and who is accustomed to giving large sums for religious and educational purposes without exacting any condition whatever as respects his business.

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Referring to the "fraternal meeting" between the Baptist ministers and our own in this city which was held recently, an account of which was given in our columns, our neighbor, the Central Baptist, says:

> A frank and fraternal discussion followed, participated in by various brethren. It was not in any sense a debate, but a review of the lesser and larger differences between the two bodies. To prevent misunderstanding and to correct some possible misapprehension, two things need to be said about this meeting. In the first place there was the utmost good feeling on the part of all. A brotherly consideration was had of some points about which we are not agreed, and particularly of some questions which were the subjects of sharp contention three-quarters of a century ago. There was unrestrained liberty for every brother to speak his mind, and he did so without reservation and without offense. In the next place it needs to be said that there was no plan, or proposition, or schedule suggested for a union of the Baptists and Disciples. It was plainly recognized that there are some marked differences, particularly with respect to the place and significance of baptism in its relation to salvation. There was no attempt to either magnify or minify these differences. Some reports have gone out that are not quite warranted by facts.

It was indeed a "fraternal meeting," as our neighbor calls it, and the spirit of liberty to which our brother editor refers was no less marked than its spirit of fraternity. We believe the meeting accomplished the purpose which was had in view in holding it, viz., in promoting a better understanding of each other's positions and a greater spirit of brotherliness. We trust it will not be the last of such meetings. We do not know what reports have gone out to which the Central Baptist refers, but it is right in saying that "no plan, or proposition, or schedule was suggested for union of the Baptists and Disciples." "Plans and schedules" will take care of themselves when the time comes for real unity.

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The manner in which leading scholars in all religious bodies now quietly admit that the New Testament baptism was immersion is indicated in the recent book by an eminent Scotch Presbyterian scholar, Dr. H. A. A. Kennedy, on "Paul's Conception of the Last Things" where he says:

> Baptism is, indeed, a vivid picture or illustration of the saving process. On the one hand, it sets forth the unseen experiences which are attained through faith. As the baptized person is plunged out of sight in the water, and then rises out of the cleansing element, a member of the Christian community, so does the believer, who by faith appropriates the benefits of Christ's atoning death and resurrection, pass out of contact with the sinful life of the flesh, annulled on the Cross, and rise in fellowship with the risen Lord to newness of life in the Spirit.

When all scholars have the frankness and feel at liberty to express themselves as freely as Dr. Kennedy has done, the baptismal problem will soon cease to be a cause of division among believers.

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Replying to a question in the Christian Companion as to whether one who "belongs to the Methodist church and lives as he understands the Bible, will be lost," Bro. Briney says:

> It is our opinion that an unimmersed Methodist who lives a godly life, denying ungodliness and worldly lusts, will be saved. The opinion is based upon general principles, including what we know of God's mercy and goodness. The sincere unimmersed Methodist makes a mistake in regard to baptism, but if all who make honest mistakes are to be lost, who, then, can be saved? But this consideration should not cause us to be less anxious to teach the unimmersed the way of the Lord more perfectly.

Some of the heresy hunters will no doubt call Brother Briney to trial before their little tribunals and pronounce him "unsound." But he is right in his opinion. Nor does it compromise one iota of our position, but on the contrary it strengthens it with all right thinking people by showing that it does not involve conclusions which antagonize our moral judgment, and cast discredit on God's character.

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A correspondent wishes us to tell him how he may know he is a Christian. We happen to know the enquirer, and we venture to ask him how he knows he is a Democrat. We can readily anticipate his answer to that question: "I believe in the principles of the party and vote that ticket." Very well. If you believe in Jesus Christ with all your heart and "vote that ticket," you are a Christian. In other words, if you have given yourself to Christ, and are following him to the best of your ability, you are a Christian. If you love Christ and prefer to do his will rather than your own, you are a Christian. But if you "have not the spirit of Christ, you are none of his"—no matter how orthodox your creed or how regular your baptism. A Christian is a Christ-ed one—one annointed with Christ's spirit.

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It is a sad day for any church when they begin to sing—

> "My town it is of thee,
> Home of my folks and me,
> Of thee I sing."
> —*Missionary Union Tract.*

The song would be appropriate, however, in many churches, where the spirit, if not the form, of their prayers, is, "Bless me and my wife; my son John and his wife; us four and no more"!

Editor's Easy Chair.

And so President Roosevelt is resting! The papers tell us how he is resting. Rather strenuous kind of rest, we should say, but it is rest, nevertheless. Change is rest. To turn the mind from one channel of thought into another; to look upon new scenes; meet with strange peoples; call into activity another set of muscles; and to have new experiences—that is rest. Collier's Weekly, referring to the President's outing, says:

> "We know nothing healthier than Mr. Roosevelt. His diet is as simple as the diet of the Japanese. The pleasures he seeks all tend to health and longevity. The danger which lurks in grizzly bears, mountain lions, or whatever animals he may come across, is as nothing compared to the dangers of inaction and the artificial life. Perhaps his hunting is mainly for air and exercise, like following an aniseed bag, and he may see few things more ferocious than a coyote or jack rabbit. Whatever he kills, or fails to kill, he is happy in the West, in the open air, in the exercise of his body, with the sky above him and the fresh breezes in his face. Reporters, cameras and speeches all along the route do not destroy the naturalness of the outing. The President on his spree is enjoying life as thoroughly, spontaneously, and wholesomely as a lot of boys at baseball or old hundred."

A man's capacity to make a boy of himself; to cast off his work and play, other things being equal, is the measure of his longevity and of his usefulness while living. We have known many a man to cease his work permanently because he did not learn to throw it aside temporarily and play.

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The man who is always looking for faults and blemishes in his neighbors or fellowmen soon comes to the point where he can see nothing else. To hear such a one describe the people and the world of to-day you would conclude that Christianity was a failure and humanity was on its way rapidly to the demnition bow-wows. There is a certain bird that sails very gracefully through the summer air, over beautiful landscapes full of life and beauty, but there is only one thing that seems to attract its attention and to be the object of its search; it is carrion! So these perverted people seem to have no eyes to see the vast amount of good there is in the world, and have no word of praise for the many noble, unselfish deeds and humble but heroic lives of which our current history is so full. They see the evil only, and do not see that so much with a view to removing it or curing it as to enlarge upon it and give it wide publicity. Some one has said, substantially at least, that

"There is so much that is good in the worst of us,
And so much that is bad in the best of us,
That it does not behoove any of us
To talk about the rest of us."

If every one of us should seek diligently to see the evil in himself and the good in his neighbors, it would make this world a vastly better place to live in.

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If anything could demonstrate the supreme selfishness which dominates the saloon business it is the opposition that is now being manifested by the saloons and breweries against the enforcement of the Sunday closing law. There is no denying the fact that crime is greatly lessened, that drunkenness is vastly decreased, that much better order prevails throughout the community, with closed saloons than with open saloons. Nor is it difficult to calculate how much this means to the homes and families of those addicted to strong drink. How many comforts this means to the wife and children, which would otherwise go into the till of the saloon keeper! Now, against all this good order, freedom from arrests, and domestic quiet and happiness, the saloon business puts its loss of Sunday receipts, and the latter outweighs the former! We say the saloon *business* because we dislike to think that the *men* who are engaged in the business are wholly devoid of human feeling, and are unable to appreciate the good resulting from the closing of their saloons on Sunday. They are probably the victims, in a measure, of the bad business in which they are engaged. No doubt, in their better moments, many of them wish they were out of it. They can not fail to see the vice and crime which are fostered, and often bred, by their traffic. If there were only some way of reaching their better nature and appealing to their sense of right and justice, they could certainly be made to see that no amount of money in the till can compensate for the broken hearts, the bitter tears, the domestic tragedies, the public disorder and expense which result from the open saloon. But have not the churches almost abandoned them as beyond the reach of reason and the power of the gospel? If only the closed saloon would bring to these men the opportunity of coming in contact with the higher motives which should govern life, and of catching glimpses of the great spiritual realities which make life worth living, then the closing of the saloons would be a double blessing. How can we bring the saloon keeper face to face with his business and with his God?

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Only a faded apple blossom! This morning when it was plucked from the tree it was a thing of beauty. It seemed to have come fresh from the hand of the Maker. How delicate were the pencilings of its petals, and how symmetrical its corolla, its stamen, and the green leaves which furnished its background! At noon it is withered, and its beauty is passing away. How transient has been its life! And yet, who will say that it has lived and flourished in vain? There is no flower that is "born to blush unseen, and waste its sweetness on the desert air." We love to think that everything fair and beautiful in God's creation accomplishes its mission. If this withered apple blossom shall only serve to remind us how brief and evanescent is our human life, may it not have accomplished a great and useful purpose? It is the practical Peter who quotes the prophetic word from Isaiah,

"All flesh is as grass,
And all the glory thereof as the flower of grass,
The grass withereth, and the flower falleth;
But the word of the Lord abideth forever."

And James too, reminding the rich and poor that the distinctions between them are artificial and temporary, says: "As the flower of the grass he shall pass away. For the sun ariseth with a scorching wind, and withereth the grass: and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his goings." Even so, withered and faded apple blossom, you have preached your little sermon to us to-day by reminding us that all that is outward and material of this life shall soon fade away, but the word of the Lord—even the word which you have brought to us—shall abide forever!

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Glad Easter, with its fragrant lilies, its sweet music, its inspiring messages from the pulpit, has passed, and we felt its holy influence upon our hearts. But how about its permanent effects upon our lives? Shall we continue to live, many of us, as if Christ had never risen, and were not the most potent and majestic personality at work in the world to-day? Now that we have caught a fresh vision of the risen Christ, will we "seek those things that are above," or shall we continue to be absorbed, very largely, with the things that are below, that perish with their using? After all, is not the value of the Easter observance to be measured by its influence upon our lives and character? It is hardly possible for one who has ever had a real vision of life as it is seen from the mouth of the open sepulcher to ever live again the old life of bondage to the material and the temporal. We have a right to expect that henceforth our worship will be more spiritual, our actions more unselfish, our giving more generous, our labors more abundant, our faith more triumphant under adversities and afflictions, our conduct more blameless, our characters more Christlike, because we have gone with the disciples of old once more to the sepulcher of Christ, and have found it empty, and have seen the vision of angels pointing upward and saying, "He is not here; He is risen!"

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This is the will of Him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

Our Congregationalism; Its Perils and Safeguards*

By W. A. Parker

If the position be established that it is not the specified forms of New Testament church life, but the principle of "the ruling power vested in the common people," which constitutes Congregationalism, we may conclude that the identification of the church of to-day with the body of Christ, is not a matter of its formal correspondence to the primitive type, but of its power to initiate new and living forms. The use of the scriptures to preserve cherished customs, however useful, in any past period, but which have lost their power for the present, is a perversion of scripture. A polity, therefore, which may seem to have departed far from the original form, is to be judged by the measure to which it secures the divinely intended ends, of knowing and doing the truth. The defenses of Congregationalism are to be based upon the spiritual quality of its service; upon its provision of an atmosphere of freedom and spontaneity wherein the finer fruits of character ripen to highest perfection.

The advantages of Congregationalism for spiritual culture have become historically apparent. Its characteristics are transcendent faith, and a clear vision of divine things. Its confidence is in the propelling forces, rather than in the responding appliances. Its primal trust rests in the primal cause. Its columns follow not Moses, but the banner of fire. Its superior liberties combine in greater power to know, with greater impulse to do. Its lack of patented mechanisms is at once its weakness and its strength. Emergencies are turned to account in the making of men. Occasions for consecration are required to perfect it. The final test of the system is the men it makes.

The problem of the church is to provide such methods for unified effort as shall secure effectiveness without repression; to unite the superior vision and spirit of its service with such conserving plans as may attain the double end of assured social results and of unfettered individual development.

Our Congregationalism, like that of the primitive churches, was due primarily to the incidental necessities of the early period. The remoteness of the communities of the reformers, and their zeal for the propagation of the cause in the immediate localities, would have made any movement toward the association of congregations impracticable. But strong reasons animated the leaders to avoid any approach to those synodical and episcopal councils, that were the principal conservators of the sectarianism they had abandoned, that they might oppose. The appeal to the New Testament as the warrant of all their practices, led to a consistently literal avoidance of all but the simplest forms of co-operation. The spirit of sectism, which grew out of the individualistic reaction against authority in Europe, had its effect in propagating the schisms of the time, and, although our leaders declaimed stoutly against the forms of the resulting sectarianism, its individualistic spirit undoubtedly operated to prolong the prejudices among us, against all customs which were likely to have a restraining effect upon freedom.

With the rise of our co-operative efforts for the evangelization of the world, a new spirit became manifest in the movement, indicating its presence in the twofold way of saving the people from self-consciousness, while bringing them into living relations with their real work. The reactive results of our missionary and benevolent work have been the stimulus to a higher order of life in the churches. Obedience has increased the will and the power to obey. And our efforts abroad have served to relate us more vitally with the great spiritual agencies of our generation, in a comparative way that, while it has brought to us some degree of humility, has given us a more just appreciation of the consecration of those whom we are seeking to interest in our program of Christian union.

The absence of a written form of constitutional purpose, and the lack of any statement of our paramount plea, suggests the peculiar liability of the Disciples of Christ to an unconscious degeneracy. "We ought therefore to give the more earnest heed to the things that we have heard, lest haply we drift away from them." The decision of the fathers, to abandon the accepted standards of present truth, and to refrain from imposing intellectual forms upon the thought of the future, marked an epoch of progress in the world's quest of the Eternal. With them, "the canonization of anything but the Infinite was a mistake. To fix the standards of truth and goodness in any utterance save the utterance of God in Christ, or in any character save the character of God in Christ, was in the nature of an outrage," not only upon the truth and goodness themselves, but "upon humanity." The wisdom of the step will be vindicated only by the successful indoctrination of our people with the primitive purposes of the movement, and the inspiring vision essential to be "instant in season" in urging them to acceptance.

But the signs are not wanting that indicate in some quarters either the lack of knowledge of the primal purposes, or the tendency to depart from them, in the passion for sectarian growth. Beyond question, the development of the organization and the numerical growth of the Disciples was necessary, and is yet necessary, in order to the accomplishment of our primary aim. The evangelization of the cities, the support of missionary enterprises, the endowment of colleges, the fostering of religious journals, are all and severally essential to the continuation of our organized life, to its intended ultimate, in the unity of the people of God. But the temptations to power, resulting from the successes of our evangelism, and the no less remarkable pastoral successes in various cities, have begotten in many a loyalty to party which is at variance with the spirit of Christ as much as are those forms of denominational zeal which it was the hope of the fathers to supplant with a nobler plea.

It is both the logical and legitimate tendency of every department of our organized work to encourage our continued growth as a separate people. The watchwords of our missionary societies comprehend a world-wide imperialism that awaits but the enabling consecration of money and men. The primary end of our competitive endeavors in our over-churched local communities is making Disciples, of a more or less distinctive kind, looking to an ultimate of social coherence and Christian solidarity.

What is needed is not less of the evangelistic earnestness and the missionary enterprise that has already won for us so conspicuous a witness of the favor of God and the timeliness of our message, but a new anointing of our eyes for the vision of to-day's task. We have come upon the times for the respectful hearing which the fathers sought and found not. We have reached the period of possible co-operation in a hundred ways. The Christian Association which in Washington, Pennsylvania, was an impossible undertaking is now possible in any community where the spirit of the Lord is on a single man. "That we are not more eager in our pursuit of this supreme goal of our movement, reveals to what extent we have become committed to a selfish policy of party promotion, and to what degree the ideals of the movement have been dimmed and forgotten. It is the instant duty of the churches to return to a new devotion to the spirit of our plea, and to set the great and growing power of our organizations to its accomplishment."

Our safety lies in the direction of a constantly heightening social average, rising to meet the emergencies of social progress animated by the spirit of the living truth. Failing in this, our vision is gone. And the greatness of our fall is in proportion to the altitude

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*A paper read at the Disciples' Congress, abbreviated.

The New Neology

By William Durban

Prelude.

In our English work there are bright gleams here and there. Dr. Henry, the distinguished American missioner and temperance advocate, is conducting a protracted meeting at West London Tabernacle, at which sanctuary the ministry of Mark Wayne Williams is being richly blessed. The church has recently received many additions through conversions in the congregation. They are the more welcome as West London Tabernacle, being in the inner suburban ring, is apt to be periodically depleted by the stream of removals of respectable families into the beautiful and growing outer suburbs of Chiswick, Kew, Ealing, Hounslow, etc. Brother Williams the other day sent me a card reporting the ingathering, with the observation, "We are all in ecstasies." I understand that T. H. Bates and E. M. Todd are both likely to sail in May for America. The churches which they will leave will be anxiously awaiting the filling of the pulpits. It must not be hastily concluded because several of our churches of Christ will be pastorless together, therefore short pastorates are in vogue among us. Brothers Todd and Bates have worked on steadily for several years in this country. Several of us preached for long years in one sphere, shifting to others only when urgently called on to do so. Our churches are not capricious or restless, and those which are now losing their ministers are manifesting deep regret at the changes. It is a great honor to several American preachers that they have stayed so long in this country, proof against inducements to return soon to their native land. And I believe that those who have again settled in America after a long English experience, cherish a warm heart toward us, knowing our difficulties. I do not hear that they disparage us. It is good to know that other American brethren are coming over, if arrangements can be made, to fill one or two of the vacancies. For the effect of an American element here is excellent. It corrects the tendency amongst us Englanders to over-conservatism in thought.

Neology Instead of Theology.

Intently and carefully watching from my vantage-point in London the various continental and British currents of religious thought, I notice with profound hopefulness one very conspicuous feature of an entirely novel character. In past periods French infidelity, German rationalism, and British scepticism have alike been characterized by the coldest cynicism. Unbelief has hitherto been allied for the most part with freezing selfishness. For instance, the high-priests of atheism of the last century delighted to avow themselves pure Hedonists. I recollect when W. Bradlaugh discoursed elaborately on the philosophy of self-satisfaction. He brutally explained that the main rule of life must be the attainment of whatever was pleasing to one's self. But under the rule of Bradlaugh British atheism did not flourish. In Germany unbelief lapsed into pessimism as defined by Hartmann and Schopenhauer. Life was declared not to be worth living, and accordingly suicides increased at a frightful rate. But various new departures ensued. There was something too repellent in this icy philosophy of godlessness. It was found that if God was put out many devils walked in. So instead of turning atheists multitudes of the people who did not accept Christianity simply lapsed into religious indifference. This was not what the rationalists bargained for. So in France arose August Comte with his bust of Clotilde, crowned on an altar with flowers, and clouded in incense. His religion of humanity, or positivist cult, bewitched such men of genius in England as Mr. Frederic Harrison and Mr. Congreve. But again there was only abject failure. The worship of humanity did not "catch on" with the masses, nor indeed with the classes. It collapsed like the Voltaireanism of the 18th century, though that had a far longer and more powerful reign. And of late years the main German current of unbelief has been the curious and bewildering monist philosophy of Haeckel. This is being widely disseminated by cheap literature in Britain. But it is realized by the vast majority of even unbelievers that Haeckelism is a mere vagary of a most brilliant mind. Haeckel's attacks on Christ and the Virgin Mary are so savage and so intolerably coarse that the publishers of the latest English edition have been constrained to omit certain sections of his "Riddle of the Universe." And the anti-Haeckel writers, in his own country more especially, led by Prof. Friedrich Loofs of the University of Halle, have triumphantly demolished the elaborate fabric of monist sophistry. Monism is slaughtered on the Teuton battlefield. Monism was exultingly declared to have actually abolished God as an entity in thought. Matter as a monad had taken the place of deity. Eternal matter was the real, everlasting deity. But Germany is tired of this sort of idol. And in both England and the continental countries one more new departure is now being tried. I will now allude to it. It is the new neology of one of the great schools of the socialists.

Sociological Neology.

The worship of humanity unfortunately never did anything at all for the good of poor humanity. It turns out in its creed to be *vox et prœterea nihil.* And though people in any numbers are always quite willing to listen to any charming or alluring voice crying in the wilderness, they expect something tangible and substantial to follow. But hitherto all the heralds of unbelief have been shadowy shams. Hundreds of infidels have left their families to starve till Christian philanthropists fed them. Not a single friendly society or benevolent club of any sort has ever, in England at any rate, been founded by infidels. All the hospitals, almshouses, orphanages, and refuges for the indigent, the aged, the helpless, are the work of the much abused churches and their members. When hospital Sunday comes round the Christian societies of all names and orders rally magnificently and pour into the treasuries of the charities vast sums. The sceptics never put in any appearance in this kind of category. But at length there are signs of a singular attempt to vitalize the torpid and moribund body of modern scepticism. The new neology seeks now to appropriate the methods of religionism, though there is a most suspicious air of mere theory about the fresh manifestation. The latest phenomenon is the substitution of social enthusiasm for religion. We are to do without doctrine. We are not to trouble about another world, but to sweep all the trouble out of this one. The parsons and the churches are derided for their useless other-worldliness. I have in mind several kindly and intelligent public men. They are now agitating for the creation of farm colonies, of labor bureaux, of new authorities to deal with the vast unemployed. But it seems sad that these very men, as far as I know them—and I know some of the ablest—are hostile to all evangelical religion. They look on organized Christianity with contempt. They have no sympathy with the churches, and take not the slightest interest in Sunday-schools. They never listen to a sermon. Yet they are not infidels and are enthusiastic about their schemes, some of which are truly commendable. But they never seem to see that thousands of churches and multitudes of Christians have been for many years aiming at getting these very schemes established, and that multitudes of institutions for the good of the needy are doing a quiet but glorious work all over the world which would never have been heard of but for positive Christianity. The favorite plan to-day with a large class of intellectuals is to divorce godliness and humanity, to cultivate humanitarianism without religion, and to ignore all the good done in the name or through the instrumentality of Christianity. Unbelief is appearing in a new guise. We are entering on the age of institutional Christianity. This will simply be applied Christianity. It

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As Seen From the Dome

By F. D. Power

The Holy Spirit is moving our people everywhere in the interest of home missions. Guided by his counsels we must respond to the demand on every side for larger gifts and labors for the home field. The Holy Spirit is himself a missionary. "I will send him unto you." The Spirit has to-day as his peculiar mission and office the conversion and sanctification of the world through the word, ordinances, and people of God. The Holy Spirit endues men and women for this service. On Pentecost he came as promised, brought all things to the remembrance of the apostles, endued them with power, and convinced the Jews through their teaching. They were Spirit-led, Spirit-filled, Spirit-fitted, Spirit-used men.

And this gracious gift, the outpouring of the Holy Spirit, which is the striking feature of the new dispensation, is universal. "I will pour forth of my Spirit upon all flesh, and your sons and your daughters shall prophesy." Not by age, sex, race, or social condition was this limited. All may receive the illuminating, life-giving, service-fitting power. Not as given to the apostles does the gift come to us. Men to-day are not made ambassadors for Christ, endowed with the gift of inspiration or clothed with miracle-working power. In this sense the apostles have no successors. But every obedient believer receives the gift. Impartation of the Spirit was the great final aim of the gospel, the last and crowning promise to the church on earth. Hence the great question in primitive times was not: "Have you made a profession of religion?" "Have you experienced a hope?" but "Have you received the Holy Spirit since you believed?" No man can be accepted of God or fruitful in his service without this divine indwelling. No church can be organized after the divine pattern, in union with the divine Head, harmonious in its parts, and successful in its operations without this divine living, personal, abiding fellowship with God through the Spirit here and now. No people under the influence of the Spirit of God can fail to give heed to the command: "Go ye into all the world and preach the gospel to every creature." We are to go forth in the power of the Spirit, taking the sword of the Spirit which is the word of God, and praying always with all prayer, and in the Spirit; and so shall we convince the world of sin, righteousness, and judgment to come, and the spirit of glory and of God shall rest upon us.

The Holy Spirit reveals the divine order of missions. "Repentance and remission of sins shall be preached in my name among all nations beginning at Jerusalem." "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Jerusalem was the city of solemnities. Hither the tribes came up. Here was the temple, the metropolis of David's kingdom. Here the place of peril; the gospel could best be tested and the witnessing would be most effective. Here was the center of Jewish influence and power, and the gospel is first to be preached to the lost sheep of the House of Israel. Here, too, is a suggestion of the order in which all missionary work is to be performed. Is it not true of the sphere of every soul that it has first a Jerusalem, and then a Judea, then a Samaria, then an uttermost part of the earth? This was the order of apostolic missions: Jerusalem the place of the reception of the Spirit is also the place where the witness of the Spirit commences; Samaria, the mission field white for the harvest, our Lord names as the middle station between Jerusalem and the land of the Gentiles; and "the uttermost parts of the earth" is Rome, for there all nations united in the capital of the world. The order of history perfectly accords with the order of testimony. Jerusalem, Acts, chapters 1 to 7; Judea, 9 to 12; Samaria, 8; the world, 13 to the end.

Such is the order still. The Holy Spirit makes no distinction between home and foreign missions. Through a gospel for all the world he is to convince every one of sin, righteousness, and judgment to come. In the home field the work begins. Every man owes his first obligation to America. A five cent contribution was sent some time ago to the conscience fund of the Treasury Department at Washington marked, "What I think I owe the United States." With many a man this is the measure of what he feels is his obligation to the great work of saving his own country. Yet as the first and highest obligation, the Spirit of God lays upon our hearts the evangelization of America. It is first America, and then through America, the world. More and more does America seem divinely called to bear the light of Christianity unto all nations. The work of foreign missions can go no farther than the increase of the work at home will justify. From the heights of this favored land the water of life must flow down to the spiritual wilderness of heathendom. From our elevated outlook we trace the stream. It widens and widens to the river. It fills the valley. It stretches away before our vision until, with the soldiers of Xenophon, we cry: "*Thalassa! Thalassa!*" the sea! the sea! and then away, away to the wide ocean, until the earth shall be filled with the knowledge of the Lord as the waters cover the great deep.

The Holy Spirit unfolds the true scope of missions. He is the Administrator of missions. We are in the magnificent parenthesis of history between the ascension and the second coming of the Master. In the divine economy to the Holy Spirit has been committed the office of applying the redemption of the Son to the souls of men. As the apostles were under the personal guidance of the Christ, so are we under the personal guidance of the Spirit. "It seemed good to the Holy Spirit and to us," is the artless word of the Jerusalem council. Peter and Paul and James and Barnabas were present in that assembly, but another and more august person was there also, the Holy Spirit, the executive of the Godhead. He dictates the divine program of missions. The first word in the history of missions is, "The Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Spirit, departed." He not only calls and sends, but he restrains and hinders. Paul and his companions were "forbidden of the Holy Spirit to preach the word in Asia, and assayed to go to Bithynia, but the Spirit suffered them not."

To operate in harmony with the Spirit we must understand the scope of missions. The trouble with us is we are sanctified in spots. Certain great causes are plead with all the fervor of apostolic zeal and others languish. Under the guidance of the Holy Spirit the church was developed symmetrically. The scope of missions involves first the enlistment of the whole church. The body was one and all had part in the fellowship. All should share. Christian union means a living, active co-operation on the part of all the members of the body. As far back as 1842 Alexander Campbell wrote of what he termed "the great need of a more rational and scriptural organization." "We can do comparatively but little," he said, "in the great mission field of the world, either at home or abroad, without co-operation. We can not concentrate the actions of the tens of thousands of Israel on any great effort without co-operation. We can have no thorough co-operation without a more ample, extensive and thorough Christian organization." Here then is the supreme need. We must stand together. Our whole brotherhood should be as one man in this work of evangelizing America. We should educate the preachers, give the people light, learn that the great commission is also a great permission, blot out forever the names "Anti" and "Progressive," and as one body stand together for the one faith and its full triumph. As Nelson said at Trafalgar, "England expects every man to do his duty."

Then the scope of missions involves

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A Dispatch From the Firing Line

By John A. Stevens

I am on a tour of 51 churches in the heart of Missouri. I find that our people are so strong and well entrenched throughout the state that they can hardly imagine the situation away out on the frontier border of our brotherhood. They feel that the attitude of the world and the denominations has changed with reference to our people. Out on the firing line it looks like anybody ought to know better, but when one gets up into Missouri, even though he be fresh from the front, he feels himself that the attitude in general has changed toward our people. But really it is like the old woman who had been out in the cold all day and came into a warm room. When she sat there awhile she remarked, "I am glad the weather has moderated." The truth is that things have "moderated" up in Missouri, but out on the front the "weather" is just the same and more bitter than it was in the days of "Raccoon" John Smith. In the days when our forefathers went into the wilderness to preach they had no members to stand as specimens or "products" of the gospel they preached. The ideals they preached were not spoiled by a straggling half dozen of "has been" Disciples, whom the community knows to be apostates and little, if any, better than the average man of the world. Five out of ten of the unchurched, unhoused, unpastored Disciples that we missionaries find straggling around in missionary territory have years ago fallen from grace and have only the crudest materialistic framework of their religion left standing. Some have forgotten all about what we teach except that they have strong literalistic views on baptism. Some complacently admit that they are "Campbellites" and would just as soon have that name as any.

The greatest meeting I ever had was in a town of 6,500 people where we had but two members in the whole city and none to take membership. These two members were good Christian people and everybody knew it. The next greatest work I ever did was where we did not have a *single member*—nobody to give the lie to the ideals that I preached. There were 69 from the denominations who came into our church at the last mentioned place, besides a "great company" from the world. The thoughtful man will see at once that, in the language of A. J. Marshall, of St. Louis, "it will take ten times the evangelistic strength to reach the same results on the front to-day that it took in the days of our fathers." Our fathers met a sectarianism, unorganized and at war with itself. We missionaries of to-day meet an intrenched, organized sectarianism that has "agreed to disagree" and is calling this state of affairs "essential unity." Take this situation and give them our straggling, unkempt specimens to point out to us as the "product" of our plea, and you can have an idea of what the twentieth century evangelist has to contend with. I am not criticising these "fallen ones." It is a wonder that some of them ever remembered that they were even "Campbellites." I have found Disciples who had not heard a sermon or seen one of their brethren for 37 years. I found one dear old woman who went 40 years without ever seeing the face or hearing the voice of one of her people. She, however, took her church papers and kept her faith alive and her spirit fervent during all these years. After spending 40 years in the Romanistic wilderness of Louisiana she moved to the state of Mississippi and appealed to our boards, state and national, and caused the writer to be sent to her relief. She lived to see four churches planted in and around her town and died at the age of 87. Ninety-nine chances to one, had it not been for the American Christian Missionary Society, that saint of God would have lived and died, as thousands have done, still "waiting and watching" for evangelistic relief. There are three hundred appeals, more or less similar, in the desk of our national secretary to-day. These appeals can only be answered by the liberality of our churches on the first Lord's day in May.

If our people could stand upon the moon and take a glance at the destitute conditions surrounding thousands of our people who have scattered away into the missionary territories on the borders of our land, there would be $200,000 placed in the hands of our general secretary on the first Lord's day in May. I am often asked if the bitterness and persecution endured by our fathers is still experienced by our missionary evangelists. The answer to this question is that the persecution is not so open as in the days of our fathers and yet far more effective. The farther away from our people, however, that the preaching is done, the more easily is the situation handled. The arrangements made for defeating us are not so well planned in the far distant mission fields as in those closer to the border of our brotherhood.

Parts of South Carolina, Mississippi, Alabama and Louisiana are absolutely without knowledge of us and know none of the subterfuges to which others resort in defeating us. There are sometimes five to eight counties in a block where they do not even know of the "Campbellites," to say nothing of the Disciples. In parts of the country in this condition they sit and listen in amazement. They are never stirred to opposition until their friends and relatives and church members begin to join us. Then, as a matter of course, they use whatever means they can command in trying to accomplish our defeat.

If you think that the battle has been fought, the victory won, and the controversial period ended, you are much mistaken. Ask J. L. Haddock, the hero of Baton Rouge, La., what he thinks of the controversial period and he will tell you that it all depends upon the part of the country in which you work. The "periods" of our existence are about as sensible as the famed "Stone Age," "Bronze Age," and "Iron Age." A moment's thought is sufficient for anyone to see that the "Stone Age" was in existence at one place while the "Bronze Age" and the "Iron Age" were in existence at other places, all at the same time. So it is with our situation. We are now in the "spiritualizing" period in Missouri but in the "debating" period in Louisiana, and will be for years to come. There are several things, however, at the present time that are much in our favor. While it is a fact that each child of denominational parents is as much a Methodist, Baptist, Presbyterian, etc., as his parents, and that whatever will move him is liable to dissatisfy his parents with their church, and while it is the duty of the evangelist to untie the feet of the unsaved, even though it should remove their Christian parents from their denominationalism into our church, the loss of faith in the "get religion" theory is making this consummation all the time easier.

Denominationalism which includes every sinner born and reared in a denomination is losing faith in a miraculous conversion. They are in a transition period. Many of them are swinging toward a latent skepticism, having never heard of anything but miraculous conversion and having lost faith in that, they have but little faith left in anything. They are seeking ease of mind through their own churches, but, as a matter of fact, cannot find it. We have what the people need. Now is our accepted time to step into the breach and lead these people to New Testament Christianity. Two thousand evangelists could be put to work in a day if we had the means to support them. Let the people come up strong on the first Lord's day in May and help our general board to increase the number of our missionary evangelists to at least one thousand. But more anon.

Dallas, Texas.

* *

Life is an earnest business, and no man was ever made great or good by a diet of broad grins.—*Blackie.*

*

Confidence of success is almost success; and obstacles often fall of themselves before a determination to overcome them.—*Moir.*

Letters From a Retired Minister

Los Angeles, April 3, 19—.

My Dear Nephew:—All of March got by without my getting a letter to you. I haven't been very well, in fact my doctor is beginning to object strenuously to my writing so much. I suspect the time isn't far off when I shall have to close these letters, much as I should like to continue them. My heart goes out to you always, Will. I find myself studying your problems and now and then doing a bit of planning for you. Your buoyant spirit is good to note. Cultivate it. Keep sweet whatever happens. Be wise as a serpent and harmless as a dove.

I do want you to miss entirely some pits into which really able preachers have fallen. Try to be every inch a man. Gregory the Great used to say that a preacher wins more to the Master by his acts than his words, and marks out the path of a godly life rather by his footsteps than by his speech alone. "He [the preacher]," says Gregory, "is to be like the barn-door cock which, when it is about to crow, first shakes its wings and thus beating itself awakens a greater earnestness; so it is incumbent on those who are about to utter the sacred words of holy office to rouse themselves beforehand to care for a godly life; lest while wanting in practical godliness they should vainly try to move others by mere empty phrases."

Watch your head, Will. Romans 12:3 is a mighty good text for a young fellow in the ministry to feed on. Have confidence in yourself—that's all right—but let it be a confidence begotten by a lively dependence on God, supplemented by hard work on your part. If you would renew your strength, *lean hard* on him. The best preachers are the God-made kind. Arrogance will eventually kill a top-notcher. I once knew a preacher of extraordinary brilliancy, who, at the conclusion of a really superb sermon, struck an attitude and said, "Now, brethren, don't go home to-day and talk about the eloquent sermon I preached; go home and talk about Jesus Christ." I knew another who stopped short in the midst of a fine, fluent sermon to quote a poem, and introduced the verse by telling his hearers that he had been assured by a certain professor of oratory that his (the preacher's) interpretation of this particular poem was the very finest he (the professor) had ever heard. Imagine Phillips Brooks or Theodore Cuyler doing a thing like that! Both performances were too much like a cow giving a bucket of *cream*, and then kicking it over. So I say, study Romans 12:3. Every man ought to begin early in life to cultivate the art of taking second place. No matter how brilliant a man may be he can't expect always and everywhere to do all the shining. The good Lord has balanced up things pretty well. No one man excels in everything. If a man is a pulpit star of the first magnitude (and they are few and far between), he is usually, but not always, an indifferent pastor. And if a man is a splendid pastor and a tip-top executive officer, it frequently happens he is not so able when it comes to the sermon. I pity the fellow who is always after the center of the stage, and pouts if he doesn't get it. Beware of the green-eyed monster! He gets into the ministerial menagerie sometimes, and always makes trouble. James put it pointedly: "Where jealousy and faction are, there is confusion." Be big-minded, Will, in the admirable sense of the phase. Go out of your way to do a kind deed or speak a good word for a worthy brother minister. Don't "damn with faint praise." Don't grow sarcastic when some other fellow's praise is being sung, and be all ears when somebody is saying nice things about yourself. Of course it takes some grace to sit smiling and nodding when for the fortieth time you are told of your predecessor's accomplishments. But that is all right. If you do your level best, the time will come when your successor will be hearing a plenty about your success. I don't mention this as a source of consolation, but simply to point out a red streak of human nature, to-wit: that few of us appreciate or are appreciated till vicissitude or death separates or removes. Praise is always pleasant when it is deserved, but don't expect it very often. If you do, you are laboring for the meat that perishes. Praise the other fellow every opportunity you get—that's a different matter. Praise, expecting nothing in return, for it's more blessed to praise than to be praised.

Don't be too critical, Will. I want to say to you that the most criticising I've done in my life I'm doing in these letters. And I'm doing this to help you. As I see it, there's a certain sort of *low* criticism that's a heap more dangerous than the so-called "higher" kind.

I am enclosing a list of some books you ought to read very studiously. You will note they cover just two subjects, sociology and missions. I advise you to give sociological subjects some little attention. The preacher of this twentieth century must do this. If your theology is devoid of sociology, I fear your ministry won't show much fruit. Religion, to be a vital thing, must find expression in lively deeds of philanthropy. As I see it, sociology stands related to theology as does works to faith. Sociology is applied Christianity. As for missions, well, you must know the church exists only to carry the good tidings to all the world. I hope you'll become a great missionary pastor. Don't be afraid of preaching too often on missionary subjects, provided you give the sermons the same careful preparation you would a baccalaureate. Read these books on my list. They will put iron into your blood and fire into your sermons.

"The Lord bless you, and keep you,
The Lord make his face to shine
upon you."

Affectionately your uncle,
William Prentice.

P. S.—I don't think I should talk very much in the pulpit about sociology, that is, I mean don't call it by that name.—W. P.

Our Congregationalism.

(*Continued from page 536.*)

of our attainment. The greater glory of our past success becomes the equal shame of our present defeat. The catholicity of our faith is the fair background of our dark and partisan defense. The motto of the fathers, "Where the Scriptures speak," by which they were able to distinguish between the dead formalism and the living symbol, has declined for us into a coarse cry of literalism to dull our ears to "What the Holy Spirit speaks." Our attempt at embodiment of the living truth has been abortive. Our concepts of the unwritten gospel have proven unelastic and temporary. Our eyes have closed to the reality of the truth revealed in spiritual experience. Our witness to the worth of the "original vision of divine things" has become an inexpedient glorying in the memorable epiphanies of patriarchs and prophets, whose heritage of hope and faith we have forfeited for a spiritual formalism.

There are indications of a mighty movement toward Christian unity. Though manifest in forms that suggest the diplomatic and economic movements of the times, rather than a voluntary and spirited abandonment of the strife camps of sectarianism for the City of Peace, let it be ours to contribute the elements of high spirituality to the social tendency toward organic centralization. It is our privilege to lead in the agreement to abandon the competitive attitude. It is our joy to witness to the good pleasure of our Lord in such a consummation. It is our glory that such a condition may be made the precedent preparation for that world-wide conquest which our present agencies are set to accomplish, but which "waits the consummation of peace forevermore" among them that are the Lord's. His prayer is yet our program; his method is the path of true success. He is "the door; if by him we enter in, we shall be saved" from the degenerate forfeiture of our high mission; and saved to the ultimate privilege of service which shall be theirs who rejoice in the bonds of the universal fellowship, and in the citizenship of the commonwealth of God.

(TO BE CONTINUED.)

Orphanage Work in India.

There is no feature of the work of the Christian Woman's Board of Missions more promising than their orphanages. It was David who prayed, "Rid me from the hand of strange children, that our sons may be as plants grown up in their youth and our daughters as corner stones polished after the similitude of a palace."

Separated as the orphanage children are from an impure atmosphere, and where they are constantly under Christian influence, we know they have a stronger moral character than those who have no such privileges. To the orphanage mother such a large family, with temperaments, tastes, likes and dislikes so varying, is no enviable task. Here love, patience, courage and grace have a large field for exercise, and we thank God for those who are daily giving their strength for the accomplishment of all the higher virtues in the lives of their charges. There has been a steady moral and spiritual development among our orphanage wards, and we are beginning to realize in many that for which we have longed and prayed.

True, the year has brought some sad moments and days to those in charge, for some have disappointed us, and others have, in the silent watches of the night, encouraged by the glare of this world's attractions, gone forth, pitching their tents toward Sodom, but on the whole we have every reason to be proud of our orphanage families.

The hope of our mission work in India rests largely with the children and youth. No class presents so much promise as those brought up in our Christian orphanages, where they are cared for, educated, trained, married and pass out, the large majority of them to carry the name of Jesus and the gladness of the gospel message to the needy around them, and to live and speak the name of our Redeemer in all its living power and love. The past year, over fifty Christian homes have been established as the direct work of the orphanages, and we thank God for these centers of light and life where the beauty of Christian faith and love may shine.

The year has taught us that orphanages can be removed when emergencies arise, and that the work can be carried on successfully even if conditions differ materially. To transport more than 120 girls from Bilaspur to Pendra Road was no small task, but it was accomplished, and we admire the wisdom displayed by the workers in overcoming all difficulties and seeking the safety of the girls from that dreaded scourge, the bubonic plague. Miss Mary Kingsbury had charge of their removal, and for four months they were sheltered at Pendra Road, the Florence Briscoe station of the Christian Woman's Board of Missions, which is in charge of Mr. and Mrs. N. Madsen. Walter G. Menzies.

Rath, India.

An Expression of Loftier Patriotism.

By Frank Emerson Janes.

The questions facing this America of ours are many and complex. It has its political, social and economic problems that at times reach appalling proportions, and at all times clamorously demand solution. It is being realized, in this saner age, that the greatest patriot is not the man who dyes some battle standard with his blood in order that his land may live. This sense of heroism, while we revere it, is surely taking its place with the dark things of a dead age.

Now, he is the patriot who shall forge out of his brain and heart the elements whereby these grim problems may be solved. The age of head and heart follows the age of blood and brawn, and men walk nearer the stars.

The most stupendous problem facing the American of to-day is the religious problem. This is its greatest need, not for some emotional or hysterical reason, but for certain sane and vitally essential reasons. Not the least of these is the fact that to give America Christ would be to solve the larger part of the political, social and economic questions that face it. This is merely an assertion, but it has the endorsement of the very best thinkers among those who struggle with the three problems alluded to.

It is for the Christian to catch this advanced patriotic vision and walk with upturned face and prouder step, for it is being realized more and more that the Master's expression concerning "the salt of the earth" is most literally and wonderfully true. John Knox cried eloquently, "Give me Scotland or I die." The cry of perplexed America, if she had voice, would be, "Give me Jesus or I die." It is true. The call of Christ on this coming May offering day is the call of the land as well. To heed it is to evince as lofty a patriotism as has ever led heroes forth for country. Christ asks us to help him win America for America's sake.

Fremont, Nebraska.

The New Neology.

(*Continued from page 537.*)

is destined to accomplish wonders. Indeed in Britain as well as in America some wonderful institutional churches have already sprung up in places where no other type of churches will be of any avail. Bloomsbury Baptist church, London, is about to be converted thus, as, under the lead of Mr. Silvester Horne, Whitefield's tabernacle has already been transformed. But it is to-day the fashion with the more serious and benevolent rationalists to pose as the only practical workers for humanity. Unfortunately, for the most part they are successful rather in theoretic and socialistic agitation than in immediate work. While the churches are actively taking up the enterprises needed to be carried out, the neologians, to whom prayer, the Bible, supernaturalism, and Jesus Christ in his divine majesty are objects of utter indifference or of actual aversion, are formulating grandiose schemes for Parliament to adopt. Such minds never seem to learn that apart from high spiritual motives all social and political expedients have in all ages and amongst all races ignominiously failed. The churches were never so fully alive as they are at this hour to the needs of men. And never was mere socialism more impotent for all practical purposes.

London, England.

As Seen From the Dome.

(*Continued from page 538.*)

cultivation of the whole field. Should we follow the leadings of the Spirit we would take first the cities: Jerusalem, Samaria, Antioch, Corinth, Ephesus, Athens, Rome. First principles of home missions we shall begin to understand when we get down to solid work among the great aggregations of humanity. If Paul should come to America he would not begin to preach at some western or southern crossroads, he would move on greater New York or Chicago. In matters of financial policy, of government, of education, even of morals and religion, there can be no question of the sovereignty of the city. But we will seek not the city only. The villages and towns and vast rural populations must have our care. The country feeds the city—first Jerusalem, then all Judea—the regions round about the country districts. Our opportunities are vast; our obligations weighty; our resources equal to the demand upon us; our place in the front. The Lord our God is with us as he was with our fathers. Seven times the Christ speaks from the most excellent glory, saying: "He that hath an ear, let him hear what the Spirit saith unto the churches!" Oh, for a more intelligent and conscious hold upon the living and most gracious personality, the marvelous unfoldings and the infallible counsels of the Holy Spirit!

A Word for Home Missions.

By Alfred M. Haggard.

If the hollowness of most of our excuses could be revealed the offering would be very greatly increased. Why do these excuses seem sufficient to hundreds of people? Why is not their hollowness at once more evident? Why do so many consciences rest easy under this hollowness? If I am not mistaken the reason is that these great enterprises have never really found a place in our hearts. Does the mission work really pull upon your heart strings? Has it the interest of your children or your home? Do you worry when things go wrong as when they do with your dear ones?

Our Budget

—Home missions next Lord's day!

—Make the offering on the basis of $200,000 for home missions this year.

—Do not let the absent members escape. Have a committee who will see them during the week, and let the appeal be repeated from the pulpit until all have had an opportunity to participate in this offering.

—Hundreds of anxious eyes, many of them from away out on the frontier, will be watching the papers, and waiting to hear the results of home mission day, May 7. Do not disappoint them.

—We present another fine array of articles this week which will well repay a careful reading. Indeed, the Christian-Evangelist is made with a view of being read all the way through. Every page and every column is filled with matter you cannot afford to miss.

[Telegram.]

"Put Wilmington, Ohio, church on life line list rejoicing." E. J. Meacham.

[Telegram.]

New Orleans, La.—Soniat Bible-school offering for Benevolent Association $50.—R. M. Denholme.

[Telegram.]

Champaign, Ill.—University Place Christian church joins the life line group.—S. B. Fisher, minister.

—Tennessee has 562 congregations, and only 191 preachers.

—The Indiana state convention meets at Bedford, May 16-18.

—P. A. Davey, Tokio, Japan, reports eight baptisms at Ushigome.

—I. W. Lowman has entered upon the work at Sheldon, Ill.

—P. Y. Pendleton has resigned at Walnut Hills, Cincinnati.

—Louis R. Hotaling has removed to 16 Elm street, Ashtabula, Ohio.

—Robt. M. Campbell will enter upon the pastorate at Owensville, Ky.

—Frank Richards, of Winchester, Kan., has taken up the work at Effingham.

—A. T. Felix has lost his father, Judge Albert Felix, at Lawrenceburg, Tenn.

—W. O. Stephens, who has been at Baton Rouge, La., goes to Athens, Texas.

—Harry G. Hill recently had a narrow escape from being struck by a street car.

—P. S. Hillman leaves the church at Farmington, Mo., and will enter upon a business enterprise.

—Salida, Col., has taken W. Henry Jones, from Palmyra, Mo. Brother Jones has recently lost his wife.

—A young Kentucky preacher of considerable promise has passed away in the person of James Cochran.

—The new orphanage of the Benevolent Association will be dedicated at Loveland, Colo., next month.

—C. C. Rowlison has entered upon the presidency of Hiram college and taken full charge of the work.

—Wren J. Grinstead has resigned at York, Neb., to take effect May 16, and is open for evangelistic or located work.

—W. W. Burks, of Mason City, Ia., has been lecturing for the benefit of the Christian Endeavor society at Charles City.

—C. S. Thurgood has been chosen president of the Pittsburg ministerial union, which includes all the churches of the city.

—T. L. Noblitt of Perkins, Okla., has accepted the chair of biology in the Southwestern state normal school at Weatherford.

The subscription price of the Christian-Evangelist is $1.50. If you pay by cheques on your local bank it is $1.65, as the banks charge us 15 cents for collection. It is best to send us $1.50 in a money order or in a draft on St. Louis.

—The Foreign Society has received another gift on the annuity plan from a friend in Kansas, this being his seventh gift on this plan.

—Dean W. J. Lhamon, of the Bible college of Missouri, will attend the preachers' institute in Monett, May 2-4, and deliver four lectures.

—Our church at Nicholasville, Ky., is to have some improvements made at once. The district convention will meet there Mav 4, 5.

—The corner stone of the new building at Mexico, Mo., will be laid to-day. The editor of this paper hopes to be among those present.

—After June 1, S. M. Martin's home will be at Seattle, Wash. He has closed his meeting at New Albany, Ind., and gone to Salem, Oregon.

—J. A. Roberts, who has just closed his work at Miami, O., will continue to preach for the Macedonia church, but will live in Indianapolis.

—Lathrop Cooley, of Medina, O., has just give $1,000 in cash to the Foreign Society with which to purchase a printing press at Jubbulpore, India.

—G. A. Hess, pastor at Charles City, Ia., has just been the recipient of a surprise on the part of some of his members, who left behind them some good things.

—The brethren at Woodbine, Ia., expect to build a new church this summer. B. F. Hall has closed his work at Hamburg in order to enter upon the pastorate.

—Work is to be begun early in May upon a new building of brick and stone at Carmi, Ill., where Frank Thompson, formerly of the First church, Evansville, Ind., has just begun work.

—Z. T. Sweeney will dedicate the Central church, Wichita, Kan., May 7. It is a $30,000 building, and F. H. Stevens is the pastor. W. E. Harlow will begin a meeting about June 1.

—Robt. Pegrum, of Wauregan, Conn., has accepted the call of the Central Christian church, Charlottetown, P. E. I., and has already begun his work there. His address in the city is P. O. Box 806.

—J. W. Lowber is delivering five chapel addresses at the University of Texas on the subject, "Who Wrote the Bible?" The addresses are also to be delivered as sermons at the Central Christian church, Austin.

—The house at Salem, Ind., will probably be remodeled at a cost of from $3,000 to $4,000; 49 new names have been added to the church roll this year, and the congregation is as large as all the other four churches put together.

—W. H. Harding, of Harristown, Ill., has resigned after nearly two years' work, and accepted a call to Blue Mound, Ill., where he will begin May 1. A. P. Cobb, of Decatur, will supply the pulpit at Harristown for the present.

—The 31st annual meeting of the South Kentucky Christian missionary and Sunday-school association will be held in Hopkinsville, May 23-25. A fine program, of which we hope to give fuller particulars, has been prepared.

—Our latest reports from San Francisco indicate that the hall question is now settled, and everything is looking bright for the convention. It is possible that the communion service may be held in the famous open air Greek theatre at Berkeley.

Nailed to the Mast

WHY $200,000 FOR HOME MISSIONS?

BECAUSE—We should correct our neglect of this great work.

BECAUSE—It is the ripest field in the world.

BECAUSE—It is our base of supplies. The Missions receiving assistance from our Home Treasury sent $2,340.66 to our Foreign Society in 1904.

BECAUSE—Our own brethren—our own flesh and blood are asking help to establish churches—we should certainly hear and heed their cry.

BECAUSE—The Home Board did more work last year than any previous year in our history—165 churches organized and 16,861 additions by our Home Missionaries. This work is a success.

BECAUSE—It is the work of the Lord Jesus Christ—to win souls in America. We should be about the Lord's business.

Ask your minister about the Offering the first Lord's Day in May. Full supplies of envelopes; literature, papers, etc., sent on application to the Secretary.

American Christian Missionary Society
Benjamin L. Smith
Cor. Sec'y
Y.M.C.A. Bldg.
Cincinnati, O.

—De Loss Smith left immediately after the close of the big meeting at Paris, Ill., for Decatur, to fill an engagement there. Chas. Reign Scoville left the following day for his home in Chicago.

—R. H. Ingram has resigned at Creston, Ia., to take effect June 1. Brother Ingram has been there three and a half years, and goes to Allerton, one of our best churches in southern Iowa. Creston will want a good man.

—The church at Los Angeles, Cal., of which A. C. Smither is the pastor, becomes a living link in the Foreign Society this year and supports a missionary on the foreign field. This makes 18 new living link churches since the March offering.

—The congregation at Greencastle, Ind., where C. W. Cauble is minister, is rejoicing in having paid its debt of $2,200, and in the raising of all pledges to cover the expense of frescoing the walls, putting in a hardwood floor, and other improvements.

—The Board of Church Extension has just received $1,656.88 from the estate of Mrs. S. E. Johnson, formerly of Dallas, Texas. All remittances to the church extension fund should be sent to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—Edgar D. Jones is doing good work at the Franklin Circle church, Cleveland, O. He was recently voted an increase in salary, and the members think a great deal of him. Over 100 additions to the church and nearly $10,000 raised for all purposes was the record last year.

—Kilby Ferguson has resigned at Centerpoint, and Kerrville, Tex., intending to rest at Palatka, Fla., because of heart trouble. Applicants for the vacant churches should address G. P. McCorkle, at Kerrville. The pay will be from $500 upwards, much depending on the preacher.

—Sister Mary C. Douglas has just received her fifth annuity bond from the Benevolent Association. Her investment in this work now aggregates $5,000.00. Full information may be had from Geo. L. Snively, 903 Aubert Ave., St. Louis, of the work, and methods of issuing annuity bonds.

—It was through the ministration of I. W. Lowman that Chas. Reign Scoville, who has established the record for the largest number of converts at any meeting held by our brethren, became a Disciple of Christ. Brother Lowman was formerly identified with the United Brethren.

—Joel Brown will in the future hold meetings from September till May of each year and desires now to correspond with churches that may want the services of a competent evangelist. Brother Brown will continue to work as field agent for Drake university from May till September of each year.

—W. M. Hackleman will organize a large choir for Bethany Park assembly, which is to meet July 20-Aug. 14. He desires the names of those intending to be present who sing or play instruments, so he can use them in the many concerts that will be given. His address is Indianapolis, Ind.

—Fourteen years ago there was no church of Christ in Mason City, Ia. To-day there is one of the largest congregations in the state, with property worth $30,000, and a membership numbering nearly 900. Bro. W. W. Burks is the pastor, and there have been over 100 additions by baptism since January 1.

—During the first 19 days of April the receipts of the Foreign Society amounted to $25,627, or a gain over the corresponding 19 days of April, 1904, of $4,690. There has been a gain in the receipts up to date of about $27,000. A gain of a little more than $11,000 between this and Sept. 30 will insure the quarter of a million dollars.

—W. N. Briney, who has been at Warrensburg, Mo., has been called to take charge of the Broadway Christian church at Louisville, Ky. The fact that his father, J. B. Briney, is now editing the Christian Companion, published in that city, doubtless had much to do with Brother Briney's leaving Warrensburg after having so recently taken up the work there.

—J. J. Cramer has just celebrated his fourteenth anniversary at Lockhart, Texas. A very pleasant evening was spent in honor of the event. The work progresses and Brother Cramer has the confidence and support of the united congregation. It is anticipated that the coming year will be the best of his pastorate.

—At the meeting of the executive committee of the Foreign Society, April 14, Miss Olive Griffith, of Pawnee City, Neb., was appointed a missionary to India. She will be supported by the First church at Lincoln, Neb., of which N. S. Haynes is the pastor. She is a member of that congregation. Miss Griffith is a graduate of the Nebraska state university and it has long been her purpose to enter the foreign service.

—The churches of Browerville and Frazee, Minn., are in need of a pastor at once. Bro. A. J. Marshall reports that it is a good field for a good man. Both churches also are situated in Minnesota's beautiful lake region where work and recuperation can go on together. The climate is extremely healthful. Those desiring further information may write to Emil Burrow, of Frazee, or Artemas Sutton, of Browerville, Minn.

—Prosperous is the report of the condition of affairs at the South Meridian church, Indianapolis, where C. R. L. Vawter is minister. The mortgage has recently been canceled, the building repaired, and 27 added to the membership. Besides the regular work of his congregation, Brother Vawter has held a meeting for the state board and organized a congregation of 126 members. He has just been holding his third meeting with the church at Sonora, Ky., where he ministered several years ago.

—We have received the "Annual Bulletin" of the Christian church, Cameron, Missouri, containing, besides a list of the members, an historical sketch of the church, other useful information, pictures of the official board and of other prominent workers in the church. The pictures of Brother and Sister L. O. Brickert, the pastor and his wife, constitute the frontispiece. The only thing in the bulletin we would criticise, is the use of the political phrase, "stand pat." We prefer the New Testament phrase, "stand fast."

—A daily paper of Jacksonville, Fla., announces that "an interesting and deeply spiritual union service" was held at the Church street Christian church in that city, participated in by the pastors of two Methodist churches of the city and the pastor of the Christian church, in which the ordinance of baptism was administered to several persons after the apostolic manner. The Methodist brethren had borrowed the baptistery of the Christian church in order to baptize their converts. The paper announces that "the house was packed, and there were many expressions commendatory of the spirit of union shown by this unique service."

—We have received a copy of the semicentennial Eureka college calendar for 1905 which will be highly prized by all old students and graduates of the college. It is a fine work of art, containing excellent pictures of the college buildings and grounds, of the present and past members of the faculty and some of the tried friends of the institution, of students who have gone out from it to the mission field, and of some of the residences and familiar scenes about the town. The work has been prepared with great care, and will be a valuable souvenir for the students and friends of the college. Those who desire to secure a copy can do so by enclosing 50 cents to Miss Clara L. Davidson, Eureka, Ill.

—We have received the following note from Bro. W. H. Rogers: "Our 'jubilee' was a most delightful occasion. In a few days I will write an account of it especially for the CHRISTIAN-EVANGELIST. Just now I wish to express regrets to our many friends who have done so much for us, that there has been some delay in acknowledging remittances. This is in part because of my absence when letters came. I especially regret that after the remittances were taken from one batch of six or eight letters, and made secure, the letters were lost and we could not send acknowledgment, for lack of addresses. My canvass was much rushed at last, and the writer physically somewhat indisposed, which I hope may be offered in excuse. I hope the parties will forgive me, and also write and give me their addresses, and I will at once forward receipts."

Children's Day

FOR HEATHEN MISSIONS

The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:

1. Children's Day exercise, Brightening the World, by Prof. P. H. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc. It will meet the demands of the most exacting schools of all grades.
2. *Missionary Boxes.* They are a new design, printed in red.
3. The Children's Day number of the *Missionary Voice* ranks high. It is prepared especially for children.

Please give local name of school. Give average attendance. Order at once. Address,

F. M. RAINS, Cor. Secy.,
Box No. 884. CINCINNATI, O.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What To Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

—The formal dedication of our new church at Worcester, Mass., will take place on May 7, with B. Q. Denham, of New York city, as chief speaker. A revival meeting will follow, Brother Denham having charge during the first week, and other ministers of our churches throughout New England participating subsequently. The final services in the small hall on North Ashland street, where the congregation has been meeting ever since its organization about three years ago, have just been held, Roland A. Nichols, pastor of the church, preaching in the morning and Alfred Flower, now nearing his 83rd birthday, in the evening. The services are now held in the vestry of the new church. The possibilities of progress in New England may be gauged somewhat by the history of this congregation. Seven years ago, when Brother Nichols was pastor of the First church on Main street, he selected a vacant lot on Highland, and began tent meetings. For four summers services were conducted in the houses of the people. Finally it was decided to start a mission church, and 47 members of the First church organized the Highland street church of Christ. The membership has trebled. Bro. H. L. Calhoun, now of the Bible college, Lexington, Ky., preached for this congregation while he was a post graduate student at Harvard, and Brother Nichols, after resigning the First church and a short time in Chicago, returned as pastor of the new church. The new building is a frame, 75x100 feet, and will seat about 450 people.

To the Business Men in Our Brotherhood.

As the time approaches for the May offering for home missions, we feel that an appeal to you for larger offerings is but right and proper.

In the business world we have had a succession of prosperous years, and it is a well known fact that in consequence of this, people are spending more money for the necessities, comforts and luxuries of life than they have ever spent before.

We very naturally feel that, when we have been prospered of the Lord, we should, as wise stewards, devote a large part of that which the Lord gives us to the establishing of his kingdom, and we know of no better way than by contributing liberally to the American Christian Missionary Society, as its records show what splendid results are obtained with the money that passes through its hands.

We therefore take the liberty, as officers of the Business Men's Association of the Christian church, to urge upon our brethren great liberality in making their offerings for home missions on the first Lord's day in May.

J. H. Allen, Pres.,
M. Daviess Pittman, Cor. Sec.

Notice to Former Students and Graduates of Kentucky University Now Living in Missouri.

The undersigned, having been asked by Pres. B. A. Jenkins to serve as a committee to secure a large attendance of former students and graduates of Kentucky university, now residing in Missouri, at the reunion in Lexington, Ky., June 14-18, ask that all who expect to attend the reunion send their names to some member of the committee so that railroad rates can be secured to the best possible advantage. The occasion will be one of great joy to all the "boys," and it is earnestly hoped that as many as can go will arrange to do so.

Robt. Graham Frank, Liberty, Mo.
W. N. Briney, Warrensburg, Mo.
J. T. McGarvey, Carthage, Mo.
J. L. DeLong, Kansas City, Mo.

Life Line Churches With B. A. C. C.

The Independence avenue church of Kansas City (Geo. H. Combs minister) is the first to write its name on the life line scroll recently formulated by the National Benevolent Association. The amount sent was $500. The minimum for this fund is $100. The Christian-Evangelist hopes there will be a goodly list of life line churches enrolling for the extension of this gospel of the helping hand.

Are your alms accompanying your prayers in behalf of the orphans, the aged indigents of the church and other of earth's disinherited ones? If your Bible-school has failed to take the offering, let all have fellowship in this ministry so essential to the restoration of apostolic Christianity.

Union Ave., St. Louis, J. B. Philputt, pastor.
Union Avenue Bible school, M. M. Scott, superintendent.
Maryville, Mo., H. A. Denton, pastor.
Maryville Bible school, Hon. O. C. Kirkpatrick, superintendent.
Wilmington, O., E. J. Meacham, pastor.
Paris, Ill., Finis Idleman, pastor.

Change of Place.

We wish all the third district workers to take notice that the district convention has been changed from Coffeyville to Cherryvale, Kan. The time is the same, May 3-5. The Cherryvale church offers a cordial welcome and will furnish entertainment. Come all and bring a large delegation. J. D. Forsyth, Sec.
Fredonia, Kan.

An Important Church Trial

As reported briefly in the last issue of the Christian-Evangelist, a decision has just been given in an important suit involving church property. The case is of great interest not only to the brotherhood known as Disciples of Christ, but to all religious denominations. It was tried by Chancellor Cooper, who began hearing the case on March 23, and the trial lasted until April 1. The testimony included the depositions of C. L. Loos, T. P. Haley, W. T. Moore, Robt. Moffett, Col. Alex. Campbell, J. B. Briney, J. W. McGarvey, G. A. Hoffmann, Mark Collis, B. C. Deweese, I. B. Grubbs, R. M. Giddens, A. I. Myhr, W. H. Sheffer, M. L. Curfees, H. L. Calhoun, J. H. Roulhac, W. H. Bates, J. H. Hardin, E. G. Sewell, and David Lipscomb. The depositions covered about 800 pages of typewritten matter. The court decided the case in favor of the defendants. An appeal may be taken to the supreme court. The issues determined are: 1. The right of a local congregation, by majority of its members to manage its own affairs. 2. What are tests of fellowship in the Christian church? 3. Is the use or nonuse of instruments in connection with the song service in worship, and are societies doing missionary work, departures from the faith?

The Church Building at Newbern, Tenn., which the "Anti" Brethren Sought to Take From the Members Who Favored Missionary Organizations.

The first and most vital question involved may be thus stated. The real estate (a lot in Newbern, Tennessee, on which a church building has been erected) was conveyed in 1880 by deed to trustees "for use of the Christian church at Newbern, Tenn." This is all there is in the deed as to the use that may be made of the property. The church has been split into two factions, and the editor of one of our papers has been active in raising money to try to get possession of the property in the interest of the "antis." The minority filed the bill, charging that the majority in possession of the church and using it, had abandoned some of the fundamental doctrines and tenets of faith held by the church at the time the property was conveyed to it—that said majority could not thus change its faith and practice and divert the property from the use for which the donor intended it—that that intention, it is justly to be inferred, was that the property should be held to promulgate the doctrines of the "Christian church" as they existed at the time of his deed, being the doctrines he entertained, and which the church then held. This proposition of law the defendants disputed, and claimed that it is the inherent right of every Christian church, of any denomination, to change, through the action of its own tribunals, any or all of its doctrines, and to adopt new tenets and new customs and practices—that if inference or presumption is to be indulged as to what the donor intended by his deed, he must be presumed to have known not only what the doctrines of the church then were, but that they were liable to be altered, by the exercise of that right or inherent power which was also a doctrine of the church at the time of his gift. The defendants insisted that if a giver of property to the church wishes to fetter the minds of the beneficiaries of it, and their successors forever, he must set forth in his deed specifically what particular propositions he requires to be taught.

Further, the defendants in their defense also denied that the majority has departed from any of the fundamental doctrines of the church held at the time the property was acquired, and a vast volume of evidence of an historical nature was introduced upon this issue—extracts from the writings of Alexander Campbell and other men, and the depositions of preachers already mentioned. We give above a picture of the church building which the "anti" brethren sought to take from the majority who are in sympathy with our organized missionary work. Only a few of the members are represented in the photograph.

[As this trial has involved a heavy expense upon a small number of our brethren, and as the trial is a matter of vital interest to very many of our churches, we think the members at Newbern may reasonably look for some outside assistance in paying the law bills. The Christian-Evangelist will be glad to receive and forward any subscriptions for this purpose.]

The Great Meeting at Paris

The Disciples of Christ are an evangelistic people and have become used to great meetings, but the greatest individual meeting we have ever held, in point of additions and enthusiasm, has just been concluded at Paris, Ill. We herewith give a report through the eyes of the pastor and the evangelist.

From the Pastor's Standpoint.

The Paris meeting began February 19 and closed April 19. There were 51 days of actual services. There were six confessions the first day and 26 the last. There was no day without additions, the lowest was four, the greatest being 41. There was no lull. With three exceptions (stormy nights) the house was crowded every night. The meeting began with personal work and its results, the "almost persuaded." It closed with many who were just ready to come. There were 13 who responded to the invitation on the night of the reception. There were no great days, nor small ones.

The evangelists, Chas. Reign Scoville and DeLoss Smith, came to us February 20. The church membership knew that we were upon the threshold of a successful meeting because of confidence in the evangelists. They had never failed, they would not here. Everybody expected a great meeting, everybody said so, everybody worked as though it were an assured fact.

We began preparations September 1, 1904. The entire city was districted and canvassed. Personal workers entered the homes for personal contact. The meeting was the subject of discussion; better still, the urgent word was then spoken, "This is the day of salvation." Names of all "friendly" citizens were kept. Next doorknob callers were hung on every door in the city.

At every Sunday's services some word was spoken in the interest of the meetings. Every prayer-meeting service for four months was wholly given to the personal work looking toward the meeting. Additional meetings were held for prayer and work. "Now" was the word used by all the workers in visiting. There were thirty-eight confessions during January and until February 19, at regular services.

The entire membership presented names for prayer and personal visitation. Almost the entire membership gave time and effort to soul winning. Many business men left their places of business for days and sought to interest all of the men in the city in the meetings. Carriages were constantly in use. Personal letters were written every day.

The evangelists won the loyalty and personal enlistment of the congregation in the first service. Brother Scoville is everlastingly hopeful. Things are never down with him. When it rained he grew more cheerful and when it stormed he defied it with triumphant hopefulness. No disadvantageous circumstances ever tempt him to be harsh. In fact we had 51 days of mountain climbing—ever upward, ever more glorious in vision. Brother Smith wins a great audience by his perennial happiness. He cannot be provoked to grouchiness. He wins the confidence of the best singers by singing better than any of them, yet remaining as humble as a child.

The city and country around was interested. The meeting was not simply an event of current events but the all absorbing topic throughout eastern Illinois. Large delegations came from all of the surrounding towns and cities. One special excursion was run from Arcola. Farmers unhitched at 4 o'clock every day for weeks to attend the meetings.

The city felt its influence. The chief of police said that he did not have one-half the work that fell to him before the meetings. Some saloon keepers were unable to meet bills at the end of the month. The entire city was affected and all of the principal men attested that Paris had never witnessed such a reformation.

Finis Idleman, the Pastor at Paris, Ill.

The character of the work done can be estimated by its captain as well as by its immediate results. He was first of all a great teacher. With an open Bible in his hand he was constantly showing chapter and verse for all that he said. "It is not what you think nor what I think but what God says." He was never logical to dryness nor sentimental to weakness. His appeal was first to the intellect. He taught in reading the scripture lesson like a successful teacher before his class. He taught during the baptismal service every night. But when he had informed and quickened the conscience he attacked the will with irresistible power. Here he was an orator in the highest sense. His appeal was on the high ground of "saving life" rather than "saving the soul."

Brother Scoville never antagonized. He preached Christian union constantly. He presented a platform to meet a necessity with such clearness and conviction, and yet with such love and sincerity that scores of men and women, the best in the city, came to stand upon it.

The strength of this meeting is such that the new membership could easily carry on the work of the church, morally, intelligently and financially without the assistance of a single old member. In fact, on Easter Sunday the new members had full control. They decorated the auditorium, provided nine ushers, eight collectors, two elders and eighteen deacons.

The members did everything they were asked to do and abundantly more, but church and community and pastor combine to say that no church will fail that has Brother Scoville and Brother Smith to lead. They succeeded in Beaumont, Texas, where there was no church, having more than 200 conversions. They led the greatest city campaign, Des Moines, Iowa, with 1,114 additions and now this greatest single meeting of 750 accessions. Their spirit and ability and methods will be blessed of God to success anywhere. Evangelism was redeemed in Paris from any unsavory reputation it had made in the past. Men who came to smile remained to pray. With a constantly kindly, courteous bearing in sermon and song, and an earnestness that is consuming in its zeal for winning men and women to Christ, these men

(Continued on page 548.)

NEWS FROM MANY FIELDS

Nebraska.

Two were added at Humboldt on April 2. They are busy with their new parsonage. Bert Wilson is the preacher.——Twenty-eight were added to the Brock church in the Putman-Egbert meeting. Brother Putman is now in Lincoln, having moved here recently.——Four were added at Harvard, where Brother Shirley ministers, on April 9. This church will ordain deacons on April 30.

Chas. McVay will sing at Salem, Oregon, with S. M. Martin.——J. E. Wilson held a four weeks' meeting at Bartley recently. No additions.——Two baptisms and one received by statement at Beatrice on April 9, where Brother Price ministers. One confessor is to be baptized. Mrs. Price has been quite sick and is still confined to her bed, though getting better.

The secretary attended the Brownville convention of district No. 1. It was well attended, there being 56 enrolled. The interest was good from the first meeting, and everyone seemed to have a good time. The reports from the churches in the district, as far as represented, were very hopeful. Falls City has a preacher in the person of J. Cronenberger. The new church at Cook made a good showing in its report, having a good work started. Peru is nearly ready to dedicate its new house. Burchard had been revived by a meeting held by Brother Lindenmeyer and R. A. Givens. The work at Pawnee is in good and growing condition. They have been planning a parsonage. Tecumseh was reported in the best condition it has enjoyed for several years. The meeting at Brock had not terminated but the report above indicates its excellence. Auburn, Brownville, Nemaha and Verdon made good reports. Charter Oak and Talmage will possibly become the Talmage church. No reports from Dawson, Elk Creek, Johnson, London, Salem, Sterling, Shubert, and only a partial one from Table Rock; by the state secretary. The program was most excellent. J. W. Sapp was elected president, and F. L. Pettit returned to the office of corresponding secretary and treasurer.

The secretary spent April 2 at Pawnee and on Monday evening met the Table Rock brethren in an effort to arouse the work there. E. L. Kechley preached for this church on April 9. At Pawnee the work is moving along in good order with Brother Lindenmeyer at the helm.

On April 9 we visited Wymore and Blue Springs. The Wymore meetings were pretty well attended considering the fact that no services have been held there for months. Brother Aylsworth will speak there on April 16.

At Blue Springs the question of the new building was taken up and a building committee appointed to proceed with the work. It is proposed to build a small house. A visit to Vesta and one to Sterling occupied Monday and Tuesday, April 10 and 11. Whether anything comes of these remains to be seen.

The working plans for the new tabernacle are being prepared by Architect Grant. The intention now is to proceed as rapidly as possible, and as early as the first of June at least, get the work of construction under way. Your pledges are now due on this behalf.

The national committeeman on transportation for the national convention at San Francisco, Cal., August 17-24, has appointed the secretary as state excursion manager for Nebraska, as usual. There are several reasons why those who contemplate going should communicate with me at once. On so long a trip it should be planned so as to take in as many of the natural attractions by the way as possible. We should decide upon an itinerary and then work to that end. Unless this is done, the long ride will bring little but weariness. With a carefully outlined trip it can be made delightful and satisfying. It is the purpose to try to arrange things to accommodate as many as possible and still group ourselves together as much as possible. I shall be more than glad to receive information of those who are thinking of going. Write to me. No official route has been chosen from Nebraska as yet.

W. A. Baldwin.

Lincoln.

Baltimore Notes.

The Disciples of this city have recently enjoyed their annual banquet, in which all the churches took part. O. G. White was toastmaster and Geo. P. Rutledge, of Philadelphia, was the special speaker and H. D. Mentzel was the home speaker.

E. J. Meacham, of Wilmington, Ohio, is here in a meeting with Brother White at Twenty-fifth street church and we are all looking for a refreshing time from the presence of the Lord.

The Randall street church is without a minister at this time and we are on the lookout for a live man. It is located among the railroad people and is a great field.

The Christian temple is enjoying many blessings from the Lord. Our lot and building, which is only the chapel, stands us a little over $22,000 and our debt is only about $7,000. There are confessions at nearly every service and our building, which seats about 500 people, is overcrowded every Lord's day evening, and many are turned away. Brother Herbert Yeuell, of Uniontown, Pa., will begin a meeting with us April 30.

The Temple seminary will graduate its first class in June. This institution has a three years' course in the study of the Bible.

The monthly report of our churches is as follows: Twenty-fifth street, one by statement; Harlem avenue, one by letter; Lansdowne, four by statement; Temple, 22 by baptism; Fulton avenue, Calhoun street and Randall street reported no increase.

Peter Ainslie.

South Dakota.

Beginning with the first Sunday in February we have since been holding our Sunday evening services in the opera house, where I have been preaching to audiences ranging from four to nine hundred people. Both the message and the plan has received the hearty approval of a large number of citizens.

On March 26, H. H. Harmon, of Columbus, Ind., and H. A. Easton, of Chicago, began with us, conducting a series of meetings. We are delighted to have Brother Harmon with us, not only because we enjoy his strong, spiritual sermons, but as well his splendid personal influence. His positive message is attended by that charming spirit which enraptures, convinces and holds his audience. It is precisely the quality of preaching that is needed in this western field and will give the mission of the Disciples of Christ a larger place in the hearts of the people. Brother Easton has succeeded admirably in leading the song service. The congregational singing is universally conceded to be better than ever in the history of Aberdeen. The meeting is only started and there have been four additions to date.

The Aberdeen church is also holding a meeting in Ellendale, N. D. We have secured for our evangelist to hold the meeting there G. W. Elliott, of Brookings, this state. Notwithstanding there are many difficulties to be overcome in this field we have confidence in the wisdom and ability of Brother Elliott to succeed in the undertaking. He is without doubt one of our strongest evangelists and deserves much gratitude and encouragement from his brethren for the good work he has done.

Christian-Evangelist Special.

This train will leave on the Burlington, August 9 at 9.00 p. m. for the great west. It will take in Denver, Colorado Springs, Pike's Peak, Manitou Springs, the magnificent scenery of Colorado, Glenwood Springs, Salt Lake City, the new San Pedro R.R., Los Angeles, San Francisco, Portland, Seattle, the delightful scenes along the Columbia river in Oregon and Washington, through Idaho, Montana, by way of Yellowstone National Park and finally through Wyoming, South Dakota and Nebraska home. In fact this trip takes in every state west of the Missouri river except North Dakota. To travel 6,000 miles among such scenes in company with the best Christian people is the opportunity of a lifetime. Do you wish to make this trip at our expense? If so write us at once for full particulars.

The R. R. fare for the round trip will be from Kansas City, $56; St. Louis, $63.50; Chicago, $67.50. To this for double sleeping berth in tourist car add about $7.00 for the round trip. Meals will cost you from 50 to 75 cents on train. In California meals may be secured for 25 cents. The cost of lunches is much lower. The stops will be one day Colorado Springs and Pike's Peak. One day in Salt Lake City, two days in Los Angeles, six days at San Francisco at the convention, two days in Portland at exposition, and one day in Helena. In addition to this you may stop as long as you will at any place you wish within the 90 day limit of your ticket. Do not fail to write at once to Christian-Evangelist Special, 2712 Pine street, St. Louis, Mo.

Brother Jefferies, of Britton, spent two evenings at our meetings on his way to Verdon where he preached.——Brother Shellenberger, of Duluth, held a good meeting for the Arlington church where A. H. Seymour is pastor. This is one of our best churches and its strength is largely due to the long and faithful ministry of its pastor.——R. D. McCance, of Parker, held a successful meeting for the church at Highmore, where J. W. Thompson is minister.——B. B. Burton, of Des Moines, and Miss Parks, from Nebraska, are conducting a series of revival meetings in Alexandria where they are having large houses and prospects of a large ingathering. R. M. Ainsworth is pastor.

M. B. Ainsworth, pastor.

Aberdeen, S. D.

Iowa.

Polk county, Iowa, is largely indebted to Steuben county, Indiana, not only for a great preacher but, if they are really of Hoosier origin, for some fine ideas of church work. We think the one mentioned below will do to pass around.

At our county convention, Brother Medbury told of their bi-monthly county fellowship meetings, going the round of the churches, taking them in alphabetical order.

He at once found himself chairman of a committee to arrange for it here. The first of these meetings recently took place at Altoona and was a gratifying success. It had been advertised very little and some places did not hear of it in time; but 13 of our 21 churches were represented and 50 brethren and sisters outside of the local congregation were counted. Afternoon and evening sessions were held, including a Sunday-school address by State Superintendent Bryan and a sermon—one of Brother Medbury's best. The leading feature was delightful informal reports from each congregation and nearly every one was reported, either directly or indirectly, except a few small ones (?) like the Central and East Side, Des Moines, but it was indirectly understood that they still have preaching.

The royal entertainment between sessions and the fellowship and enthusiasm of it all certainly made it very profitable.

The next one will be at a country point and will be two day sessions only, with a picnic dinner and will involve a four mile ride.

I do not want to say too much about the University church or its preacher—it would be the farthest from his wishes—but April 9 was a remarkable day here; besides six additions by letter, four Presbyterian ladies came and made confession and at a special afternoon service a Methodist lady and her son, from one of the hospitals in the city, who is paralyzed and partially helpless, were baptized. She had long desired to be immersed and finally told her son it must be done, and he proposed to go with her. The son became the indispensable assistant, they going into the baptistry together. After the mother's baptism she asked if she could not see her son baptized. She was led to a corner of the baptistery where she supported herself while it was done.

Brother Medbury, in relating it at the evening service, stated that she had preached more eloquently than any preacher.

People are thus coming from other religious bodies constantly, but always on their own motion, they are not sought. S. C. SLAYTON.

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Western Pennsylvania.

Western Pennsylvania is being stirred by the movement on foot for simultaneous evangelistic services to begin in all the churches Oct. 22, 1905. A rally service is being held and largely attended in connection with the monthly missionary meetings the first Monday of each month. A silk conquest flag is given to the church having the largest delegation present, to be held until the next meeting, and the church having the largest total attendance will keep the flag. Central Pittsburg, C. L. Thurgood, pastor, holds the banner now. The next rally will be at McKees Rocks church, Monday evening, May 1. There seems to be already a large ingathering into the churches of additions both in revivals and at regular services. A notable work is being done at Ellwood City. A meeting with home forces has resulted already in 42 additions and a house crowded to the doors. The church has been in hard straits financially on account of the mills being shut down for a couple of years. Brother Schultz, the pastor, has preached on Sundays and worked in Pittsburg during the week and only began settled pastoral work March 1. This church was planted as a mission from the First church, New Castle, about four years ago and is nurtured by the western Pennsylvania Christian missionary society.

The semiannual convention of the W. P. C. M. S. met in Washington, Pa., April 9, 10, 11.—The home mission rally in Pittsburg, on Monday, April 3, was largely attended. If the interest and enthusiasm manifested is any guide, our judgment is that the May offering will be the greatest ever taken by our people. The Disciples of Christ ought to give the A. C. M. S. a quarter of a million of dollars this year.

Pittsburg, Pa. J. A. JOYCE, Cor. Sec.

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Empire State.

The work at Benedict is prospering under the pastorate of W. E. Wheeler. There have been about seventeen accessions since he took the work there in December.

Raphael Miller, of Buffalo, is soon to hold a meeting for the Columbia avenue church, Rochester. This mission church has just taken the largest foreign missionary offering in its history, $61. The New York churches are all missionary. We have now five living link churches. This is one out of every ten churches in the state. If the entire brotherhood did as well we would have one thousand living links.

Your correspondent is in a meeting with the mission church in Upper Troy, where C. C. Waite is pastor. We have had ten accessions so far. On Sunday evening all of the Protestant churches in Upper Troy combined and we held a union service at the Methodist church at which I preached. There was a very large audience and many turned away. The spirit of fraternity and unity is growing rapidly in the east.

Brooks Brothers have just closed a very successful meeting at the River street church, Troy. They had some eighty accessions. We have not a large constituency outside of the church here in the east to draw from. Our work is new and we must pave the way as we go. A meeting with fifty additions here means as much in many ways as one with several hundred in the sections of this country where we are known.

Now that the foreign offering is out of the way, all energy ought to be turned toward the May offering for home missions.

Buffalo is already making preparation for the national convention to be held there in 1906. The great convention hall has been secured for the meeting. There is no finer hall for the purpose in the land. We have some strong churches on the Niagara frontier and no better point for a great national meeting could have been chosen. The convention will do our eastern work an immense amount of good.

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become limber again after rubbing with Pond's Extract. Just the thing for Rheumatism, too.
Witch Hazel is not the same thing. On analysis of [illegible] Witch Hazel [illegible] wood alcohol or formaldehyde or both. To avoid danger of poisoning insist on [illegible]
THE OLD FAMILY DOCTOR
PONDS EXTRACT

Our state convention is to be held in the new church at Elmira the last week in June.

I begin a meeting at Syracuse with the new mission church in two weeks. M. H. Garrard is pastor.—D. C. Tremaine and Perry McPherson are in a meeting at Fredonia.—Allen Wilson is with Jefferson street church, Buffalo. STEPHEN J. COREY, Sec.-Evan.

Rochester, N. Y.

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An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2 cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't *you* be too late.

Shall we send you some literature?

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The Great Meeting at Paris.

(*Continued from page 545.*)

of God challenged this city to "choose this day" whom it would serve. There is no aftermath to be feared. There are no mistakes to outlive, no apologies to be made. A grateful people expressed their gratitude to Brother Scoville by making him a thank offering of $1,000 for his Chicago work, the Metropolitan church. No words can express the gratitude of a thousand people at the reception when a gold medal and a gold plated ebony pointer were presented to Mr. Scoville and a diamond scarfpin to Brother Smith.

The wonderful physical endurance of Brother Scoville is a happy complement to his faith. No man ever expected greater things for Christ and his church; few men ever see greater things done. Few men deserve to see greater things done, for he is absolutely unselfish in his labors—never spares himself, never withholds a penny. He is an untiring and matchless personal worker. He knows no compromise between duty and personal convenience. "Look at that cross," he is always saying, "and talk to me about convenience!" He has remarkable power to bring men to immediate decision. His whole bearing in life, in speech, is that no man can afford to trifle with God's call to duty.

The present task seems overwhelming—to assimilate a larger body than the original membership. Yet we enter upon it cheerfully, confidently. A great church stands ready to go upon any mission. It will be sent. We shall not condemn the evangelist for any failure—it shall be ours alone. "It is a grand thing to rally souls to Christ."

FINIS IDLEMAN.

❖

The Evangelist's View.

What made this great meeting possible? This question is not easily answered. "Paul may plant, Apollos may water, but God giveth the increase." Certainly! But who are the Pauls, etc., in such a victory? "God giveth the increase," but God's forces, agencies and instruments are many in such triumphs of the truth.

"The gospel of Christ is the power of God unto salvation," but multitudes must hear it and multitudes must be influenced by it, and many must be strengthened in the faith if 750 souls are to be added unto the Lord. How then shall these multitudes be reached? How were they reached?

A book of "Instructions to Workers" was sent here months before the meetings began, and put in the hands of the pastor and official board, they immediately appointed all the committees as per the instructions and each committee was given its especial work. But plans to be of service must be executed. We must not only plan our work but work our plan. Here is one great secret of this victory. The fidelity to the plans of the evangelist and the indefatigable energy with which pastor and committees executed their work.

It would be impossible to overestimate the zeal and brotherly kindness of Finis Idleman, pastor of this church and servant of the "Most High God," and the great influence thus brought to bear upon the workers and the community. He was a true, wholesouled yokefellow in the fullest sense of those words and we were "workers together with God." Great evangelistic battles that might have ended in tremendous victory, have been lost simply because pastor and people did not organize and vitalize, which must always be done if we would successfully evangelize.

I cannot speak too highly of the mighty power of the gospel in song. I have been with Bro. De Loss Smith in many victories in our four years of work together, but he never led the great audiences in such singing as here at Paris. To hear over a thousand voices swell the chorus of some *grand gospel theme*, is almost indescribable. The solos were short sermons in song. We can safely say that no meeting ever held in the brotherhood had better singing than this one.

The unbounded confidence of the officers of the church in their pastor and evangelists and their unswerving fidelity to the meeting—to every plan suggested and every work attempted—had much to do with the farreaching results. No general could expect the greatest results or victory if his every movement were criticised or his orders countermanded. The church here had one object and moved as one man and the Lord of Hosts armed the right.

CHARLES REIGN SCOVILLE, OF CHICAGO, THE EVANGELIST.

Brother Idleman is not only a charming yoke-fellow, but also a grand personal worker. Together we called upon lawyers, doctors, bankers, merchants, teachers, farmers and men of every vocation represented in this town of 7,500 people. The fact that so many of the very leading citizens were among the converts added to the popularity of the meetings, increased our hold upon the city press (two daily papers), accelerated the enthusiasm of the church and increased the courage of the workers.

It would be impossible to give a detailed account of those added to the Lord's work, but it may be of interest to know that among the converts were the state's attorney, officers or directors of the three banks in this city, county officials, several merchants of great influence, wealth and ability, many clerks, seven public school teachers, many farmers, over 20 whole families and scores of husbands and wives who stood up side by side to confess Christ. The following will show the interest and progress of the meetings: There were 100 added in nine days; 200 in 17 days; 300 in 24 days; 400 in 32 days; 500 in 37 days; 600 in 43 days; 700 in 48 days.

One of the most remarkable things about the meeting was the great company of men who were obedient unto the faith. Next to the last night, when 16 had walked out for Christ, 14 of them were men.

We did not work for reports but for results. Much time was given by pastor and people to organizing the workers as they came into the church. The gospel can save the world only by saving manhood and womanhood. It is man-making and character-building that counts. "The world needs not more men, but more man." Christ came that we might have life. Our continual plea was *not souls, but lives for Christ.* To what end were you born and for what purpose came you into the world?

I have never seen a pastor and whole church who were more of a unit than Finis Idleman and the Paris church. He came here September 1, and began at once to plan for larger things. There were sixty-eight added from that date up to the beginning of the meeting, and when he began the meeting Sunday, February 19, there were six added that first day. I came on Monday and found a prepared place among a prepared people. Brother Idleman filled my pulpit at Chicago three Lord's days, and I returned to it twice. The meeting went right on with sixteen added one Sunday and thirty six the other, under the leadership of Brother Idleman and Brother Smith.

The great esteem in which the pastor is held by the church and community can be judged

(*Continued on page 560.*)

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CALIFORNIA.

Winters, April 16.—We have just closed a short meeting with home forces resulting in ten additions, making 13 since January 1. The church is out of debt and a balance in all the treasuries. The Sunday-school has doubled in the last six months. The March offering for foreign missions was double the apportionment.—Geo. A. Ragan.

Riverside, April 17.—We are glad to report five additions yesterday—15 in the last three weeks—eight by primary obedience. We continue special meetings this week with home forces. This is a great year for our church.—Geo. Ringo.

Fullerton, April 17.—Yesterday we entered upon the fourth week of our meeting here. The Lord has blessed us with 73 added, 29 of them on confession of faith. We had 80 at Sunday-school yesterday—the second session. Next Sunday we expect to close, with the election of church officers and the organization of a C. E. The hearing continues fine.—Sumner T. Martin, evangelist.

COLORADO.

Rocky Ford, April 19.—Eight baptized into Christ in the last two weeks. Four were young men.—M. M. Nelson, pastor.

Boulder.—Four grown people baptized recently. More in sight. We are pushing hard for a good offering for missions in May.—S. M. Bernard, minister.

DISTRICT OF COLUMBIA.

Washington, April 17.—At ministers' meeting to-day the following were present: J. Murray Taylor, F. D. Power, E. B. Bagby, J. E. Stuart, W. R. D. Winters, and the writer. Additions reported: H street (J. Murray Taylor), three—two by letter or statement and one confession; Fifteenth street (J. E. Stuart), four—three by letter or statement and one confession; Ninth street (E. B. Bagby), 18—eight by letter or statement and 10 confessions, total 25—13 by letter or statement and 12 confessions. The Ninth street revival, in which W. S. Priest, of Columbus, assisted E. B. Bagby, closed with 82 additions. The writer has been unanimously called to continue another year at Thirty-fourth street church.—Claude C. Jones, Sec.

FLORIDA.

St. Petersburg.—The little church, with their minister, J. H. Montgomery, stood by me faithfully in a short meeting. Five were baptized into Christ and one added from the Baptists. I am now at Ocala.—E. L. Frazier.

ILLINOIS.

Carbondale.—Am preaching to five hundred people on Sunday nights. Four baptized last Sunday; eight since last report. Work prospers in all departments.—A. M. Growden.

Carterville.—In the graduating class of the high school here four of the five graduates are members of the Christian church. We also have four teachers in membership with us. Last Lord's day evening I closed my first year's work with this people. It has been a very successful year. I continue with them with a substantial increase in salary.—F. L. Davis.

INDIANA.

Terre Haute, April 17.—Yesterday we had one confession at the College avenue church and four added by statement.—Leonard V. Barbre, pastor.

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IOWA.

Atlantic, April 17.—Two fine services yesterday. Three additions—two from the Baptists, one by letter.—W. B. Crewdson.

Shenandoah.—Cause moving on nicely; audiences increasing under the able presentation of the word by Brother Hendrickson. Eighty-five dollars raised for mission work recently.—A. Rhodes.

Floris, April 14.—We recently closed a series of special meetings which were a decided success. In a four weeks' meeting, through the worst weather of the season, good-sized crowds were in attendance each evening. Thirty-six were added to the church—32 by confession and baptism. The preaching was done by I. T. LeBaron, of Milton. After the close of the protracted meeting, Brother Le Baron assisted us further in an all day meeting, Sunday, April 2, when dinner and supper were served in the hall to all the members of the church. The all day meeting resulted in the election of new officers for the coming year.—Chas. Lawrence Wheeler, pastor.

KANSAS.

Glasco.—One confession and baptism at Miltonvale not reported. Also one added by letter from Methodists to the Glasco congregation, April 16, having been immersed. J. W. Ball, pastor at Glasco, will preach the memorial sermon, May 28.—J. W. Ball.

Santa Fe, April 17.—We just closed a short meeting among "scattered Disciples," with some 24 additions. Organized a church with 40 members and there are more to follow. The people out here are thirsting for the "primitive gospel." We need more young men to preach the gospel in the "land of magnificent distances." We expect to preach for these brethren once a month.—V. L. Goodrich and wife.

Sedgwick, April 18.—Closed last night. Twenty-three additions. Salary raised for full time. S. F. Wright and wife, C. R. Wright, of Burton, were called and begin pastorate at once. The Sedgwick church is in excellent condition. I go to Hamlin next.—N. A. Stull, evangelist.

Buffalo, April 20.—I baptized eight at Big Sandy in Woodson county last Sunday. This makes 22 added there since last report.—Gilbert Park.

Topeka, April 21.—Our meeting in the First church in this city has been in progress 17 days. There are 58 additions to date.—H. A. Northcutt, evangelist; V. E. Ridenour, singer; Charles A. Finch, pastor.

KENTUCKY.

Owenton, April 17.—The work of the church

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advances steadily. In the foreign mission offering we exceeded our apportionment and the outlook is good for home missions. I preached last night the third discourse in a series of sermons on "Fundamental Beliefs." The "Junior Builders" are making preparations for a special Easter offering to missions, and the Sunday-school is planning for larger and better work this year. One addition at the morning service yesterday.—W. J. Clarke, minister.

MICHIGAN.

Grand Rapids, April 22.—C. J. Tannar, of Detroit, just closed a good meeting here. We were all greatly strengthened and will reap the fruit for months to come. Fifteen were added and others are ready.—F. P. Arthur.

MISSOURI.

Libertyville, April 18.—The new church organized in Flat River by Brother Clark, and much strengthened and increased by Bro. J. T. Craig's late meeting, is doing well. J. H. Hill preached Monday night, when two persons took membership. Brother Hill is continuing the meeting this week. The brethren aim to build a new church house this summer.

Mexico, April 23.—Offering this morning for orphans' home by Sunday-school, $65. Three additions to the church.—A. W. Kokendoffer.

Mt. Grove, April 20.—Eight additions since last report, four by confession, one reclaimed, one from Methodists and two by statement. I begin a meeting for the missionary board of Dade county, May 6.—E. W. Yocum.

St. Louis, April 23.—At a revival service held at the First Christian church, St. Louis, by the pastor, John L. Brandt, during the past three weeks, 133 were added to the membership, most of them being by baptism. Several came from other churches. Forty-four were added to the church in March when, preparatory revival sermons were preached, making 167 gathered in this short meeting with home forces.

OHIO.

Utica, April 14.—Six weeks ago Brethren Harry G. Hill, McConnell and Elston, held a four weeks' meeting for us in the town hall. The immediate result was 18 confessions and four from the Baptists. A church was organized. We are without a home; will have to meet in the hall until we can do better.—W. L. Fairael.

OKLAHOMA.

Perkins, April 17.—We have just returned from Marshall where we baptized four after the morning service and received one from the United Brethren church in the evening; house crowded.—J. W. Garner.

PENNSYLVANIA.

Ellwood City, April 17.—Our revival services have closed, with 60 additions: 53 adults and seven children. We have entered 28 new families; our summary is as follows: 14 heads of families, 39 young people, seven children; total, 60; days' work, 36. We are now moving on and getting in line for the simultaneous revival movement beginning October next.—Ferd F. Schultz, minister.

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Sandy Lake, April 17.—Just closed a four weeks' meeting at Carpenters Corners with 30 additions, mostly by confession and baptism, five from the Methodists. Miss Margaret Windsor, of Muncie, Ind., assisted us the two last weeks as singer. Much strength was added to the church. We are getting ready for a big summer campaign.—Thomas Martin.

NEW YORK.

Buffalo.—I am in a fine meeting here with the Jefferson street church of Christ, B. S. Ferrall pastor. Thus far there are 73 additions—68 being baptisms. Of the five coming by letter none have ever before been members of the Christian church. One out of six is a man. Several whole families. Interest is good in spite of Calhoun in union meeting with eleven churches, and 5 other meetings within a few blocks.—Allen Wilson.

TENNESSEE.

Nashville, April 18.—A series of sermons to young men every Sunday night is now in its seventh month. Interest unabated. Many additions and confessions. Twenty-five baptisms in the last four weeks. Gallery required to accommodate the crowds for 20 weeks.—Geo. Gowen.

WASHINGTON.

Lind, April 15.—Brother S. G. Griffith, of Pullman, assisted by R. W. Mills, pastor, and F. O. McCauley as song leader, closed a very successful meeting in Lind. There were 80 additions: 61 by confession, eight by statement, four from Baptists, four from Methodists and three others yet to be immersed. The work is growing in east Washington. More good preachers are needed who will preach the gos-without compromise.

WEST VIRGINIA.

Wheeling.—At the Island church 33 have been added since I began my work on Christmas day, and the work is growing in all departments.—C. Manly Rice.

WISCONSIN.

Lynxville, April 17.—One confession last evening at regular service. We will reopen the remodeled and refurnished church house on the second Lord's day in May.—A. M. Laird, minister.

INDIAN TERRITORY.

Okmulgee, April 21.—The interest in the meeting has steadily increased, and we have had 13 more additions to the church, seven of them being confessions. This makes 19 in all during this meeting. Brother Van Voorhis' sermons, based on the Bible alone, are meeting with the enthusiastic approval of all.—Ray E. Dew, singing evangelist.

SUBSCRIBERS' WANTS.

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It has been quite a help to me. It abounds in good suggestions and new applications.—Wm. Ross Lloyd.

It is a book of wide compass, depicting the spiritual history of man from his origin to his final destiny.—J. W. McGarvey.

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Dr. Moore is the most picturesque figure of this present religious reformation, one of its profoundest theologians and most charming writers. Of all his numerous and valuable contributions to church literature this is his masterpiece.—Geo. L. Snively.

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People's Forum.

Mr. Rockefeller's Gift.

DANVILLE, ILL., April 13.

EDITOR, THE CHRISTIAN-EVANGELIST:—This week's paper is in my hands and I have read with much interest your comments in regard to Rockefeller's gift to the American board and the position of influential Congregationalist preachers in regard to it. I am somewhat surprised to find this statement from your usually correct and careful pen: "As a matter of fact, neither mission boards, nor local church officials, nor individual ministers undertake any such impossible task in reference to funds offered them." It seems to me this statement needs to be well qualified. We cannot always determine with absolute accuracy as to whether or not this money offered to the Lord has been honorably earned or obtained by the donor. Neither can we with absolute certainty determine in every case the controlling motive that prompts the donor. Therefore shall we give no heed to the how and wherefore of this gift? Were the great Dr. Chalmers and his noble four hundred unwise in refusing in their hour of great need the large offering from hearts of sympathy in the south, because they deemed it "blood money," taken from the backs of black brother slaves on southern plantations? Because I cannot always judge with absolute accuracy, shall I therefore close my eyes and ears altogether and accept the hush money offered by the saloon keeper and brewer politicians? Nay, I may have some reason or reasons for suspecting that their money has been stolen. Shall I then refrain from any investigation in the matter?

I have for years been of the opinion that we should exercise due care and caution in this as in other matters relating to the Lord's treasury. If we err at times in our efforts to be and do right, it is to be expected, being human and in keeping with our conduct in other things of like mport.

The church of Christ is now accused of being in league with the commercialism of to-day, and if this accusation is unwarranted, we should be careful in regard to the patronage we receive or is offered by those who are looked upon as oppressors not only of the poor, but of the toiling masses. Without passing judgment in this particular case in question, I am of the opinion that there are times when ministers, church officials and missionary boards are justified in saying to policy-loving representatives of the prince of darkness as they approach us with their gifts of hush or purchase money, "Thy money perish with thee," and yet we need to be wise as serpents and harmless as doves in this as in other things and exercise great caution and not mistake mere prejudice for conscience. Let us ask for and receive divine wisdom and the spirit of Christ. Now, Brother Garrison, I may have misunderstood you and my criticism may, therefore, be out of place. I feel, however, we are dealing with a vital question and one crowding itself upon us from all sides at this time. It is a question to be talked and written about as well as thought and prayed over. ANDREW SCOTT.

[The statement quoted from the Easy Chair, that "as a matter of fact, neither mission boards, nor local church officials, nor individual ministers undertake any such impossible task in reference to funds offered them," means, and was intended to mean, simply that, as a rule, neither individuals, nor officials representing missionary organizations, nor ministers of churches consider it any part of their duty to trace the antecedents of the money which is paid to them, to ascertain whether it has been earned honestly or otherwise. Clearly this would be an impossible task. This does not mean, of course, that a minister, or a church, or a mission board, or anybody else would receive what our correspondent calls "hush or purchase money." That is bribery. Any honest man would refuse to accept money from anyone when he had any reason to believe that it was offered him for the purpose of causing him to be silent in reference to things about which he ought to speak, or to favor anything he ought to oppose. That is not a doubtful ethical problem. But that is something very different from what we had in mind in calling in question the soundness of the logic of those who argue that it is wrong to receive money for religious uses where there is any reason to suspect that it has been made by doubtful methods. If this be a correct principle—that is, if it be wrong to use money that comes into the church treasury or into our hands, individually, for religious uses, that has been wrongly accumulated—then it becomes the bounden duty of every individual, or church, or missionary board to institute a judicial inquiry into the sources of all the funds that they receive, in order that they may know positively whether such money has been honestly accumulated. It is to be presumed that Mr. Rockefeller, as all others who give money for missionary purposes, gives it to the Lord. Mission boards or local churches are but the *means of transmission* to see that the money thus contributed is used for the purpose for which it was given. What right have they to assume the province of the Almighty in attempting to determine whether the gifts thus offered are acceptable to God, and in intercepting funds which have been directed to religious uses and diverting them into other channels? We hold that the Lord has not called any individual or any missionary board to any such work. EDITOR.]

⁂

All are Forgiven.

EDITOR. CHRISTIAN - EVANGELIST: — I have just received my old friend, the CHRISTIAN-EVANGELIST, and oh, what memories crowd thick upon me when I read its familiar pages! Brethren, who long ago have passed into the great beyond, stand before me and really I feel young again. I note that many of these are still spared yet. Just keep on sending it. I am old and poor now, but praise God, I shall yet be rich, if not in this world, I trust that in the world to come I shall own a home of my own.

I have just read what the Standard said about baptism, and which the Baptist Argus criticised. I want to differ from both of these good brethren, and there is no use of making a long story out of a very short one. Listen! When Jesus died on the cross every sin ever committed was then and there forgiven. He died for the sins of the whole world. "It is finished." "Behold the Lamb of God who taketh away the sin of the world," etc., etc. I might multiply scriptures but I deem these sufficient.

Forgiveness is not a personal matter, but one of a general character. Well then, if all sins were forgiven when Christ died what or who is it that condemns? might be asked. I answer that this forgiveness cannot save anyone. Salvation consists not only in being forgiven but in the further great fact that no one is saved until a new life is imparted to him. Though forgiven men still perish because they do not seek God and the eternal life which Jesus alone can impart. Baptism is the sign, the overt act, which testifies that we accept the forgiveness and eternal life offered to us by the blessed Lord. E. A. FROST.

[We are glad to hear from Brother Frost again, and to give his view as stated above. We think, however, he mistakes the provision for the forgiveness of all through the death of Christ, and the actual fact of forgiveness. There is in the death of Christ provision made for the sins of the whole world, and those who avail themselves of the provision thus made may receive the forgiveness of sins, otherwise they remain under condemnation; so, at least, it seems to us.—EDITOR.]

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Midweek Prayer-Meeting.

May 3, 1905.

A SCRIPTURAL MAP STUDY.

And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one. —Matt. 13:37, 38.

This is a lesson in the interest of home missions. We are to have a brief study of the field and its needs. And first let us consider—

The Fields. Many of them are already ripe for the harvest (John 4:35-38). The United States is one of the ripest fields in all the world for spiritual harvesting. We need not go amiss for needy fields. There is the great east, with its teeming population which is rapidly increasing by foreign immigration, which needs the simple and pure gospel of the grace of God. From the point of view of our reformatory work it is a needy field, and yet one that in many respects is ready for the sickle. The great south land with a more homogeneous population is ready to receive the plea which we are making for the Christianity of Christ and the unity for which he prayed. The same is true of the north and of the great west. When one compares the magnitude of these fields with the very few laborers who are at work, he can but recall the Master's word, "Truly the harvest is plenteous, but the laborers are few. Pray ye that the Lord of the harvest may thrust forth other laborers into the field."

How Shall We Enter These Fields? We can only do it effectively by co-operation. It is by working *together* that the churches can accomplish the greatest results in these great and needy fields. This is all that our missionary societies mean. The American Christian Missionary Society is the medium simply through which our churches are co-operating in sending forth laborers into the great fields of our home land. The first Lord's day in May has been set apart for an offering from all the churches of the brotherhood for the purpose of supporting laborers in these needy fields to preach the gospel, establish churches, organize Sunday-schools and do whatever else is needed for the permanent upbuilding of the cause of Christ. Let no church that counts itself loyal to the Master, whether rich or poor, fail to make an offering according to its ability to this great work of evangelizing America.

Our Responsibility. The Disciples of Christ have a great opportunity and a great responsibility in this work. To them has been given a dispensation of truth adapted to the needs of the world to-day. We shall be faithless to a sacred trust if we do not make offerings amounting to sacrifices to extend this cause throughout the length and breadth of the land. (Read Gen. 13:14-18.) No missionary society in the world, perhaps, is winning so many converts with the same amount of means as our Home Missionary Society. Let us greatly increase our offerings, that the results may be correspondingly great.

Prayer. O Thou Lord of the harvest, we thank Thee for the ripening fields which Thou hast prepared for us, and for the virgin soil which yet waits for the precious seed. Thou alone canst furnish the sowers and reapers. We pray Thee to increase the number of laborers, and increase the liberality of Thy churches, that this great work may be carried forward in triumph until Thy glory shall fill the earth. For Thy name's sake. Amen.

Christian Endeavor.

By H. A. Denton.

May 7, 1905.

THE MAKING OF A CHRISTIAN: HIS EXERCISE.—Jas. 1:22-27.

For the Leader.

We have come to the end of another month and the joys of another consecration meeting. I wonder how many look upon this as a joy, a privilege? It is well for all that do. It should never come into our minds to say, as some do, "Oh, dear, we have another consecration meeting at Endeavor to-night, and I have to take part." That is not the right way to look at the matter. It is evidence of not living as one should. The things of the Christian service are not looked upon in the light of duties to be performed, as things that could be, but for a promise or the pledge we took when we went into the society, left undone and we be just about as well off. It is far from being so. No one can keep his heart from the joys of this or any other Christian meeting without loss. It matters not whether he promised anything of the kind or not. It is a benefit, a spiritual uplift, that he does not have if he holds himself from the services. So, then, let us have a response from every one to-night. It will bring an uplift to you as individuals and an uplift to the society as a whole.

For the Members.

1. By the exercise of a Christian I do not understand that the intention of this topic was to place the emphasis upon the athletic sports and games practiced for the development of the physical man. There is a good opportunity for a fine lesson upon this phase of the thought alone. Bodily exercise is good for the body. Is it also good for the mind? And it may, under certain circumstances, be good for the spiritual nature. But this by the way, for the exercise that interests us now is the exercise of the spiritual man.

2. The importance of the exercise of the spiritual man lies in the fact of the superiority of the spiritual over the physical. As necessary as raiment for the body, and as important as food for the stomach, and as good as much learning for the intellectual man, yet much more necessary is food for the spiritual man. It is the life. The others are but the incidental things, such as clothing, food, and so forth. Is it thought strange that spiritual exercise is as food for the soul? It should not be so thought. Exercise, work, is the means of growth in goodness, in righteousness.

3. Now when we consider works set over against faith in the Christian life, we come to a point where we should take great care. We do not desire to weaken the idea of faith. That must not be done. We can not have too strong a faith. But at the same time, we do not want to hold the idea of faith in a way that will weaken the idea of good works in the Christian life. For the good deed is the end of the thought, and, in a loose way of stating the question, works are the end of faith. James says we must not hold the one in such a way as to destroy the other. One alone is of no value. Faith that does not issue in deeds dies before it reaches the end of its intention. Works that are not based upon faith are mechanical, and are no more meritorious than the works of a machine.

4. Hearing is good. We can think of nothing lawful to say against listening to the word. To be a good listener is to possess a rare grace. To go often to the house of the Lord and hear the words whereby we all who would see good days and enter the way of the Nazarene must be fed, is to do a commendable thing. But to be an habitual hearer without doing what we hear is a profitless thing. Like the image of one in a mirror which goes when the person steps away, so the good of the hearing dies with the echo of the speaker and the audience of the hearer. It is just as much to be condemned as a practice that wastes opportunity as to have faith and not do the demands of faith. If one can have faith without using it, and if one can hear in the true sense without doing. Let us not do things by halves. It takes the well-rounded character to meet the demands of the model the Lord has given us, Christ. Let us both hear and do, both believe and obey.

Quiet Hour Thought.

Is there any work the Christ wants me to do that I am not doing? Lord, teach me what it is and I will do it.

DAILY READINGS

M.	Perfect by striving.	Heb. 5:5-9
T.	Strengthened by trial.	1 Pet. 1:6-9
W.	Strengthened by fighting.	Eph. 6:10-18
T.	Resistance strengthens.	1 Cor. 10:6-13
F.	Comrades of Christ.	Heb. 3:12-16
S.	Striving for crowns.	2 Tim. 4:5-8
S.	Topic—The making of a Christian: his exercise. Jas. 1:22-27. (Consecration meeting.)	

* * *

Arkansas and Louisiana.

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Sunday-School.

May 7, 1905.

THE VINE AND THE BRANCHES.—John 15:1-12.

Memory verses, 5, 6.

Golden Text.—Herein is my Father glorified, that ye bear much fruit.—John 15:8.

Between the last lesson and the present one occurred the supper which was the central feature of this gathering in the upper room. John, to whom we would have supposed that this tender memorial would have appealed with especial force, strangely enough makes no reference to it, but he gives at greater length the discourses which occupied the hour. Some of them, including this of the vine and the branches, were apparently spoken as the little group walked out to the Garden of Gethsemane. Or possibly they lingered about the table for a time even after the words, "Arise, let us go hence," had been spoken. In any case we have here the farewell utterances of Jesus to the Twelve, spoken after the supper and within a few hours of the arrest, trial and crucifixion.

The parable of the vine and the branches illustrates admirably the manner in which our Lord used parables. He chooses some simple object or event, often some vital process in nature, which illustrates some one great spiritual truth. Other related truths may be grouped about that one, but there is no effort to make every detail of the parable carry its special burden of spiritual truth. The parable is not an allegory.

In this case the great outstanding truth has to do with the relation of the disciple to his Master. It is to be an intimate and vital relation, rather than mechanical or official. The bond of unity between them is not to be an external authority imposed upon the disciple by the Master, but is to be the very life of the Master flowing into and through the disciple, vitalizing him and guiding him from within. And this life of the Master, coming into the disciple and becoming truly his life, will not only dominate and control him by an internal compulsion, but will make him fruitful to produce those results which are in keeping with the common character of the disciple and the Master.

To embody this truth, no figure can be more effective than that of the vine and the branch. One life fluid flows through and binds them into a vital unity. It is the vine which gives life and strength to the branch, not the branch to the vine, yet the branch is not controlled as by a rigid and mechanical force. The fruitfulness of the branch, even its very life, depends upon its continued connection with the vine, and only by fruitfulness can it justify its existence. Moreover, the vine needs the branches and can bear fruit only through them.

So is expressed the fact of man's utter dependence upon God as revealed in Christ, and that other fact—which should give every man a feeling of greater dignity and worth—that God needs men to carry on his work in the world and to bear fruit for him.

After all, the test of a vine is its fruit-bearing qualities. "In this is my Father glorified, that ye bear much fruit." The fruitfulness of the vine is the glory of the husbandman, and it is also the joy and glory of the branches, if vines could feel. There is no joy in Christian life without service; the condition of effective service is abiding in Christ, and abiding in Christ means to be filled with his spirit, which is love.

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COMBS.

Just as the world was being released from the icy embrace of winter and the first songs of springtime greeted us, Bro. W. T. Combs was set free from his earthly tabernacle and taken up home where eternal springtime abides. Brother Combs was born in Kentucky. He attained the ripe age of threescore and twelve years. He was loved by all who knew him. Like Nathanael, in him was no guile. He thought evil of no one, neither spoke evil of any. He was pure in heart and gentle and loving in all his life. It was in the home that his virtues were seen to the best advantage. Never have we seen two lives more completely blended than his and that of his dear wife who survives him, with their two sons, Geo. H., who has for twelve years been the beloved pastor of the Independence avenue church of this city, and is known and loved by this whole brotherhood, and Dr. J. G., who is a practicing physician of great possibilities in his chosen profession. Nine years ago Brother and Sister Combs came to this city that they might be with their sons who were established here. Brother Combs' faith never faltered. He seemed to have had a premonition of his coming death, and he wrote a beautiful letter giving his parting blessing to each of the family. His desire was that his body be taken back to the old family cemetery at Campbellsburgh, Ky. It was accompanied by his wife and son George. At the grave they were met by a large company of old friends who had known him from his youth, and these lovingly laid his body to rest to await the resurrection of the just. May the good Father comfort his dear ones and especially may he be near his broken-hearted wife, who has lost one of the best loved and most loving of husbands.

Kansas City, Mo. J. J. Morgan.

DALTON.

Mrs. Margaret A. Dalton, who died Feb. 15, 1905, was long a worker identified especially with the Central church, Cincinnati, O. The following resolutions of the ladies' aid society express the sentiments of a wide circle of friends. "Thy shadow has again passed over our society, and taken from our midst our dear friend, sister and co-worker, Mrs. Margaret A. Dalton. In her death our society has lost a valuable member, a faithful and earnest worker. Only those who knew this lovely woman can realize what her death means to her family, her friends and the church. Wise, patient, loving and true, her life was a benediction to all who came within the circle of her acquaintance. Not only is this a bereavement to her own family, but to all who knew her. To old and young, at home and abroad, she was always kind, gentle and ever ready to please and do her whole duty in every relation in life. But none can feel her loss like those of her own household—the son, the two motherless grandchildren and a favorite niece who for years had made her home with her. To these we not only extend our deepest sympathy, but sorrow with them in their great loss. Gladly would we give comfort to their aching, sorrowing hearts; but God alone can give relief."

HUNT.

I am a little tardy, it may be, but my tribute is hearty, nevertheless. I first met Bro. W. T. Hunt when I went to Colorado Springs in June, 1898. He was preaching for a company of Disciples in the southern part of the city. He had spent some time in Cripple Creek, where he did good work. He impressed me, at once, as a sweet-spirited, whole-souled, genuine, Christian man. The longer I knew Brother Hunt the better I loved him and the more exalted was my appreciation of his worth. He excelled as a Bible teacher. He was an earnest, devout, and constant student of the Book. His faith in its teachings and fundamental principles was clear, strong, profound. In his work he was most unselfish. His devotion to his, and our, Lord was complete. The Christ, and his church, occupied the chief place in his thoughts, desires, efforts. If ever a man kept himself unspotted from the world that man was W. T. Hunt. He was a consecrated man without cant. He could have said, as said Paul: "Be ye imitators of me as I am of Christ." While Brother Hunt was pastor of the Christian church in Loveland, Colorado, the fine property which now belongs to the National Benevolent Association in that place was tendered, to be used as a home for orphans. This enterprise was on his heart. I have heard that the first address of Geo. L. Snively on "Christian Benevolence" was delivered in Brother Hunt's pulpit in Loveland. If this statement is correct, and I do not doubt it, then this other statement is true, namely: Brother Snively has never had a warmer or more sympathetic welcome than the pastor of that Loveland congregation gave him that day. The name of Wesley T. Hunt ought to occupy space on the walls of the Loveland orphanage when this home for fatherless and motherless children becomes a fact. Seventeen of the almost forty-five years of his life were devoted to the ministry of the word. He gave up this work only when failing health compelled him to do so. His only desire to live was that he might continue to serve Christ. His faith triumphed in the hour of apparent defeat. A short time before he passed out of the lower into the higher life he said, in a tone of unshaken confidence: "The Savior has a warm welcome for me." Farewell, my brother, until we meet in "The Better Land." Till then farewell.

Denver, Colorado. B. B. Tyler.

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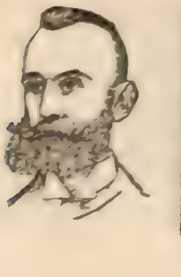

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AT DAYBREAK

By Lewis Worthington Smith.

Men, my brothers, let the silver light of dawn be shining still;
God is watching in the silence while your hopes repeat his will.

On each distant peak the promise flings a glory on the snow;
Let your eyes be flushed with laughter ere the tears must overflow.

Far along the purple distance in the shadow of the years,
Other dreams than yours have perished, other hopes have had but tears.

But the blood of other martyrs makes a nobler dream for you;
In the throbbings of their spirits you can make their visions true.

Human sacrifice is mortal, failing with the failing breath.
Only Christ, divinely human, lives forever in his death.

We who faint in human weakness can not make the world anew,
Save by warfare never-ending, life by life the centuries through.

Vain the blood of other ages to free Cuba in our own;
Greece must fight the old fight over, though the heir of Marathon.

Every hour has new achievements waiting for the sturdy blow
Of the downright hero-hearted, firm to will, to do, and know.

But for them no past outpouring of a sacrificial stream
Makes the present such a glory as one fancies in a dream.

Every day has needs new-planted, every day has hopes new-thrilled,
That each heart may throb with purpose and each life with use be filled.

Error dead may spring a phœnix from the ashes of the past,
And the never-ending warfare hears each day the trumpet-blast.

Men, my brothers, let the silver light of dawn be shining still.
God is watching in the silence! you must dare to do his will!

Guided by no past evangel, eager-visioned, promise-browed,
Let your will be greatly daring, let your heart be nobly proud!

Strong for larger needs and duties, higher hopes of man for man,
Science-nurtured, art-uplifted, music-souled, since day began.

On the purpled hills of sunrise, misty vapored, mixed with gray,
Just before your earnest vision, beauty gathers for the day.

Slowly, slowly, as you will it, light will flush across the snows,
Till the earth is warm with gladness such as reddens in the rose.

* * *

THE GOSPELLERS.

Heroic Itinerants Who Carried Religion into the American Wilderness.

By Rebecca Harding Davis.

Oddly enough, the most picturesque chapter of American history is as yet unwritten. It is that which will tell of the first attacks by the different religious sects upon the devil in the settlers and in the savages. We have, it is true, occasional grave accounts of their measures to save souls, but there were strange happenings in these assaults which are not set down in such annals, but which give to us to-day a clearer insight into the conditions of the times than do any formal history.

Take Father Marquette's story just as it is, for instance. A gallant young noble, in an ancient French town which for centuries had been a theatre for the glory of his family, chooses to give up his heritage—war and fame—and to go half around the world to an unbroken wilderness, there to uplift the savages. No glory is to be found in the adventure. It is a plunge into blackest night, with the certainty at the end of a nameless, forgotten death. In fact, the gallant young fellow prayed with such bitterness throughout all the years of his adventure that he "might die alone in the wilderness, far from human succor," that the worldly reader now finds himself wondering who the woman was that had driven his soul into these lonely straits.

No one knows, or ever will know. But there is no more dramatic figure in American history than this first white man standing upon the banks of the Mississippi among the savages whom he had saved, the chill of death creeping up through his veins.

A picturesque figure, too, is that of Asbury, the great Methodist itinerant. Another young fellow—English this time—leaves his comfortable home and comes to the same vast wilderness. For nearly half a century he travels unceasingly on horseback, on foot, he climbs mountains, he fords rivers, he forces a way through unbroken wildernesses; a fastidiously clean man, he sleeps in filthy, vermin-ridden cabins or on the ground; he travels, every year, thousands of miles. And for what? To save souls.

This is an old-fashioned true story, and, if you choose, you may find some significant hints in it of changed conditions in the world.

Some of his friends once proposed to Francis Asbury that he should take to himself a wife. He laughed. "My salary," he said, "is sixty-five dollars a year and food for me and my horse. Can a woman live on that?"

He did not tell them that out of these sixty-five dollars he supported his mother in England. He had sold his watch and his second suit of clothes once to send her more money, and never was able to replace them. She was an old woman, whom he had not seen since he was a boy. But she and her poor little cabin in Kent made the only home for him that he had in the world.

Asbury, we are told, "was a sickly fellow, and always desponding." But he rode, and tramped, and forded rivers, and to the last hour of his life brought Christ home to the soul of every man he met. Add to this the fact that the man had a keener appetite than other men for a good meal and a good house and the company of happy, pretty women, and you can make out the story for yourselves.

In those first years, when there were few breaks in the wilderness that stretched from sea to sea, the preaching was necessarily itinerant. The different sects held their men in leash, so to speak, but it was a loose hold. They came and went at their own pleasure, or, as they were apt to claim, at the will of God.

Outside of the borders of any sect were the gospellers, who traveled incessantly, holding stations for meetings in the forest. A hollow tree, cut off midway, served as a pulpit, while the congregation, gathered from far and near, were squatted on the ground. Chief among these traveling missioners was Lorenzo Dow, the son of a poor Connecticut farmer, who was called in a dream at nineteen to preach, and who continued at the work until death silenced him.

Asbury had the foundations of an education in boyhood; he was hungry for knowledge, and always carried one or two books in his pocket on his endless marches. Thus, during his fifty years of journeying he made himself a fair Latin and Greek scholar. But Dow had no respect for learning. The universe held only, besides Dow, God and the devil. He talked to them both in his sleep. His diary of his travels shows that they were directed by his dreams. He often saw "mankind hanging by a thread over the pit of hell," and with frantic haste strove to save them. Conferences and bishops found him hard to manage; hence, he preached for years before he was ordained. He once was warned in a dream to save the Irish people, and going to a seaport worked his way the hold of a ship to Cork. In Ireland he was treated with more humanity than at home, where he had met with cruel usage from the coarse squatters. We should call Dow insane nowadays, but he must have had a natural fiery eloquence which burned the memory of him into his times. And, after all, his purpose was as sane as that of Paul or John.

Many queer anecdotes of him have come down by tradition in the mountains of Virginia. One story is that he was once trapped into matrimony by a shrew who tried to force him to give up his hunt for souls for that of bears. The good man bore patiently with her for a year. One day he brought home a doe that he had killed and threw it down before the cabin door. His wife came out. Dow went to the other side of the deer.

"I married you only until death should us part," he said, pointing to the carcass, and then marched away, never to return to that range of mountains.

These grim gospellers were not without humor, judging from the old stories which have come down to us. One of them, Thomas White, was greatly baffled in his cure of souls by the preaching of a prophet named Rogers, who taught that there was no God and no hell; hence that there was no need for honesty, virtue or marriage. When Father White arrived in a certain village in New Jersey he found that the young people had dubbed themselves Rogerines, and were beginning to live on this basis. A young man and woman whom he had known since childhood presented themselves foremost in the crowd.

"We are living together," they declared insolently, "and no preacher shall dare to marry us."

"Oh! You are living together? What do you mean by that, John? Are you going to be true to this woman and have nothing to say to any other?"

"I mean to do just that," swaggered John.

"But you, Mary? You will take John to-day and some other man to-morrow?"

"No, no! I've taken him for good."

"Then," said the old man, lifting his hands, "I pronounce you man and wife. Those whom God hath joined together let no man put asunder."

The Rogerines soon died out. But new sects sprang up with each new year. This was especially the case in Pennsylvania. The incoming Germans brought with them many kinds of fantastic creeds, and formed communities throughout the Alleghany Mountains of divers size and character, from the powerful and wealthy brotherhood of the Rappites, on the Ohio, to the groups of two or three long-haired ascetics who had their caves on the Wissahickon hills near Philadelphia.

The chief among these was Kelpius, a scholarly young German, who sought the wilderness to escape from conventions and to find the real meaning of life. He was followed by about forty disciples who donned sackcloth and preached all kinds of vagaries. Some of them took to marriage and others to drink, and all deserted him. Kelpius apparently was a sincere, pure soul. He seems to have found content with God and Nature, and while he was still a young man died, quite alone, in the forest.

But the peculiar feature of the religious life of those days was the traveling soul-doctor, like Asbury, Pere Marquette or Dow. He took his life in his hand as he came and went, facing savages, wild beasts, and more deadly malaria; but St. Francis himself was not more beloved by the lepers of Umbria than was he by the poor mountain squatters of the Alleghanies. If he could obtain a quart of salt in the towns he could pay his way royally though the mountains. Salt, you must remember, was then in the wilderness a more common currency than silver. Once each year a deputation of settlers crossed the mountains to barter the cattle and other produce of all the farms in the seaport towns. They brought back the pay in salt. A cow and a calf were worth a bushel of it, and so precious was it that the law required that "when the salt was put into the measure it should be sifted in lightly by the hand, and no one be allowed to cross the floor during the operation lest it should be unduly shaken down." I give this as a homely but significant hint of the social condition of the people who were led by the gospellers.

We find in the old records of those days accounts of many preachers whose doctrines and conduct were unconventional enough—old Antoine Benezet, for instance, who laid the foundations in the village of Philadelphia of the modern Society for the Prevention of Cruelty to Animals. Every spavined old horse or mangy dog was his friend, to the disgust of his neighbors. But their patience gave out when during a long, hard winter he fed each day swarms of rats in his back yard. The neighbors protested angrily.

"What!" cried the old man. "Shall I eat and see my brothers starve?"

The religion of those days, however, had little of this gracious, Christlike quality. It was usually made up of fierce controversies or rapt visions.

John Woolman, at seven, had a revelation which ruled and uplifted his whole life. That poor little tailor of Mount Holly preached truths so high, in English so pure, that Charles Lamb summoned all England to pay heed to them. But Woolman, like Dow, was directed by his dreams. He went about in clothes and hat of undyed wool, "being warned not to wear a lie in his coat and breeches." Being ordered in a dream to preach the gospel to the English, a first-class passage was bought for him by some wealthy friend. But the cushions and gilding on the cabin scared him as temptations of the devil, so he betook himself to the steerage, where he remained and worked among the sick paupers during the two months of the voyage.

It is curious to notice how often these devout men were drawn in dreams or waking visions to go to the ends of the earth in search of lost souls, turning their backs on those in their own fields or kitchens. One godly Quakeress, who had preached all through the Colonies, heard the heavenly call to go first to France, then to Italy, and afterward to the Arabs in northern Africa. She obeyed it, and actually went and preached in these countries, though she did not know a word of any language spoken in them. If, she reasoned, the wretched foreigners did not know English she was not to blame. She was guiltless in their damnation. Then, as now, nervous restlessness was often miskten for holy fervor.

To us of the laity, as we look back, the most remarkable feature of the early religious life in this country was the powerful individual influence which the leaders of different organizations exerted upon their followers. A man collected a body of believers in his creed in Europe, brought them here and formed a community in the wilderness. Very soon they adopted his habits and idiosyncrasies as well as the tenets of his faith. This was especially the case with the stern Puritan leaders in New England; with Rapp, the communist, in Pennsylvania; and with George Whitefield in Savannah. The zealous Georgians, who would have none of the ascetic high church doctrines taught to them by the Wesleys, adopted the fervid radical as their leader.

The most remarkable instance of this one-man spiritual domination, perhaps, was that of Dimitri Gallitzin, in the Alleghany Mountains. His story is almost forgotten, but is worth the telling.

The Gallitzins were great boyars and princes in Russia before the Romanoffs were even known to exist. Dimitri's father was ambassador, under Catharine II, at The Hague; his mother was one of the most noted beauties in Europe. The boy had, from both sides, the blood of famous soldiers in his veins; he held rank in his cradle as an officer in Catharine's bodyguard. He was educated wholly for a military life. His mother retired to a lonely estate with him, donned coarse clothes, and surrounded herself with scholars and

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CONSUMPTION

philosophers in order to train him as a pagan and a stoic. He was crammed with languages, and was perpetually drilled in the hope that he would take place as the most skilled soldier of his day. But the fighting blood in his veins had turned white as milk. At twenty he was a prey to nervous terrors, he trembled at a sudden noise, and cried if he were left alone in the dark. Even his mother was forced to acknowledge that this last of the great fighting race was a coward.

John Adams, who was a friend of his father, counseled that the boy should be sent to this country "to see the world." The advice was taken. When he was on the pier at Rotterdam, ready to embark, the terror of the voyage overcame him with a deadly faintness; he clung to his mother, begging to stay.

"You disgrace me!" she cried, and pushed him from her with such force that he fell into the sea. He was picked up unconscious and taken to the ship. He refused to return or to see his mother again. The blow or the cold baptism had worked a strange change in the man's nerves. He never again in his life showed the least sign of fear.

On the voyage to this country he came to know the emigrants in the hold, and conceived the idea of giving his life to the help of such poor wretches in the world. Some time after he had reached Baltimore he sent word home that he had entered the priesthood. His father ordered him to return home, his mother pleaded, the Empress commanded. But Dimitri Gallitzin remained in the mountains of Pennsylvania while he lived.

His family sent him large sums, but he spent them all in buying tracts of land and colonizing them with poor emigrants. He laid out settlements within a radius of a hundred miles for his wretched dependents, and for fifty years was not only a missionary to these people but their doctor, nurse and friend, living himself in abject poverty, tramping the year round through wildernesses infested with wild beasts, or forcing his way through swollen rivers. He did not know fear.

During this half-century of poverty, and at last of want, his place and estates waited for him in Russia whenever he chose to claim them.

Gallitzin not only taught his flock religion, but imbued them with the qualities of his own strong personality. They held him in such reverence that they refused to believe that he was dead nor would they bury his body.

Twenty years ago I saw it, still above ground, in a little chapel in the mountain village of Loretto. I do not know whether it is still kept as a holy relic or not, but I do know that something of Father Gallitzin's sincerity, his zeal and his friendly spirit still lingers in the character of the mountain people to whose elevation he gave his life.

As picturesque a figure among the old gospellers as the Russian prince was David Zeisberger, a Moravian peasant. When he was a lad of fifteen the famous Count Zinzendorf adopted and educated him, bringing him to America when he came to visit his colony of pious Moravians at Bethlehem, Pennsylvania.

The boy wandered through the wilderness with the Lenape Indians and conceived a curious friendship for them. He seems to have had the same passionate pity for them which Gallitzin felt for the wretched steerage folk.

His longing to lift them up and make Christians of them was, he believed, a call from God. In those days young men were on the watch for calls out of the unknown.

Count Zinzendorf and his suite at last started home. They were on the ship in the harbor at New York; it had weighed anchor, when the Count found David alone on deck, watching the receding land with tears in his eyes.

"Is it possible that you do not wish to go back to Europe?" for a pleasant and prosperous future awaited the boy there.

"No. God bids me go into that wilderness and work for him!" David cried.

Zinzendorf also believed in calls from the unseen. "Go back, then, in God's name!" he said. The ship was brought to, and David went back. For sixty-two years he lived with the savages, trying to help them. He never would take a dollar of salary from any church.

When, at a great old age, he lay dying in his hut, crowds of his poor Indian converts knelt in the fields without, singing the hymns of triumph which he had written for them in their own tongue.

The old gospellers belonged to all of the Christian sects. They wandered from settlement to settlement, facing danger and death daily trying to save souls. We have full biographies of all the notable soldiers in the colonies, but not a word of these men, although their lives were great Iliads of daring and endurance.—*The Saturday Evening Post.*

* *

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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE THIRD DAY.—CONTINUED.

As they walked on, Mace thought over Miss Lizzie's last words. Miss Lizzie was, herself, in a thoughtful mood, so there was silence between them as they approached the next building—the village store—which was exactly opposite Mace's new home. At last Mace spoke: "But do you not think Mr. Acre is a happy man?"

"It hardly seems fair to him to doubt it," was the answer, "considering how he tries to seem so."

"He has such a jolly laugh," remarked Mace, "and makes fun when he doesn't find it already made—I can't think he really knows much about pain or sorrow. When I am unhappy, I don't care who knows it—do you? I don't want people to think I'm satisfied when I'm not, you know. And so far from laughing when I'm in trouble, I don't want to hear anybody else laugh!"

"Yes," said Miss Lizzie, "I know just what you mean. But suppose Mr. Acre has a sorrow that can never be helped—*never*, you understand; and one it couldn't do him any good to show—Which would be best?—to make people unhappy from seeing him unhappy, or just to hide it and laugh, and give pleasure to those who meet him?"

"Of course," said Mace, "I agree with you. He must be a very good man."

"He is a hero," said Miss Lizzie gently.

"But I don't believe there are sorrows that can never be helped!" cried Mace. "He is so strong and good—let him go forth and overcome the sorrow and get the better of it." Her eyes flashed, and the color was in her dark cheeks. If Mr. Worth Acre loved Miss Lizzie, and if Miss Lizzie loved him, what prevented their being happy?

Miss Lizzie smiled a little sadly. "How splendid it is to be young!" she said. They were now before the store, a two-story building with a porch before the front of the house. Mr. Wren and his family lived in the second story, and every evening at six o'clock the lower part of the house was locked up, while heavy red curtains concealed the interior. An outdoor pair of stairs led to the living-rooms, at the side of the house. On the porch sat Mr. Wren, a short, fat gentleman with hair sticking up above each ear not unlike ruffled feathers. He occupied a great rocking-chair, and his short legs did not reach the floor except when he rocked forward. His wife sat in another rocker. She was very tall and heavy, dressed expensively, and sitting with the air of one who wishes to show every fold and tuck to the best advantage, and who scarcely dares move lest some fold or tuck be effaced. In spite of her gigantic proportions and her too evident care for her garments, her face wore a pleasing look of good humor. On the edge of the porch sat a young man and a boy of about thirteen, while at the front, upstairs windows were to be seen Mrs. Wren's mother and three of Mrs. Wren's daughters, and one of Mr. Wren's. Miss Lizzie was greeted by all of the Wrens at the same time, which produced the effect of a chorus, and as it was not yet dark, she paused and introduced Mace to the family. The girls came down the outside-stairs to the gate, and so did the young man and the boy. But Mrs. Wren contented herself with an affable smile, and did not disturb her folds and tucks. Mr. Wren settled his rocking-chair permanently forward, rested his short legs on the floor, and locked his fat hands over one knee.

"We have been wondering" remarked Mr. Wren after the introductions, "that none of you have been over."

"Now, Mr. Wren!" warned his wife, carefully lifting her lace fan to shake it at him. Then the lady continued, addressing Mace, "It is our rule never to mention our business after six o'clock. We are obliged to live over the store, so it isn't as if we could go away from the shop as other merchants do, and put it out of our lives in moments of family relaxation. But though we must live over it, and around it, and in front of it, as when we sit on this porch, we agree to completely ignore and forget it, and treat it as if it were not present. Nobody who knows us ever dreams of coming here after six o'clock to buy anything. It is awkward when we have company, but they can sit with us out on this porch, till cold weather, and then we take them up that flight of stairs—if they aren't dizzy-headed—to our apartments."

It is not to be supposed that the rest of the family were silent during this speech, for all the time Mrs. Wren was talking, Mr. Wren, in a hearty voice, was explaining to Mace, "Reginald, here—" indicating the young man—"is Mrs. Wren's son; Peter—" pointing at the boy who bashfully tried to run his hand down the back of his neck, apparently with a view to hiding it—"is our child; as I sometimes say to Mrs. Wren, our *mutual* child. Annie and Puss are Mrs. Wren's daughters, and Helen is mine, and Maria Tucker is again a *mutual* child." Then he added in an explanatory tone, "Mrs. Wren and I had both been married before we became acquainted with each other."

While Mr. and Mrs. Wren were producing, as it were, a duet from the porch, a word of which was occasionally audible to Mace, the young people were pursuing a running fire of hospitable remarks. Nor did Mrs. Wren's mother consider herself out of the scene of action. From the upstairs window she was trying to tell Miss Lizzie Day a piece of news, and almost at every word she would bob her cap significantly, and raise her eyebrows, and tap her lips with her finger in the manner of one imparting a secret. Miss Lizzie could just hear enough of the old lady's story to want to hear more and to believe that it concerned someone of whom she had heard—a lady who was a rich mine of interest to the neighborhood because she was continually furnishing gossip of the most exclusive nature. Puss (Mrs. Wren's daughter) and Helen (Mr. Wren's) were of Mace's own age. They were quite unlike except that both were inclined to be fleshy and round faced. "What grade are you going to be in, in school?" asked Puss, while Helen was saying, "We've got a new teacher this year, and I'm anxious to see her. The last one we had—" "Oh, come on in and sit till dark!" coaxed Maria Tucker, age twelve. "I'll get you some pretty flowers, and—"

"Tell your pa," called Mr. Wren, "that the lumber will be here to-morrow for his porch."

"Now, Mr. Wren!" expostulated Mrs.

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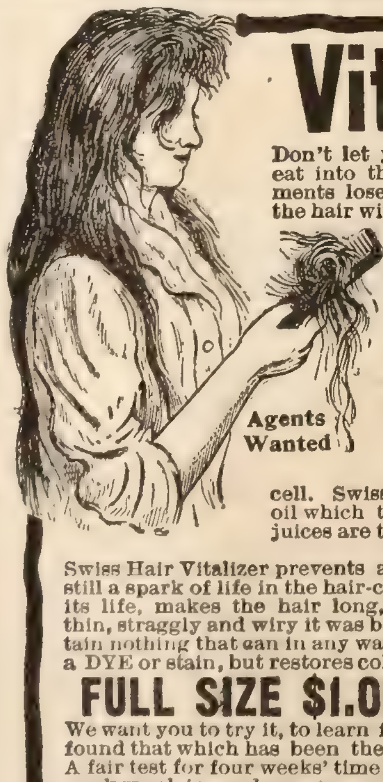

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Wren, "I will *not* hear another word of business after six o'clock!"

The old lady's shrill voice from upstairs; "And after 11 o'clock at night, a-buggy-riding! What is the world coming to, I wonder?"

"Oh, yes, I know Ed Woodney very well," continued Reginald to Miss Lizzie, who was dividing her attention between him and Mrs. Wren's mother. "So he is your cousin, Miss Mace? Well, he's just full of life!"

Among all these conversationalists, Annie Wren appeared as a decided contrast. She was a tall, slim girl of eighteen. The upper half of her face all seemed to run down to her nose, and the lower half of her face all seemed to run up to it, while the nose itself tapered off to a sharp point. She did not say a word, but stood discontentedly resting first upon one heel, then upon the other. Her eyes were small and beady, and they ordinarily watched out of their corners, reminding Mace of bad little boys hiding at the angle of a house. Mrs. Wren often said that Annie was the smartest child she had, but nobody understood her; and that she had very wise thoughts in her head, but unfortunately would never give them utterance. When Miss Lizzie and Mace moved on, all (except Annie) cried that they were coming over as soon as Mrs. Woodney was ready for company, and all (except Annie) begged the strollers to come again. Next to the store was the big ice house, at the rear of which a creek made a loop, almost coming up under the floor.

"It is confusing to visit the Wrens," remarked Miss Lizzie, pressing her hand to her head. "I do wish I could have heard what Mrs. Wren's mother was telling about Miss Lida Coons—at least I think it was about Miss Lida Coons; it was either about her or old uncle Dave Bennett."

"But they seem very friendly people," said Mace; "except Annie."

"Annie is a curious child," said Miss Lizzie. "Her mother says she is the smartest member of the family. She is always dissatisfied about something."

"Maybe it's because all talk at once," Mace suggested. "Maybe she's the reaction."

"For one thing," said Miss Lizzie, "she is always trying to train the family. She corrects them from morning till night, and they never object in the least. They all believe she knows more than the others put together. I don't know how she got the mastery of them, but she has a firm grip on one and all. She tells her mother how to dress, and her father how to use his verbs; but talk they will, and that she can't cure. Well, Mace, we have now seen every house in the village except the saloon, and if you'll excuse me, we won't examine it any closer. The family lives there, and we don't want to call on them."

"No, indeed," said Mace, pausing at the saloon corner, then looking across the street at the Tumbletons'. "Look, the family has come home!" The Tumbleton yard was swarming with children, while Mr. and Mrs. Tumbleton, both with short black pipes between their teeth, were sitting on the single doorstep. "She smokes!" cried Mace in horror. "Let's not go by there. Since I learned that Mr. Tumbleton isn't honest, I don't want to look at him. We'll cross over to the Horseshoe House." They traversed the street diagonally and looked once more upon the circular building with its inner court of flowerbeds and the silver maple. "Mr. Worth Acre must love his trade," remarked Mace, "even to build his home in the shape of a horseshoe!"

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"He does love his trade," said Miss Lizzie with a sigh. "Now, here we are at our house, and I will tell you good-bye."

Miss Polly Day and Miss Susie Day were at the front door. "Have you girls had a good time?" asked Miss Polly.

"Just splendid!" cried Mace.

"Well," said Miss Susie, "it's time for children to be off the street, now. Come in Lizzie!" Miss Lizzie laughed, but Mace, who had caught sight of a young man across the street, said, "Look—isn't that my cousin, Ed Woodney?"

"Yes, Mace," said Miss Lizzie in a gentle voice, as if she were sorry about something. "Why, look!" exclaimed Mace, starting. "He has gone into the saloon!"

"Well," said Miss Susie sharply, "he won't get lost in there, that's one thing. Children, the dew's falling."

"Home, again!" cried Mr. Woodney when he heard his daughter's quick step. "Well, Mace, how do you like the village?"

"It's hard to tell in just a sentence," said Mace, taking off her hat, "for it's so different."

"Then you shall tell me in as many sentences as you please," cried her father gaily, "for the night is before us."

"You two run into the next room," said Mrs. Woodney. "I've just started a prime novel, and I am so interested, I can hardly keep still while I'm reading it!"

"We'll go into the next room," said Mr. Woodney cheerfully, "and Mace shall tell me everything she saw and heard, and it will be the same as if I had seen the village myself; then we'll discuss our great project of rebuilding the church."

"Company is coming!" called old Mrs. Woodney.

Mrs. Geraldine Woodney snapped her book to, and smote the table with it.

"My dear, my dear," said her husband gently, "let us accept the blessings and the ills of life as they are dispensed to us. Mace, run, open the door. Mother, your teeth are on the gasoline stove. Geraldine, be calm and do not desert us. Not too fast, Mace, I find I have on that old moving-coat. I will retire to the next room and change."

"And *I* will retire," cried Mrs. Geraldine Woodney threateningly, "and—"

"No, no!" expostulated her husband. "Open the door, Mace, open the door!" Mace rattled the door knob and the wild confusion within was instantly stilled, while Mrs. Woodney, who was half across the room, book in hand, being thus trapped, turned at bay.

(TO BE CONTINUED.)

❖ ❖

The Establishment of Easter.

"The festival of Easter is to be celebrated on the Sunday following the first full moon after the beginning of spring."

Therefore, if the moon becomes full upon the day on which spring begins, the Sunday after the next full moon is, of course, indicated by the directions of the Council as Easter day. And if the moon becomes full on a Sunday, the next Sunday, similarly, must be Easter day.

The history of this controversy respecting the date of Easter, which the Nicæan Council happily settled, includes a number of diverting anecdotes based upon the disinclination of different people to accept even the council's rulings.

A story is told of a European of prominence who celebrated Easter every year on the very same day on which his wife celebrated Palm Sunday. Another story is told of a devout old couple in Germany who refused to abide by a new church decree relative to Easter. The decree altered the date, and on the day on which they had always attended the Easter services the old people walked from their home to the church. They found the church closed and no Easter service in progress. The old gentleman beat upon the door with his stout stick, and demanded admittance, and when there was no response from the uninhabited church, the old people retraced their steps to celebrate Easter at home.—*The Pilgrim.*

❖ ❖

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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Business Notes.

Our new edition of Christian Baptism is to be sold at $1.00, same as Christian System, Campbell-Owen, and Campbell-Purcell.

◆

Dr. J. H. Garrison's book on the Holy Spirit will soon come from the bindery and our advance orders will have first recognition, at $1.00, mailed.

◆

The Red Letter Bibles and Testaments, from 50 cents to $4.00, are always in stock, and will be more so, as the demand seems to grow.

◆

We have just put in one of the largest stocks of Award Tickets and Cards ever carried by this house, on new lines entirely, at prices from 10 to 50 cents, the higher priced being in the form of booklets.

◆

We have a splendid stock of those pretty little buttons, with scenes in the Life of Christ, or with appropriate scripture texts, selling at 15 cents per dozen. Present your pupils with one each and see their faces.

◆

Would you really like to have a good, big Bible school, or would you like to see your Y. P. S. C. E. take on new life, which means growth? Do you want to hear "Present" when the roll of officers and teachers is called?

◆

Our new book-room has enabled us to put in a full supply of all those little necessities in making your school go, and we are only too willing to have all that can, drop in and examine the stock, or write us for what you want.

◆

The new church hymnal should be in hand by the first of May and will have more than 60 pages of "Responsive Readings," with more than 500 pages of music, and will be one of the best and cheapest song books of its character on the market. Write us for sample pages.

◆

A lady friend writes, "Your Easter cards were very pretty and were so much cheaper than I expected." Well, that's just what we aim to do every time, give perfect satisfaction, preferring to do better by our friends than they expect. Our line of Easter novelties is not lacking.

The increase campaign in the Bible-schools and Endeavor Societies is on in many communities, and we are sending out red and blue buttons by the quantities right along, cent each in any number, postpaid, while the cards, red and blue, are also being used, and are sold at same price.

◆

"Need any song books?" We will furnish any one you wish at the regular price, but we have some of our own that cannot be surpassed, such as Popular Hymns, The Gospel Call, I or II, or combined, and Living Praise, also Silver and Gold. They are in limp at $2.00 per dozen, not prepaid; or boards, at $2.50, not prepaid; or full cloth at $3.00, not prepaid; while The Gospel Call, combined, is in boards at $5.00, not prepaid, and cloth, $6.50, not prepaid.

◆

The Christian Worker's New Testament (see advertisement) is an effort to help those not accustomed to locating scripture texts along a given line of thinking and, with some improvement, can be used very advantageously. There are ingenious methods of marking by which you are led from the first passage on a given subject to the next and next and last in the New Testament. Prices, owing to binding, 75 cents to $1.25.

◆

Our song book trade was never better, and we aim to see that it shall not be less by always keeping in stock the best and latest, as Praises to the Prince, for Bible-schools, Endeavor, and all purpose books, while Gloria in Excelsis is for the worship of the congregations, filled with those grand old hymns that touch and fill with reverence and grateful praise.

◆

Wait, wait, wait! "Why?" Well, until you have seen the new church hymnal—now in press—the "Gloria in Excelsis," prepared by the twentieth century committee of more than 20 representative brethren. The book will contain more than 600 pages, and will have selections for responsive service. The book will be in silk cloth binding, title in gold, and all the book is to be first-class in every way. Write us for particulars.

◆

"No telling what you have until you move," for we find some steel portraits of our brethren whom we will never forget, but whom the children and younger generations among us should know. Size, 7 by 10 inches, and to be sold at 50 cents each, but you may take them at 10 cents each, prepaid, or $1.00 per dozen prepaid. They are of the following: Longan, Hopson, Hayden, Haley, Pinkerton, Benton, Moore, Milligan, Baxter, Lamar, McGarvey, Sweeney, King, Loos, Burgess, Anderson, Shackleford, Munnell, Fanning, Walker, Wilkes, Franklin, Dumond.

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MAKES HOME BAKING EASY

Young housekeepers find in its use the beginning of success in cookery.

Price Baking Powder Co.
CHICAGO.

The Great Meeting at Paris.

(*Continued from page 548.*)

when I say that in fewer minutes than it takes to write it I raised the money to buy a fine horse and rubber tired carriage for Brother and Sister Idleman. The $5 and $1 gifts came so rapidly we could hardly keep a correct account.

On the last night of the meeting the church, led by the pastor and official board, presented me with $1,000 for the great work we are building up in the Metropolitan church of Christ in Chicago. Every cent of it will go to the church, and let us all hope the day has come when our great and growing brotherhood will not longer neglect these great centers with their multiplied thousands of unsaved and unchurched souls. Let us pray that the home as well as the foreign board may be strengthened, until these great centers and masses of humanity, wherein many of which our plea is unknown, may be taken for Christ and his church.

On the night of the reception we put out the enlistment cards and $1,224 was subscribed to the regular current funds by the new members, and scores of them will hand in their cards next Lord's day. They asked the privilege of talking it over at home.

I shall never be able to express my profound gratitude to Brother Idleman and this, the now greatest congregation of our people in Illinois. But they shall receive their reward from Him "whose we are and whom we serve." For "they who are wise shall shine as the firmament and they who turn many to righteousness as the stars forever and ever."

Yours in Jesus for his glory,
CHAS. REIGN SCOVILLE.

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THE
CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 18. May 4, 1905. $1.50 A Year

KEEP STEP

IN CROSSING bridges an army breaks step, because the united force of thousands of feet coming down at the same time, in a swinging march, step after step, would crush the timbers of any ordinary wooden structure. In our advance movement against sin and unrighteousness and for the evangelization of America, let all the churches keep step, that the steady tramp of the advancing army of the Lord may crush beneath its united and majestic tread all the bulwarks of sin. On next Lord's day—May 7—all the churches of this Reformation are requested to fall into line and keep step with each other, to the music of "In the Cross of Christ I Glory," and "My Country, 't is of Thee," in making the largest offering for Home Missions in our history. Jesus Christ will be sitting "over against the treasury," as of old, ready to grant His largest blessing to the church or individual making, not the largest contribution, but the greatest sacrifice, to spread His gospel among men. With the eye of our Lord upon us, and with the Macedonian cries sounding in our ears, let us rise to the demands of the great occasion.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

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F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Christian Church Convention

California

The Christian Church will hold its International Convention
at San Francisco, Cal., August 17 to 24

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Santa Fe

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Tickets on Sale August 6 to 14, good to return in 90 days, from Middle-West states—on sale a day earlier in the East.

Round-trip Ticket rate via direct routes, $62.50 from Chicago, $57.50 from St. Louis, $50 from Kansas City, with stop-overs in Colorado and West.

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The Santa Fe runs four trains to California. The California Limited is fastest and most luxurious—equipped with compartment, observation and drawing-room Pullmans, buffet-smoker and dining car. The California Fast Mail is almost as swift; the other two are called the Los Angeles and San Francisco Expresses; all three carry standard and tourist Pullmans and chair cars.

Special Excursion

Christian Church Special (equipped with standard and tourist Pullmans) leaves Dearborn Station, Chicago, via the Santa Fe, 10 p. m., Monday, August 7, leaves Kansas City 11 a. m., August 8, and arrives Los Angeles 6:00 p. m., August 12, stopping several hours at Albuquerque, N. M., Redlands, Cal., and Riverside, Cal.; also one day at Grand Canyon of Arizona. Personally conducted by a representative of the Santa Fe. Mr. G. W. Muckley, Corresponding Secretary, Board of Church Extension, American Christian Missionary Society, Mr. R. H. Waggener, National Superintendent, Christian Church Y. P. S. C. E., and Mr. Chas. A. Young, of the "Christian Century," will be in charge.

Grand Canyon Side Ride will cost $6.50 extra for railroad ticket, $1 extra for Pullman, and reasonable amount for accommodations at El Tovar hotel. The most wonderful scenic spectacle in the whole world, worth going thousands of miles to see. No extra charge for Redlands and Riverside side-rides through California orange groves.

Not room here to give full particulars. Won't you write to me for all the facts?

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THE
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"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLII. May 4, 1905 No. 18

Current Events.

The Delayed Naval Battle.

The world has held its breath about as long as it can in waiting for the expected clash between the squadrons of Admirals Togo and Rojestvensky in the far eastern waters. The only thing that has occurred to relieve the anxiety is a declaration by the French government that the rules of neutrality must be observed, and that the Russian squadron could expect no special favors in the harbors of French Cochin China. The whereabouts of the two squadrons is not known to the public. Two questions are being asked: Will the two squadrons actually come together in full force in "one of the greatest naval battles of history"? and who will win if they do come together so? Granting an affirmative answer to the former question, the latter is a hopeless mystery. The forces are not far from evenly matched, so far as heavy vessels are concerned. Mr. Ellis Ashmead Bartlett, a correspondent of the London Times, who spent six months in the Japanese lines before Port Arthur, and was the first correspondent to enter that city after its capture, expresses the opinion that there will be no real naval battle. After witnessing the tactics of the Japanese infantry before Port Arthur, where, in repeated assaults, thousands of men were sent to certain death that a certain position might be taken without risk of serious disaster beyond the loss of these men, he believes that similar tactics will be employed on sea. Admial Togo can command a large flotilla of torpedo boats and destroyers—say fifty. If the cruisers and battleships are kept at a reasonably safe distance, where they are not likely to be seriously damaged, and the swarm of torpedo boats and destroyers is sent against the Russian squadron—somewhat like an infantry attack backed up by long-distance artillery fire—it is fairly certain that a few of the little boats would get near enough to the enemy to disable three or four of the heavy Russian vessels. It is also fairly certain that the torpedo boats would all, or almost all, be sunk before they could get away, and that the crews which manned them would be annihilated. This latter feature would be considered no special drawback, for the loss of life would be trivial compared with that involved in some of the infantry assaults referred to, and there would be no difficulty whatever in finding crews willing to sacrifice themselves for the cause. It is estimated that by such an exchange of pawns for knights and bishops, the Russian squadron can be so weakened that Togo's heavy vessels will run little risk in meeting it. This is one way in which the case may be handled. It is certainly not the only one, but it would not be unlike the Japanese operations on land.

⁂

Fitzhugh Lee.

The death of General Fitzhugh Lee last week serves as a reminder of the increasing breadth of sympathy in our country and the passing of prejudice between the north and south. General Lee was a cadet at West Point when Fort Sumter was fired upon. He left the service of his country and went into the service of his state. He served as a high officer in the Confederate army, and together with his uncle, General Robert E. Lee, added new lustre to the name of Lee, which was already one of the highest in the military annals of the nation. After the war he retired to his estate, like a Virginia gentleman of the old school, and emerged from that retirement only to become governor of Virginia, and later, by appointment of President Cleveland, consul-general at Havana. To this critical and important post, he, an ex-confederate and a lifelong Democrat, was re-appointed by President McKinley, and the appointment was applauded as warmly in the north as in the south. His military services in the Spanish-American war and his general popularity on his return are fresh in all memories. The north and the south can still sustain a pretty warm argument over some phases of the negro question, and it is far from possible as yet to get unanimous consent either to the enforcement or to the repeal of the fifteenth amendment. But we have no difficulty in getting together in our admiration of those great men who, forty years ago, served their states because they thought they ought, and who now serve the union because they think they ought. It is told that, at the time of the outbreak of the rebellion, Lee was asked by a northern classmate at West Point what he intended to do. He answered in words that showed his perfect certainty of his first duty, and yet his grief for the parting of the ways: "My God! What can I do? If Virginia secedes, I must secede with her." To condemn as a traitor one who took the erroneous view on a point which grave constitutional lawyers have argued interminably, and which was decided only by the verdict of history, is as barbarous as to damn as a pagan one who has mistaken the Lord's will regarding the form, subject and design of baptism.

⁂

Bowen's Recall.

Minister Bowen is to be recalled from Venezuela for the investigation of charges that have been made against him by Mr. Loomis, Assistant Secretary of State. Mr. Bowen rendered very notable and efficient service at the time of the Venezuelan imbroglio three years ago, and it will be regrettable if his useful diplomatic career is cut off at this point. Mr. Bowen reported to the department at Washington that Mr. Loomis was charged at Caracas with receiving money for services to the New York and Bermudez Asphalt Co., while he was minister to Venezuela.' The story leaked out and got into the New York papers. Loomis has issued an emphatic denial, asks for a full investigation and charges Bowen with having given the story to the papers. Bowen has already been ordered home for investigation and if no ground is found for the charge against him—that is, the charge of having published injurious and baseless rumors against his superior—he will be given some other place in the diplomatic service. He is already persona non grata to Venezuela (which is not greatly to his discredit) and Castro has been asking for his recall. The recall of Bowen and his possible commission to another post will involve a general shifting of our representatives at Venezuela, Chile, Colombia, Panama, Brazil and Mexico.

⁂

Mr. Rockefeller's Veracity.

Dr. Washington Gladden is beaten, but neither convinced nor silenced in his contention touching the character of Mr. Rockefeller's business ethics and the propriety of accepting his benefactions. He is attempting to prove that Mr. Rockefeller is guilty of perjury. The case which he cites is a somewhat remote piece of history, but it has been sufficient to call out a very sharp retort from Mr. Rockefeller's private attorney. It is alleged that, when being examined under oath before a committee of the New York legislature touching a company called the "South Improvement Company," which, according to Dr. Gladden, "was one of the schemes invented by the Standard Oil magnates to plunder their competitors and enrich themselves," Mr. Rockefeller testified that he had heard of such a company but was not in it. Dr. Gladden asserts that Mr. Rockefeller was not only in the company, but was its author and moving spirit, and that he committed perjury in denying his connection with it. Mr. S. J. Murphy, private counsel for the oil king, gives Dr. Gladden the lie direct, and in so doing asserts that there was a "Southern Improvement Company" in which Rockefeller was interested and his connection with which he never denied, and a totally distinct South Improvement Company in which he truthfully denied that he had any interest. Dr. Gladden in turn denies that there were two companies and asserts that a search of the records shows the incorporation of only one. No reply to this has yet been filed by Mr. Murphy, and on the particular point at issue the disinterested observer may as well reserve judgment until there is some degree of certainty as to the facts.

* * *

Carnegie's New Gift.

A ten million dollar fund to provide honorable pensions for superannuated college professors is Mr. Carnegie's latest benefaction. It is a wise gift. Not only is the profession as a whole inadequately paid, in proportion to the ability and preparation required, but in hundreds of cases colleges which are financially unable to pension their superannuated professors are driven to choose between two alternatives: either to drop an old professor inhumanly from the faculty and the pay roll, or to keep in service men in whom the infirmities of age render impossible the most effective work. The latter alternative is the one usually adopted, for colleges are generally less pitiless than churches in their treatment of those who have passed the dead line, and the teaching suffers from it. Mr. Carnegie's gift will not only give relief to a most worthy class but, all sentiment aside, it will do much toward increasing the effectiveness of the educational machinery. The administration of this fund is placed in the hands of about forty trustees, most of whom are presidents of colleges or universities. The list of institutions represented on the board includes colleges of every class and of all parts of the country, so that the small college and the western college need not feel that their interests are in danger of being overlooked. Mr. Carnegie's letter to the trustees is remarkably interesting. It reads as follows:

APRIL 18, 1905.

I have reached the conclusion that the least rewarded of all the professions is that of the teacher in our higher educational institutions. New York city generously and very wisely provides retiring pensions for teachers in her public schools and also for her policemen. Very few, indeed, of our colleges are able to do so. The consequences are grievous. Able men hesitate to adopt teaching as a career and many old professors whose places should be occupied by younger men cannot be retired.

I have therefore, transferred to you and your successors as trustees, $10,000,000 5 per cent first mortgage bonds of the United States Steel Corporation, the revenue from which is to provide retiring pensions for the teachers of universities, colleges and technical schools in our own country, Canada and Newfoundland, under such conditions as you may adopt from time to time. Expert calculations show that the revenue will be ample for the purpose.

The fund applies to the classes of institutions named, without regard to race, sex, creed or color. We have, however, to recognize that state and colonial governments which have established or mainly support universities, colleges or schools may prefer that their relations shall remain exclusively within the state. I can not, therefore, presume to include them.

There is another class which states do not aid, their constitutions in some cases even forbidding it, viz , sectarian institutions. Many of these established years ago were truly sectarian, but to-day are free to all men of all creeds or of none—such are not to be considered sectarian now. Only such as are under control of a sect or require trustees (or a majority thereof), officers, faculty or students, to belong to any specific sect, or which impose any theological test, are to be excluded.

Trustees shall hold office for five years, and be eligible for re-election. The first trustees shall draw lots for one, two, three, four or five year terms, so that one-fifth shall retire each year. Each institution participating in the fund shall cast one vote for trustees.

The trustees are hereby given full power to manage the trust in every respect; to fill vacancies of non-ex-officio members, appoint executive committees; employ agents; change securities, and, generally speaking, to do all things necessary in their judgment to insure the most beneficial administration of the funds.

By a two-thirds vote they may from time to time apply the revenues in a different manner, and for different though similar purpose to that specified, should coming days bring such changes as render this necessary, in their judgment, to produce the best results possible for the teachers and for education.

No trustee shall incur any legal liability flowing from his trusteeship. All traveling and hotel expenses incurred by trustees in the performance of their duties shall be paid from the fund, the expenses of wife or daughter accompanying the trustees to the annual meeting included.

I hope this fund may do much for the cause of higher education and remove a source of deep and constant anxiety to the poorest paid and yet one of the highest of all professions.

Gratefully yours,
ANDREW CARNEGIE.

* * *

Open Shop Again.

The Chicago strike grows more and more violent and determined on both sides. The contention is, in the main, the "open shop" issue. The teamsters' unions are determined that only organized labor shall be employed in their trade and the allied trades. The Employers' Association makes no war upon the union and is willing to employ union men on a par with non-union men. It stands for the "open shop." There has been enough violence on both sides to give the public all they could do and, in some cases, much more. The difficulty in transporting freight and express matter has reached a point where the food supply of the city is imperiled. The latest development is the indictment of twelve of the strike leaders, including the presidents or business agents of the principal unions involved, on the charge of conspiracy. There are six counts to the indictment, the most general being a charge of conspiracy "to prevent all persons not members of the Teamsters' Union from securing employment as drivers." Other counts had specific reference to the interference of the strikers with the conduct of the business of particular firms—especially Montgomery Ward & Co. The employers have been taking the aggressive during the last few days by ordering their drivers to deliver goods to the firms under boycott on penalty of discharge, and several hundreds have been discharged for refusing to do so.

* * *

A Selfish Sacrifice.

A few days ago a man committed suicide and left a note addressed to his wife in which, after dwelling upon his supreme love for her, he said that he was gladly sacrificing his life so that she might be free to marry the man whom she really loved. And strangely enough, a good many people, while condemning the practice of suicide, have accepted this act as an example and proof of a genuine and deep affection. Far from it. It was one of two things. Either it was a mere pretext, and a most cruel one, to conceal the real cause of his suicide, or it was the expression of a love so perverted by mock heroic, so colored by an egotistic self-consciousness, so alloyed with selfishness and meanness, that he would pay even his own life as the price for a particularly acute pain to inflict upon his wife. If he had killed himself and kept still about it, he might have deserved credit for disinterested affection though he merited none for sense or morals. But to commit suicide and leave a post-mortem explanation so that the widow could not fail to know that she was the cause of it, and so that the neighbors and general public might know that she had driven her husband to suicide by her unfaithfulness—that is not a manifestation of love but of morbid self-consciousness and an impotent passion for revenge or at least for pity. The case, is, of course, an extreme one, but it was only an illustration of one of the most common of human qualities—vanity and selfishness masquerading as self-sacrifice.

* * *

Indiana State Convention will be held at Bedford, May 16-18. Address Mrs. R. E. Dobbins, 1121 West Fifteenth street, for entertainment.

A Talk With One of Our Evangelists.

A heart to heart talk of two or three hours with one of our ablest and most widely known evangelists on a railroad train a few days since gave opportunity for discussing many phases of our evangelism. It is a good thing for an editor and an evangelist occasionally to sit down together, and, in the spirit of the Master, talk over this problem from their different points of view. The editor's heart will be sure to warm toward the evangelists as he hears their problems stated, and their work described by one who is actively engaged in such service. No class of men among us appreciate more highly the coign of vantage we occupy as a religious movement than our evangelists. They see its teaching brought into contact with that of the older evangelisms, and have witnessed its triumphs on so many fields that they come to have a sublime confidence in the potency of their message.

There was perfect agreement on the part of the editor and of the evangelist that if we have anything as religious reformers which the world needs, our evangelists, coming in contact, as they do, with those who know us not, should present these things fully, plainly, and as convincingly as possible. While evangelists should avoid giving such exclusive attention to our peculiarities as to create the impression that we hold nothing in common with the rest of the religious world, there should be a wise and fraternal presentation of those things for which we specially stand. If this fraternal and affirmative presentation of our plea for a return to the simple New Testament Christianity, with its catholicity and unity, shall so meet the approval and satisfy the hearts of religious people not associated with us that they come, seeking our liberty and fellowship in Christ, this, we agreed, was not proselyting in any offensive or objectionable meaning of that term. The only possible way, as the editor remarked, to prevent this migration from other religious bodies to our own, is for such religious bodies to furnish these people what they desire to satisfy the demands of their consciences and the longings of their hearts. The same principle, of course, holds good as respects ourselves. If some have left us because they felt a lack of something they could get elsewhere, and if this something is legitimate and right, we must supply it. If, however, it results from mere restlessness and an itching for strange doctrines, the party losing such members is the gainer.

It was agreed by both the evangelist and the editor that the time for pugilistic preaching, if it ever existed, had passed, and that the most efficient weapon a preacher can use is the gospel, preached in love, and in the spirit of kindness toward all, denouncing sin, but seeking to save the sinner. The preacher who loses his temper usually loses his battle.

The evangelist pointed out the importance of what is called "doctrinal preaching"—the setting forth in a clear-cut, forcible way, of the great doctrines of the New Testament, and our position on all these vital questions. The editor agreed to the necessity of this, but insisted that there should be a greater effort than is sometimes made by the evangelist to fill all these scriptural terms, such as conversion, regeneration, repentance, faith, baptism, with their full spiritual content. A preacher, he said, ought to be able to preach on baptism, for instance, without any controversial spirit, and so to impress its spiritual meaning and significance as to melt all hearts. The evangelist remarked that he had but recently learned this lesson, and that he recognized the importance of avoiding a mechanical or superficial presentation of the conditions of salvation; but he thought it was difficult for young ministers to apprehend the spiritual significance of these scriptural requirements until they had some experience in the spiritual life. The editor thought, however, that this depended much on how the young ministers were taught, and that if their instruction in college and elsewhere where they received their preparation should be of a deeply spiritual character, their message from the beginning would be marked with this same characteristic.

Altogether it was an exceedingly interesting interview, from which the editor at least, came, with a warmer appreciation of the evangelist who had opened his heart to him, and with the conviction, also, that our evangelism in the future is to be more loyal than ever to the New Testament in that it shall take on a deeper spiritual tone, and, while not compromising in the least any external requirement, shall lay increasing emphasis upon the internal and spiritual.

Not of Equal Importance.

In the criticism which we publish elsewhere by Bro. A. E. Dubber, he asks us, if it be true that Jesus did not make baptism equally important with the work of the Holy Spirit, as we affirmed, to "explain in what particular being begotten is of greater importance than being brought forth." This shows how, unless we guard against it, the use of figurative language may lead us into confusion and into erroneous ideas. The Greek language has but one word to express the fact of a birth, and it is rendered into English, sometimes by the word *born*, and at other times by the word *begotten*, owing to the connection in which it occurs. Of course it is figuratively used to describe the act of spiritual renewal or the change involved in becoming a Christian. The fact that "water" is used in connection with the Holy Spirit in John 3:5 has led the vast majority of Bible scholars to conclude that baptism has a place in the process of initiation into the kingdom of God. But since we know from many passages that the Holy Spirit imparts the new life, through faith in Christ, it follows that baptism can only be the formal manifestation of that life in connection with an outward or visible organization of the kingdom of God. But to make an outward act, even though appointed as the formal manifestation of the new life, equally important with the action of the Holy Spirit in begetting faith and hope and love in the heart, is to abuse seriously a figurative phrase. Life manifested according to one's knowledge of God's will is the supreme thing.

The statement of our friendly critic that "there is certainly no bringing forth by the Spirit," hardly harmonizes with the statement of Jesus that "that which is born of the Spirit is spirit." It is true enough, perhaps, to say that one is born of the Spirit when he is born of water, for baptism is nothing except as it is an act of faith; but few would care to take the position that, since to believe and to be baptized is the normal process of the new birth, including the impartation of the new life and its formal manifestation in the initiatory ordinance of baptism, therefore those who have never been baptized, that is, immersed, have never been born of the Spirit. Has the new life had no outward manifestation in the way of obedience? It is one thing to say that baptism has been appointed as the means of openly confessing Christ, and of entering into fellowship with his church, and quite a different thing to assert the equal importance of that act with the life-giving work of the Holy Spirit.

The "fact" which our brother fails to see, and to which we referred, is the unquestionable fact that many thousands of persons who have never been baptized, in any way that we call baptism, do manifest the spirit, temper and character of Christians, and it is no more possible to deny their Christian character than it is to deny their existence. Any theory, we say, that runs up against a *fact* like that needs some modification. The highest possible proof that any man can furnish us that he is a Christian is that he lives a Christian life, and manifests a Christian character. Thousands of people furnish such evidence who have been mistaken about the meaning of baptism. Have they, therefore, not been "born again"? To so conclude is to be in bondage to formalism, from which "may the good Lord deliver us"!

The same principle applies to what our brother says about forgiveness of sins, and being in the kingdom of Christ. We must not exalt the form above the substance, nor the letter above the spirit. The confession of

Christ with the mouth and in the beautiful and impressive ordinance of baptism are both divinely taught, and blessed is the man who understands their significance and yields loving obedience to such requirements; but let us not limit God's love and grace to these or to any other external requirements. We who know God's will in these respects are indeed condemned if we refuse obedience when it is within our power; but we are not to suppose that those who have not such understanding of God's will, and who yet obey him to the best of their knowledge, are without the kingdom of God and the covenant of grace. "He is a Christian," says Alexander Campbell, "who believes on Christ and who obeys him to the measure of his knowledge of his will."

Our brother assumes again that the church and the kingdom of God are "synonymous." He has evidently not run this line of thought out to its legitimate consequences. Let him think further on that question, and see if he encounters no difficulty. The kingdom of God is much wider, in its scope, than the church, although they touch at some points.

No, we do not assume "that men are Christians and go to heaven without being born again," but we do not tie down the Almighty, with his infinite grace and truth, to a figure of speech. Nor do we assume that God has bound himself where he has bound us who know his will.

Sunday Closing.

The enforcement of the law requiring Sunday closing of saloons and barber shops has drawn out a complaint from the breweries that the street-car business should also be stopped. This point is not well taken. It is not difficult to see that the running of street cars on Sunday belongs to an entirely different class of business from that of the saloon. There would be force, however, in the contention that a good many kinds of business now being carried on on Sunday—the weekly rest day—should be discontinued under the operation of the same law. We do not need to specify, but anything that cannot be classed as a work of charity or of necessity, ought to be discontinued by law-abiding people who favor Sunday closing for the saloon. It is not surprising that saloon-keepers have hitherto violated the Sunday closing law, when a good many church members have violated its spirit, if not its letter, by pushing their business on Sunday. If this agitation shall serve to change the practice of many church members who go to their offices on Sunday to look over their mail, instead of going to church, it will have a wholesome effect on some of our city churches. The benefits of enforcing the Sunday closing law will be greater respect for law, decrease in crime, and the turning of the wages of working men to the purchase of food and clothing for their families.

Notes and Comments.

Here is an indictment against the pulpit of to-day by Dr. Hillis, of Brooklyn, that ought to awaken reflection in the minds of those to whom it applies:

> We have been preaching cold self-culture so long that we have well-nigh forgotten how to tell the story of Jesus Christ. We have preached about the things that have interested us and not interested other people. We have had too many sermons with subjects rather than objects. Systems of economics, culture, politics and ethics we have preached, instead of telling men about the saving grace.

* * *

In an editorial on "Lapsed Church Members," the Presbyterian Banner says:

> One hundred and thirty-four thousand in three years—this is the enormous loss which our church suffers through this leakage; this is the immense number of past-tense Presbyterians that are accumulating in our church alone. If, now, we could add up all the lapsed members of all the churches we would have a great multitude of many hundreds of thousands, probably more than a million. Thus the Christian church is suffering a steady and large drain upon its membership through the lapsing of those who once were active in its service but must now be described in the past tense. If this leak and waste could be stopped, the church would make very much greater progress.

Who will suggest a remedy for this spiritual boll-weevil that is destroying so many church members?

* * *

"There are no two denominations on the face of the globe that are farther apart," says the Baptist and Reflector, speaking of the Baptists and Disciples of Christ. Upon this the Baptist Argus remarks: "That is exactly true if you take the ultra Disciple, and yes, the ultra Baptist." We do not have the honor of knowing the editor nor even the location of "the Baptist and Reflector," but we have a suspicion that the editor is more of a *Baptist* than he is a *Reflector*. If he would only *reflect* on the subject a little, he would know that it is unsafe to base generalizations as to the characteristics of two religious bodies scattered all over the world on deductions gathered from his neck of the woods. The remark bears the earmarks of a very narrow provincialism. The Argus is right. One who puts all Disciples in one class and all Baptists in another, is guided in his classification more by prejudice than by the desire for scientific accuracy. There is far greater difference between the extremes within either religious body, than exists between the representative men of the two bodies. Everybody knows that, except, perhaps, the editors of belated local religious journals.

* * *

And now the Baptists and Disciples of Virginia are trying their hands at a little courtship. We notice that the Richmond Times-Dispatch of April 25, contains a brief report of a meeting of the Baptist ministers' conference, which was addressed by Bro. J. J. Haley, of Richmond. The dispatch says:

> The feature of yesterday's meeting of the Baptist ministers' conference, held at the Baptist Neighborhood House, was an address of Rev. J. J. Haley, pastor of the Seventh street Christian church, on the doctrines of the Christian denomination. The address was declared by many of the ministers to whom it was made to be the clearest and most comprehensive exposition of the views of Mr. Haley's denomination they had ever known and the fraternal spirit which characterized it, charmed the brethren. The address developed the fact that the Baptists and Christians had far more in common than is generally supposed. A number of the ministers, among them Drs. Hawthorne, Gardner and Cridlin, warmly thanked the speaker for the splendid address.

Referring to the same meeting, Bro. J. J. Haley himself, in a personal note to the editor of this paper, writes: "We had a glorious time. Some of the ablest men in the denomination declared that it was an epoch making occasion for the future of Baptists and Disciples in the Old Dominion." This simultaneous manifestation of the spirit of unity between these kindred religious bodies in widely separated sections of the country indicates very clearly a growing spirit of fraternity, back of which no doubt lies a growing consciousness of their essential oneness and their duty to manifest such unity in the face of a divided Christian world.

* * *

In the corner stone exercises for the new Christian church at Mexico, reported elsewhere, the pastor, A. W. Kokendoffer, said:

> "In the favor of God and his people it is my happy privilege as pastor to join in these ceremonies, laying here a corner stone upon which is to be founded a temple of the Living God, and upon the front of which, we pay homage to his son Jesus Christ. Thus would we honor the name which is above every name, the only one under heaven given among men whereby we must be saved, and the name upon which according to the confession of the Apostle Peter at Cæsarea Philippi, and the answering words of Jesus, the whole kingdom of the church rests. Observation reveals that we are building well, and it is our profound hope that we are also wisely laboring together with God, for we persevere wholly conscious that except the Lord build the house, they labor in vain that build it. So in the fear of God and love of souls we commit the mechanical work to this high order of Masons and the workmen, but the inner sanctuary to the Christ and his people. And may I venture the cherished hope, that this temple shall be kept holy by the prayers, helpful by the charities, and pure by the lives of its votaries; that the building may stand as a monument of unsullied truth to all, and an inspiration to nobler things on the part of many; that its services may be a benediction to the saints, its preachers godly men, and its influences sacred during all the years of its history. When the structure to rest here falls, as sometime it must, may the strength and comeliness of the living stones built into this spiritual house be as an host 'encamped about by the angels of the Lord.' "

Editor's Easy Chair.

If any of our readers are snoozing away these early morning hours, they are missing the best part of the day. The bird minstrelsy in itself is rich compensation for early waking, if not for early rising. Between five and six, these feathered prima donnas seem to be doing their best work. To lie in one's bed, in idle slumber, when these warblers are filling the morning with their glorious music, when the first roseate hues in the east are prophesying the rising sun whose rays will soon drive back the shadows of the night, and when the young day is emerging from the womb of darkness, is almost profanation. Unfortunately our late hours in the city cause many people to miss the glory, the music, and the inspiration of the early morning. There is no hour in all the twenty-four that should be so sacred, and so useful in fitting one for the labors and turmoil of the day, as that first quiet hour of the morning.

* * *

It is always a good thing to have something bright and interesting ahead of us, to which we may look forward with pleasure. Thousands of people die because they have nothing especially to live for. One of the most interesting things just ahead of the Disciples of Christ, is the great national gathering on the Pacific coast at San Francisco, next August. It looms up in its magnitude above the Sierras and the Rockies, and is clearly visible to the inhabitants of the great Mississippi valley, and even to those who live east of the Alleghanies. Many eyes are now turned toward it, as it towers up in the far western horizon, its summit gleaming with a light that never shone on Pike's Peak, Mt. Hood, or Mt. Rainier! It is the light of Christian love and fellowship, glowing with an ardent zeal for the evangelization of America and of the world! To stand on that glorious height with the elect spirits who shall be gathered there, will be one of the choicest gems in memory's casket.

* * *

There are two good things about the Pacific Coast convention in August that are very attractive. It is difficult to decide which is the more attractive. Some will be attracted more by the one, and some by the other. The two things are, the convention itself, and the trip there and back. Think of a convention on wheels, running day and night, across prairies, and plains, and mountain ranges, pausing here and there at interesting points to stretch its limbs, feed its eyes on visions of beauty and grandeur, and on to its great destination! One can almost hear in advance the strains of sacred music, rising above the roar of the train, as it sweeps across the wide-stretching plains toward the Golden Gate. The "Christian-Evangelist Special" will contain a mighty host of congenial spirits, who will hold a sort of prolonged love-feast—"sweetness long drawn out," as it were—from St. Louis to San Francisco. If any healthy, thoroughbred Disciple thinks he can afford to miss this opportunity of a lifetime—both the going there and being there, to say nothing of the coming back—he needs to give the question a little more careful consideration.

* * *

A little trip out into Missouri a few days since, served to impress us anew with the surpassing beauty of "Old Missouri," when she is clad in her fresh robes of green, with the smile of heaven resting on her varied landscape. The copious rains of the past few days had washed the face of Nature and refreshed all living things; and the grass, and the leaves of the trees, and the green wheat fields, and the blooming orchards seemed to prophesy a fruitful season and a plenteous year. Nature has done and is doing her part to make these great American commonwealths splendid in their material prosperity. It remains for the people who inhabit these states to give them a high type of civilization, and to make them the abodes of a happy, contented, intelligent and virtuous people, loving God and their fellowmen. For, after all, the greatness of a state consists not so much in its material wealth as in its educational, benevolent and religious institution, and in the moral character of its people.

* * *

At no period, perhaps, in the world's history, has there been such a shaking-up in regard to political corruption, commercial dishonesty, and corporation crookedness. We are investigating beef trusts, Standard Oil methods, insurance companies, industrial oppression, and political graft. There is danger that many people will suppose that this is worse than all preceding ages, whereas it is but the uncovering of moral rottenness that has existed for a long time, with a view to removing the same. It is throwing light in on dark places, and revealing a state of things in "high finance," in the methods of great monopolies, and in the dark and devious ways of the politician, of which the public were not aware. The first condition of remedying a disease is to find out its nature, and this we are certainly now doing. No one who believes in the common honesty of the people can doubt that this uncovering of so much wrongdoing in the various departments of our political and commercial life, will lead to its correction.

* * *

Geo. Adams Smith, in one of his sermons tells of his climbing one of the great Alpine peaks, with a guide, who when they neared the summit, stepped aside to let him be the first to reach the top and catch the glorious vision. As he sprang upward, unmindful of the strong wind which he would encounter on reaching the summit, the guide grasped him, saying, "Down on your knees! It is unsafe on this lofty height except on one's knees!" At no time are we in greater peril and have greater need to fall upon our knees than at the very height of some success which has crowned our labors. These are the times, too, when we are most likely to forget our need of prayer. In our defeats and humiliations we naturally look up to God for his strength and consolation, but on the dizzy heights of success we are tempted to feel sufficient within ourselves, and fail to realize the danger from the strong winds of temptation or opposition which assail those who mount up to success.

* * *

The greatest victories of our lives are won in prayer. Men see the outward proofs of these victories in some external act, and locate the triumph there. But if we knew the internal history of every noble, unselfish act or high achievement in which self was immolated on the altar of duty, we should know that it was not out yonder before the public eye, but within the privacy of the chamber, alone with God, the battle was fought and the victory won. It was so in the history of Jesus. He won his battle alone in the wilderness, and walked the earth a conqueror of all its forces. He won his great battle in Gethsemane, wrestling with God in prayer, and then stood before Caiaphas and Pilate calm and unterrified, and wore his crown of thorns and endured the shame and agony of the cross, with courage, and even with joy, as the splendid fruitage of his victory in Gethsemane. Prayer, involving complete submission to God's will, must be the prelude to every high achievement and to every victorious life.

* * *

The Easy Chair would utter a final word in behalf of Home Missions before the first Lord's day in May. The calls are urgent, and the needs are great. We are losing great opportunities for establishing our cause in many strategic centers for lack of funds to support evangelists in these places. Never had any people a greater opportunity than that which is now before the Disciples of Christ in the United States. With a plea which wins its way to the heart, to the intellect, and to the conscience, wherever it is intelligently urged, what hinders us to go up and possess the land, except the lack of faith to utilize the resources which God has put into our hands for the accomplishment of this great work? The American Christian Missionary Society deserves well at the hands of the brotherhood in America for its energy, its economy, and the wise administration of the funds which have been entrusted to it for its great work. Let us show our confidence in it and in the cause it represents by a great offering, May 7.

Our Congregationalism: Its Perils and Safeguards

By W. A. Parker

(*Continued from last week.*)

The Peril of Our Neglected Churches.

Any attempt to deal with the problem of our pastorless congregations may well begin by invoking the spirit of him who said, "I am the Good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep."

The statement of the situation requires no embellishment to emphasize its urgency. One-fourth of our congregations are practically without disciplinary supervision or pastoral care. These churches, established by a sporadic evangelism, and left to the uncertain fortunes of independent existence—often with indoctrinated suspicion of all forms of co-operative effort, and equally often without the advantages of strong federated fellowships—become sickly and languishing causes, needing the Shepherd whose love they were rescued to proclaim.

Another fourth of our congregations have but the uncertain existence which is concerned to live up to the standards of the past, rather than to strike boldly out toward a possible future maturity. With respect to the ordinances and the teaching of the word, these churches have a hand-to-mouth existence, being favored with only the once-a-month presence of some faithful man of God, who is forced to supplement the small support he receives from his three or four remote congregations, with the earnings of his hands. The time was, when the country congregation, living the quiet life of the remote and rural population, was amply shepherded by its faithful farmer elders and deacons, aided by the periodical monthly preaching day, with its advent of the big voiced and big hearted preacher of the saddlebags. The early churches of the Reformation not only existed, but grew and flourished, with no more competent supervision of the ministry than was afforded by these itinerant messengers with their words of flaming fire. The strong preachers of a generation ago, and many more of the leaders today, look back to the old meeting-house at Mt. Zion, or Pleasant Hill, where in sound of the baptismal brook, and under the eves of the tremulous forest, the soul held tryst with the Man of Nazareth, to discover, like the men of old, that he was the Son of God. But with the incorporation of the country communities into the great system of our modern life, with its daily mails, morning papers, and telephones; the news of yesterday becomes the commonplace of to-day, and the more tardy methods of associate rural life are no longer competent. Many of our strong country churches are able to hold their own, and to dominate the social life of their neighborhoods. But oftener the communities that once were centers of religious interest and the training places of the strong men and women for our large city enterprises, have lost their first love and their zeal for God, and the candlestick has been removed.

The remaining one-half of our congregations may also be divided roughly into two classes: The one of which is the class of churches committed to the policy of the short term pastorate, with its successions of fevered activity, alternating with periods of spiritual dearth. The other one-fourth may be placed in the class of the well ordered and efficiently administered congregations, whose growth in numbers, and in graces of the Spirit, accounts for the progress of our people among the religious forces of the world.

By a generous reckoning, the last mentioned class of our churches may be said to contain one-half of our membership. The size of the congregation may be taken as a general indication of its class. The weakest in numbers may, with some conspicuous exceptions, be taken to be the most destitute of the care essential to spiritual growth, and, accordingly, as being most in need of saving relationship with the moving cause of the Lord.

Thus by a calculation based upon the statistics of our missionary work in four states, one-half of our people, and three-fourths of our churches, are living below the standard of possible efficiency, in gradations that embrace the various stages of degeneracy, from incipient declension to spiritual death. The staggering fact of how the other half lives, is at once our shame and our problem. It is idle to talk of apostolic methods, and of ecclesiastical dangers, in the presence of the solemn truth that our movement is but half safe. Without question, the active and growing portion of the reformation is advantaged by its congregational independence. With a strong central church provided with an officiary of successful men of business, accustomed to forming judgments, and shaping policies, the conduct of a congregation's life is in safe hands. But the inactivity of the unprogressive congregations is largely due to the lack of competent leaders, to solve the local problems of organization, financial support and discipline. The condition calls imperiously for a remedy. The following plan is outlined as a possible beginning, looking toward a growing system of appointive and administrative supervision. The first need is that of an oversight which shall reinforce the points of congregational weakness, and make them efficient; and which shall aid the churches in the selection and retention of fitly qualified men to preach the gospel.

The stronger churches of a given district, who may need, of themselves, no particular aid in this direction, may voluntarily commit the question of pastoral selection, and the amount of support to be paid, to a representative board, or to a representative man. The wisdom of the plan will gradually commend itself to the weaker churches, in whose particular interest it is operated. It is reasonable that the functions of such a body would not be intruded upon an unwilling congregation, as its aid would not be required by the strong, except by way of conventional approval.

The general adoption of such a plan, attended by the enrollment of our body of ministers, together with the data as to their educational qualifications and experience, would gradually settle itself into an accepted policy, which would doubtless involve a train of perplexing problems, but would justify itself in the way of multiplying the saving efficiency of the smaller churches and thus contribute in large measure to the saving of the world.

If the fear of the abuse of authority is likely to deter us from the plan, let it be considered that those to whom we have delegated authority as supervising boards for missionary, benevolent or educational purposes, have, without notable exceptions, remained the servants of the churches, and have confined their activities to the strict lines of their appointed work. It may be argued, however, that no such departure from our polity is comprehended in any plan for co-operative effort hitherto; the missionary agencies have had no effect of interference in congregational matters. It may be answered that any principle which is capable of extended application must of necessity begin in a small way, gradually expanding as the adapted life of the organizations declares their readiness by providing room for it. And the fear that abuses will grow out of such a system, may blind us to the greater abuses already in our midst.

The advantages of the plan, to the ministry, are equally apparent, in the assurance, first of all, of continued employment. The provision of a suitable plan for financial support among the churches, and stimulus of fellowships manifest in the supervision, would probably double the stipends of the worthy workers in the smaller fields, while exercising by natural selection the necessary discrimination among men. It would diminish the possibility of the sudden acquisition of prominence by the occasional morning or evening star of fatuous eloquence; but it would provide a more rational and just basis of promotion. It would

(*Continued on page 571.*)

Home Mission Work Among the Chinese

By John L. Brandt

John L. Brandt.

Mrs. John L. Brandt.

The Chinese mission of the First Christian church, St. Louis, was organized in March of 1904 through the instrumentality of Leon Get, who came from Dayton, Ohio. As soon as he united with the church he importuned the pastor to start a Chinese Bible class, saying, "If you will get the teachers I will get the Chinese boys."

Mrs. John L. Brandt undertook the work and the school was organized with three pupils and two teachers. "A small beginning," but small beginnings carefully nurtured sometimes make great endings. There are now fifty-four names on the roll; two of this number, Sit Wayn and Chou Woo, have gone back to China to take up the work for the Master in their native land. For effective work each pupil must have a teacher. This makes it more interesting both to pupil and teacher. It also demonstrates the value of personal work. If each church member had one soul to instruct and win to Christ, what a blessing it would be to the church! The "boys" are diligent in study and most of them learn rapidly. The text book is the Bible with parallel columns in English and Chinese. The class meets in the parlors of the church on Lord's day at 2:00 p. m., and the lesson occupies two hours. The boys are never ready to stop at the completion of the lesson, so the teachers serve lunch to them in the dining room and then engage in a song and praise service. The motives of the Chinese boys are threefold, viz., to learn about the Bible, to learn the English language, to learn more about the customs, manners, etc., of the American people. The motive of the teachers is to win souls to Christ.

Some of the pupils were born in America, some came from Australia and the remainder from China. With the exception of Mrs. Dott, her two little girls and boys and little Mabel Leo, all the members are men. Dr. Dott has a classical education, is also a graduate of Rush medical college, of Chicago, is a practicing physician and a man of rare attainments. More than a score of years ago he gave up his traditional belief, cut off his queue, donned American dress, accepted Christ, and was a member of the first Chinese mission started in Chicago. Mrs. Dott was for a number of years a missionary amongst her own people in Chicago. She is a refined, gentle Chinese lady of splendid education and a talented musician. They have four bright children; the oldest three, aged six, four, two, sing beautifully and are a great attraction wherever they go.

Mrs. Brandt is superintendent of the school. She has an interpreter who translates the English into the Chinese that the boys may be able to hear the same truth in both languages.

The school has grown rapidly from the first. The teachers are consecrated men and women who truly love the work. It has given a new inspiration to the church. The pupils apply themselves diligently and make rapid progress. Those who keep in touch with the work can see a marked improvement in the reading, writing, reciting, speaking, and singing, as well as in the general appearance of the "boys." A number of them have already cut off their queues and twenty-six have united with the church. They are faithful members, liberal givers and as far as I am able to judge are living good Christian lives. They accept Christ as soon as they are fully instructed in the gospel.

We need a Chinese church under the general supervision of one of our mission boards, under the immediate su-

Chinese Sunday-School of the First Christian Church, St. Louis.

pervision of the city mission board, with a missionary to devote all of his time to the work and a good, consecrated Chinese man, who could move among the boys as one of them, to act as interpreter. I believe such a church would be largely attended, reach hundreds of Chinese men who would come, feeling that the house belonged to them, and that they were welcome at all hours of the day. It would supplant the gambling houses and opium dens and help to make useful citizens of these unassuming, faithful yellow men, who have been much neglected, abused and lied about. It would also be a most effective way of doing foreign missionary work. Most of these boys are here to stay, but all of them have relatives in China with whom they are in constant correspondence. All the boys are inspired with the principles of western progress and are anxious to see China become a Christian nation. Already some of them, through correspondence and visits to China, have persuaded their relatives and friends in China to attend these mission schools and churches and give their thoughts to personal and national reformation.

MABEL LEO.

Leon Get is the young man who was instrumental in starting the mission. Chu Fun has been a member since the beginning of the school and as soon as he knew the truth about Christ he made the good confession and was baptized. He is a good scholar and a consecrated church member. Chu Young is an accomplished musician, who speaks good English and sings in English and Chinese. Charlie Yee is another member of the church, and is a graduate of the Canton high school and a genteel little prince. Wing Pong is a member of the church and a professional cook, a jolly, whole-souled man who is most liberal in his support of the school.

Not half the boys and teachers are in this picture of one section of the school.

To know these boys is to love them. The teachers enter into their troubles and pray and rejoice with them. In my judgment it is the Lord's work and the results will be far reaching both here and in China.

A Mighty Motive

By Fred Kline

It is easy to miss large things, because in a world of Godlike proportions they are very large and very many. How often the soul is put to flight out of its low estate by the dawning of some great truth, by the sudden grasping of a great idea. Its glow and stimulus get into the blood and make us thrill with impulse. The power of the race does not wane, because its great impulses are not exhausted, its great visions have not ceased. Christianity is not losing and cannot lose its hold upon men because in the whole human sphere it unlocks resource and transmutes energy into motive. The Christian conquest of the world is a Godlike task, God-given, and along the path of its accomplishment he has pre-laid the magazines of higher and higher potential that shall be needed as the task proceeds. What highway, then, of human progress can mean so much to them who travel it as the path of divine purpose, thickset with the relay stations of the power of God?

And even so it is to-day, not in dream but in history. Is it not apparent that the banner of the Cross has passed from Palestine through Rome to the Anglo-Saxon race? And why should we falter at the farther thought of America's inevitable leadership of that race? It was neither a frenzied patriot nor an upstart prophet who declared, "America holds the future." The same who said, "There is a vision of territory, population, power, passing all experience. The exhibition to mankind for the first time in history of free institutions on a gigantic scale is momentous. But together with and behind these vast developments there will come a corresponding opportunity of social and moral influence to be exercised over the rest of the world, and the question of questions for us as trustees of our posterity is, what will be the nature of this influence? Not what manner of producer but what manner of man is the American of the future to be? How is the majestic figure, who is to become the largest and most powerful on the stage of the world's history, to maks use of his power?" If any man finds it difficult to get out of the fancy of this thing into the fact of it, let him read that book, "The Americanization of the World," by another Englishman, Mr. W. T. Stead, editor of the English Review of Reviews.

As Americans, we must grasp this concrete fact before we are fit to choose a career. As Christians we must not only see it but feel it before we, to whom "the power of God unto salvation" has been given, shall know what he means when he says unto us, "What is that in thine hand?" In other words we shall miss the begetting energy of this mighty motive, this divine call of a nation into his service, unless we understand that even now God is in council with us for this very thing. Russia, with all her coarseness and cruelty, has believed herself the instrument of God by which he would subdue the world unto himself. In all her vast ambitions this note has been strong. But, even as the people of the flood, God has rejected her as being in every way unfit.

If not Russia, then what nation? In the light of the past century, what nation? The present cry is that "Japan is the key to the Orient." If so, this is of primary interest to America. Fifty-one years ago Perry bore from the United States the key that opened Japan, opened her ports to trade, her minds to ideas, her court to diplomatic converse with the world. This forcible awakening has since become to them the cause for profound gratitude to the United States. She has looked so steadily upon America—become so imbued with its spirit, that her people are being called "the Yankees of the East." Her bulk of export trade is to America, she has continually courted America's sympathy during the present war, she has floated her loans here, she has chosen an American as adviser to the king of Korea—a most signal confidence—and some of her best military leaders were educated in our military schools. When arbitration is intimated, Japan lets it be known that in such an event she will prefer the services of the United States. We repeat that if Japan is the key to the Orient, religiously, this fact is of primary importance to the Christian people of the United States. This continent, before another century, will change its front and face the Pacific. Our chief commerce will be over the western ocean, and it will be principally with the now undeveloped Orient. On that highway we have already erected the way-stations of the Hawaiian Islands, Guam and the Philippines.

And what of that East to which the Sunrise Kingdom is the key? Students of the far land declare that ultimately, the Orient will mean China. That she alone, but that she abundantly, is endowed with the mass, character, area and resources that predicate a really great nation. Japan will lead her for a time and may always influence her, but if while she is still helpless she be saved from despoliation, China will yet show the world one of its splendid empires, and will be, not the key to the Orient, but the seat and center of it.

Toward this great premise of China's integrity, the present Titanic war is largely contributing. Indeed, when "the tumult and the shouting dies," probably this addition to the world's good will be seen to be the most valued single outcome of the war, unless it be the awakening of Russia—the second great nation Japan has brought to its senses. But before Japan struck in behalf of China, did the United States actually save her by vetoing the plan to partition at the close of the Boxer troubles. John Hay's "open door" policy was the buttress of that move. Within the present year the same statesman has checkmated Russia in her attempt to establish a technical claim against China, looking toward land indemnity. Finally the United States has restored the $22,000,000 accruing in the Boxer settlement. In short, there is no nation in better form or more friendly relationship with Japan and China at the present time than is this United States of America. And these are principal among the very nations with whom we seem destined to have larger and larger converse.

But the missionary has everywhere been the pioneer of commerce. It is now his privilege to follow and rightfully to ask large favors of the same. In other words, the "open door" in the East is for the gospel also, and that not by the grace of any state, but by the right of having opened it. This open door, this good will of the peoples, this very strength and ability of the United States—all these together constitute the mighty motive—listen!—not for foreign missions first of all, but first and mightiest for *home missions.*

All that has gone before has but touched on opportunity. Is it not enough to sober us? Is it not enough to drive us to our knees? "The question of questions for us as trustees of our posterity is, what will be the nature of this influence? What manner of man is the American of the future to be?" Let it be solemnly and often reiterated that no true servant of God can think upon this responsibility without the deepest anxiety for our own land. That we are to wield a profound influence, there is no escaping. What kind of influence will it be? Shall the worst or the best of its elements be the stronger? We have not much time to think, we must decide. The opportunity is here!

Our men of state are bending every energy to get the nation ready for its higher station. What is busying the men of the kingdom in these days? Commercialism is scurrying hither and thither, it is gathering capital, it is forming companies, it is securing options. Is there this dead earnestness in the house of Israel to gird itself, to purify itself, to enlarge itself to the measure of this great opportunity? It is not play, this getting ready, it is not poetry, it is not feeble desire. It is clear vision first of all, it is clear hearing of the voice of God, then it is prayer and labor—hard labor—and denial and sacrifice, and persevering against hope and faith that removes mountains, and no surrender, and yet complete surrender, and giving one's self, and one's possessions and one's flesh and blood—"for the kingdom of heaven's sake"! This is a great task, we have great means to perform it and a great God expects us to be great. If we halt at such sacrifice we are halting in our walk with Christ. He will not halt with us. He will go on. When will the church show a fiber that will match the enterprise and daring of the world? When will it set the standard in faith and sacrifice and achievement? When will it be strong enough to walk with its Lord?

If sacrifice appall us, let us look on Japan and be ashamed. If we think to conquer abroad while we are weak at home, let us look on Russia and be warned. Our American Christianity is calling for less perfunctory religion, for more courage, more open and absolute commitment to the cause. Our very languidness is telling us we must exercise and put our powers to use. We must get stronger thews and bigger bone. We are weak in the day of our opportunity. What man can see it and not put his full unit of energy behind the work here at home? "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes." There is no other way.

Minneapolis, Minn.

Preach the Word.

By David Cary Peters.

Seek not of earth
Her praise or worth,
Nor yet of mirth
Thy measure over-fill.
Preach the Word.

For far and near,
Oppressed by fear,
In dread that's here,
Men call for light and life.
Preach the Word.

Evangel's cry
Be lifted high
On winds that fly
Like messengers from God.
By mountains high,
Where palm trees sigh,
The sea-beach by,
O, lift the golden rod.
Preach the Word.

Ring out the sound
To earth's wide bound
'Till all be found
For whom our Savior died.
O, run in haste,
No time to waste,
For men must taste
The "Bread of Life" supplied.
Preach the Word.

Trinidad, Col.

Our Congregationalism: Its Perils and Safeguards.

(*Continued from page 568.*)

operate to effectively rid us of the ubiquitous promoter-preacher, who is ever ready to coin his ministerial influence into cash; but it would encourage the single-hearted service, which would make the man of the stock selling type a disappearing species. It would work some hardship if it exalted an educational standard as the inflexible test of advancement; but, liberally applied, it would recognize the value of experience and of practical wisdom for the present, while stimulating a general tendency toward higher theology and ministerial training for the future. It would go far toward a solution of the question of what to do with the honored class of effective men who have lost the vigor of youth, but who have retained the spirit of service and the wisdom which has come with the years. The practical condition confronting the preacher of mature years suggests the paraphrase,

> "Has there any old fellow got mixed with the
> boys?
> If he has, put him out, if he does make a
> noise"!

And try as he will to hang the cheat of the almanac and the spite of the catalogue, he is unable to convince any but himself that "old time is a liar." It is a commonplace of our observation, that while the problem is an urgent one even in those systems of closer organic supervision, and rests finally upon the question of interrupted mental and spiritual progress in the man, the existence of the indiscriminate prejudice against the men of mature years is not only an unjust and ungrateful treatment of the men, but an unfortunate and unwise attitude for the churches. Under such a system as is contemplated, the evils of such a condition could be greatly reduced, and the happy ends conserved of strong men engaged in the ennobling work of perfecting the saints. The anticipated objection to any plan for pastoral supervision, on the ground of its being a surrender of our congregational polity, goes back to the position outlined in the beginning, that the principle of congregationalism is preserved in the power of the congregation to appoint the supervisor, and the right to approve or disapprove his action in the court of final appeal.

(TO BE CONTINUED.)

* *

If a man cannot attain to the length of his wishes, he may have his remedy by cutting them shorter.—*Cowley.*

No one can be good, or great, or happy except through inward efforts of his own.—*F. W. Robertson.*

In matters of conscience, first thoughts are best; in matters of prudence, last thoughts are best.—*Robert Hall.*

As Seen From the Dome

By F. D. Power

The meeting of W. S. Priest, of Columbus, at the Ninth street church resulted in over eighty additions. It was a genuine revival. All our churches felt the impulse of this good work. The evangelist won our hearts. He is safe and sane. Preaching the simple gospel, with great force and beauty, he yet aroused no ill-feeling among those differing from us, but commended his message to every class of hearers. Seed was sown from which we shall continue to reap for all time to come. It was a gracious gospel presented in a gracious way and Washington is better for Priest's coming.

Ninth street is a busy hive. It is never satisfied unless things are moving. Last week I passed Mr. Roosevelt's shanty—a small one-story building at the end of the White House shed where he does business, and remarked to the lonely policeman: "You seem out of a job." "Yes; nothin' doin'," was the answer. It is never so at Ninth street. They have just kept their fourteenth anniversary. During these years of history 1,800 members have been enrolled, over 1,000 on confession of faith. That great meeting at Paris, Ill., we are all rejoicing in, and Scoville and Idleman deserve the thanks of the brotherhood, but this is the east and no man hustles the east. One thousand converts in fourteen years are "much people." For church purposes they have raised $65,000, and they have not a single moneyed man. Over $4,000 has been given for missions, and six young men have gone out from them to preach the gospel, one of whom is a missionary on the foreign field. E. B. Bagby has steadily grown in favor with his people and with all the city. He is ably supported by W. R. D. Winters, his faithful assistant, and an excellent corps of officers. On the 11th and 12th of the month I was with our Philadelphia brethren. First there was a dinner given by the board of officers of the First church to their president, Dr. E. Montgomery. It was a very happy occasion. There were present such elect souls as L. G. Batman, C. Q. Wright, Samuel B. Troth, S. B. Myers, Henry B. Tener, Kinley J. Tener, J. D. Fergusson, Thomas Hunter, V. B. Brecht, Dr. J. O. Arnold, Dr. G. W. West, J. W. Mulholland, E. D. Koon, James Bengs, W. T. Sanders, and Millard F. Fisher. H. B. Tener was toastmaster. There was good cheer and there were good speeches. It was a very happy occasion and an honor fitly bestowed. Dr. Montgomery's standing among the leading surgeons of the world is very gratifying to his brethren, but more gratifying is his standing in the church as a simple disciple of the Great Physician.

My second evening was with the missionary union of our churches in Philadelphia. The meeting was at the First church and it was one of the most stirring I ever attended in the Quaker City. It is said men are not disposed to get a move on them in this quiet old burg. The traveler complained of the slowness of one of their cars. "If you don't like it," said the conductor, "why don't you get out and walk?" "I'm afraid." "Afraid of what?" "Afraid you'd hitch the thing on to me and make me drag it." Well, this missionary meeting was enthusiastic enough. Our churches are pulling together as never before. There are four of them, and one mission. The First has 450 members; the Third, West Philadelphia, has 350; the Sixth has 100; and the Kensington church 100. G. P. Rutledge is at the Third, George A. Cubbey is at the Sixth, W. A. Sherwood has the mission, and Kensington has called Brother Harrington, of Indiana. Miss Jennie Dalzell is pastor's assistant at the First church. We have only 1,000 members in Philadelphia's 1,400,000 people. There is a good outlook, however, in this conservative field. What a splendid opening for our home missionary society! You should take that offering now, if never before.

The work in our neighboring city of Baltimore is in a healthy condition. All are preparing in the Monumental City for the great international Christian Endeavor convention July 5-10. Recent duties called me there in the interest of our state mission work. The Randall street church has passed under the control of the Temple congregation. The busiest ecclesiastics over there seem to be Peter Ainslie and Cardinal Gibbons, and Ainslie is of these two probably in the lead. When I presided years ago at the little meeting one Sunday afternoon when the Second church was organized, there was little prospect of any large work coming out of so feeble a beginning, but God has blessed them. First there was the Calhoun street church. Then Twenty-fifth street, of which O. G. White is the efficient pastor. Then Randall street, and now "The Temple." Four churches and a property worth $50,000 or more. Since the Christian Temple was organized there have been large congregations and constant additions. Herbert Yeuell is now in a series of meetings. Before entering the Temple they raised $6,000, on the day of opening $5,000 more, and recently a gift of $500 and another of $2,000 have been received, leaving a mortgage of but $7,000. For people of very little means they are great givers.

But this is not all our Saint Peter is doing. He is the founder and president of the Christian Tribune Home for Working Girls. It seeks to be a help to a few of the great army of girls who are constantly leaving the rural districts for the city. They opened five years ago and have sheltered and cared for 154 young women. If our Peter has never exercised the right, which belongs to him as well as to the original Saint Peter, to have his own wife and mother-in-law, he has provided a home and protection for scores where the average preacher cares for but one and probably grumbles at the occasional visits of his mother-in-law. Peter should have done this and not left the other undone.

The Temple is the seventh congregation of Disciples in the city of Baltimore. B. A. Abbott at Harlem avenue and David Wetzell at Fulton avenue are busy men, and a congregation of brethren in black complete the perfect number seven. When you pray and give for home missions remember our work in the Oriole Metropolis. If you would invest a thousand where it will bring greater profits than in lumber, oil or mines draw your cheque to Peter Ainslie.

These lines are written from Newport News, Virginia. Here nearly in sight is Jamestown. "Here the white man first met the red man for settlement and civilization; here the white man wielded the first axe to cut the first tree for the first log cabin; here the first log cabin became a part of the first village; here the first village became the first state capital; here was laid the foundation of a nation of free men which has extended its dominion and its millions across the continent to the shores of another ocean." Here the first public school was established, the first prohibition law was enacted, and the first suggestion of a Continental Congress was made. Here the last battle of the revolution was fought and the first of the great civil war, and the first of iron clads. Here I had my own beginnings as a man, as a preacher of the gospel, and the most important day in my life was the day I was born. Here comes the Ter-Centennial in 1907. Keep it in mind. All the nations will be here. St. Louis will not hold a candle to this electric light.

"Give us back the ties of Yorktown, perish all
the modern hates;
Let us stand together brothers, in defiance of
the fates;
For the safety of the union is the safety of the
states."

We have two churches here. Milo Atkinson is pastor at Thirtieth street and is in a meeting with three additions. It was my privilege to-day to marry in the Freemason street church, Norfolk, Miss Nellie Virginia Mason and Mr. Thomas Newton Miranda. The bride is the daughter of Mr. and Mrs. M. W. Mason formerly of Ohio. Here I met our pastors, J. T. T. Hundley and W. C. Wade. Seven baptized at Vermont avenue last week.

A Visit to Chicago

It was the privilege of the Editor of the Christian-Evangelist to spend Easter Lord's day and the Monday following with the brethren in Chicago. The occasion of our visit was the meeting of the Chicago Christian missionary society, on Sunday afternoon, and the rally of the American Christian Missionary Society on Monday and Monday evening. We were the guest of Brother Lloyd Darsie and wife, of the Jackson boulevard church, while in the city, and occupied his pulpit on Lord's day morning. This church has made great progress since our last visit to it, having completed its building by the addition of its present fine auditorium. The church also recently put in a large pipe organ. There was a great congregation and a great Sunday-school and every evidence of a live, working, aggressive church. Brother Darsie has recently completed the second year of his pastorate here, and the church is evidently making fine progress under his able and energetic leadership.

DENOMINATIONAL AVERAGES IN THE UNITED STATES.

Denominations.	Membership per Church.			No. of Additions on Confession per Church.			Contributions to Benevolences per Church.			Contribution to Home Expenses per Church.			Benevolences per Capita.			Home Expenses per Capita.		
	1894	1903	1904	1894	1903	1904	1894	1903	1904	1894	1903	1904	1894	1903	1904	1894	1903	1904
Baptist (Regular).............	91.7	96.5	98.6	4.6	5.1	5.1	$119.98	$ 58.38	$ 64.64	$ 209.49	$ 277.68	$ 283.66	$1.30	$ .60	$ .66	$ 2.28	$ 2.87	$ 2.88
Congregational................	107.2	112.8	112.7	6.6	5.0	5.0	458.87	369.99	358.68	1,337.91	1,374.72	1,365.84	4.27	3.27	3.18	12.47	12.17	12.11
Methodist Episcopal.... ..	102.4	104.5	105.2	11.0	7.2	7.1	83.09	100.31	108.22	584.96	619.86	636.41	.81	.96	1.03	5.71	5.93	6.05
Presbyterian....	123.4	137.0	138.0	10.2	8.3	8.6	509.27	596.13	582.96	1,461.29	1,691.77	1,645.20	4.12	4.35	4.22	11.84	12.34	11.92
Protestant Episcopal.........	101.9	114.7	118.8	7.4	5.6	7.2	....		....	....	..... .	....	.....	.....	.....	. ..	. .	.....
Reformed........................	165.9	177.2	176.5	10.5	8.5	8.2	609.58	488.36	477.25	1,780.52	1,953.28	1,869.96	3.71	2.80	2.75	10.84	11.21	10.78
United Brethren	52.5	62.6	63.8	...	...	...	53.14	74.55	74.52	235.50	358.85	381.88	1.02	1.19	1.17	4.48	5.72	5.95
United Presbyterian...........	116.1	129.3	128.1	8.5	7.2	7.3	372.68	543.30	592.62	1,294.25	1,439.60	1,460.03	3.21	4.20	4.63	11.14	11.13	11.31
Christian (Disciples)........ .	96.0	110.5	111.4	9.0	8.8	9.5	96.50	110.18	111.42	430.75	560.05	649.50	.75	1.00	1.09	4.10	5.10	5.06

[This table, except the figures pertaining to the Disciples of Christ, is to appear in a new book entitled "Social Progress," edited by Dr. Josiah Strong. We asked G. A. Hoffmann, our statistician, to insert the corresponding figures showing the relative averages of the Disciples.—Editor.]

The afternoon rally of the Chicago churches at the First Methodist church in the central part of the city was cut down somewhat in attendance by the special services of the day, but it was a fine, enthusiastic gathering nevertheless. Lloyd Darsie presided, and the roll of the churches was called by W. G. Sickel, chairman of the executive committee, and the members of each congregation present responded by rising to their feet, and reporting number present, number of additions during the last quarter, and total membership. Not all of the churches were represented, but many were by good delegations. The reports indicated a forward movement among the Chicago churches, with one or two new places opened up, and one church reported for the first time with a large delegation. The writer's address, on "Christ in the Cities," attempted to point out some of the conditions of success in city work and to emphasize the value of such work in its relation to the Christianization of the country at large. It was well received by the brethren who were present. The Chicago brethren cannot be accused of any lack of appreciation of a well-meant effort in behalf of a good cause, even though it should fail to reach the highest standard of excellence.

This, perhaps, is as good a place as any to say that the co-operative work of our churches in Chicago seems to us to be in better condition, and to have a brighter outlook, than ever before. The encouraging fact in the situation as we see it is that a number of the younger and more enterprising business men of the churches have taken hold of the city missionary work, and are giving considerable thought and time, as well as money, to its success. These men are planning larger things for our cause in the future, and it takes large plans, that undertake the accomplishment of difficult tasks, to enlist men of large means, and large ideas. Many wealthy men have been lost to our cause in all the great cities for lack of large enterprises in behalf of the church, and their enlistment in such enterprises. On this page we publish a statement from Brother Larrabee, who is secretary of the Chicago missionary society, giving the number and names of the churches and the amounts they have contributed during the last fiscal year for city missionary work. The American Christian Missionary Society has doubled the amount given by the churches for missionary work in the city.

In the evening we visited the Metropolitan church, of which Chas. Reign Scoville is pastor, and at the close of a very interesting program of Easter exercises by the Sunday-school in the interest of our Benevolent Association we spoke a few minutes to the children and grown people, who packed the large room in which they are meeting for the present. One of the ushers told us that there were at least 150 people turned away after the building was full. Brother Scoville had been away for several weeks holding a great meeting at Paris, Ill., but his work does not seem to have suffered during his absence. He baptized three persons at the beginning of the evening service, and at the close of the service he gave an exhortation and the invitation, when two others came forward to make the good confession, and the newly baptized members to receive the hand of fellowship. One seldom finds such a high tide of the evangelistic spirit, and such an atmosphere of enthusiastic, aggressive Christian work as were manifested in this church. Brother Scoville's plan is to build here an institutional church, to be kept open seven days in the week, and to be a center of religious work of various kinds looking to the building up of the kingdom of God. He is the kind of man to conduct such a church, as he has both the evangelistic spirit and administrative ability. He regrets, as others do, that the location which they have secured for their future building is so near to the Jackson boulevard church, but he says they were unable to find a lot elsewhere that was within their reach that would answer their purpose so well, and that there is

(*Continued on page 581.*)

MONEY CONTRIBUTED BY CHICAGO FOR MISSIONARY PURPOSES FROM OCTOBER, 1903, TO OCTOBER, 1904.

Churches.	A. C. M. S.	Chicago	Foreign	C. W. B. M.	Ch. Ex.	C. B. A.	Totals.
Austin..	$ 17.17	... . ..	$ 41.55	$ 58.58	....	......	$ 117.30
Central.	....	... .	10.00	52.68	$ 13.00	....	75.68
Chicago Heights.............	15.00	$ 20.00	24.58	....	....	....	59.58
Douglas Park............	8.75	43.15	39.50	74.00	....	.. ..	165.40
Englewood..	140.00	250.00	505.00	164.20	....	.. ....	1,059.20
Evanston..........	29.09	76.55	60.25	47.08	....	. ..	212.97
First Church..................	75.00	68.50	117.61	98.25	39.45	$ 30.40	429.21
Garfield Boulevard............	....	....	4.79	....	... .	....	4.79
Garfield Park.................	1.00	....	....	....	. ...	....	1.00
Hyde Park.............. ...	80.00	97.00	91.25	133.09	59.00	10.00	470.34
Harvey, Ill.	2.00	25.00	10.00	45.85	....	....	82.85
Humboldt Park................	5.00	5.00	17.00	12.45	....	....	39.45
Irving Park......	58.75	70.00	77.62	54.65	45.00	10.00	316.02
Jackson Boulevard.... ..	150.00	......	124.00	228.92	....	....	502.92
Kendall Street	....	. .. ...	30.00	....	....	....	30.90
Laflin Street	12.15	25.00	13.00	33.75	... .	....	83.90
Logan Square..................	....	20.00	.. . .	....	....	....	20.00
Metropolitan.	300.00	. ...	177.37	41.10	....	....	518.47
Monroe Street..............	....	75.00	81.00	49.85	.. ..	....	205.85
North Side...	38.70	103.40	67.00	141.97	....	.. ..	351.07
Northwest Mission......	....	....	2.30	....	....	.. ...	2.30
South Chicago............	....	5.00	9.00	....	.. ..	.. ..	14.00
South Side........	....	5.00	1.50	3.50	....	....	10.00
W. Pullman.	10.00	. ...	21.95	....	....	.. ...	31.95
"Personal".....	6.00	32.00	36.10	5.00	....	....	79.10
Total................ ...	$948.61	$920.60	$1,562.37	$1,244.92	$156.45	$50.40	$4,883.35

SUMMARY.

Gain to A. C. M. S. over previous year..$	635.85
" " City Missions " " ..	216.74
" " Foreign Society " " ..	154.58
" " the C. W. B. M. " " ..	281.73
" "Ch. Ex. and C. B. A. " " ..	44.32
Total......	$1,333.20

The foregoing exhibit of missionary offerings by our Chicago churches, when considered in connection with heavy local expenses and the ever continuing struggle to maintain the home church, will be taken as proof of substantial growth in this exceedingly difficult but all important field.

Reported by
A. Larrabee, Cor. Sec.,
Chicago Christian Missionary Society.

Our Budget

—Last call for home missions, May 7th!

—Remember the home missionary offering comes but once a year; hence your offering will represent your interest in the evangelization of America for a whole year.

—After all, much will depend upon the spirit and earnestness with which this cause is presented to the congregation by the preacher. Fire in the pulpit will beget fire in the pew. Nothing is more contagious than enthusiasm in giving for a holy cause.

—Let preachers and church officials remember that he who causes two churches to contribute, where only one contributed before, is a benefactor of the cause. If we could double the number of contributing churches this year it would indicate a mighty advance movement of our forces.

—Read Brother Rogers' report of his jubilee at Swampscott, and renew your faith in the power of faith to accomplish the impossible. In a note from Brother Rogers he sends a statement to the effect that our advice to him in the beginning, as to the method of procedure, proved very helpful to him in accomplishing his end; but we prefer to say that it was the spirit of indomitable faith and utter consecration to this work on the part of Brother Rogers, which has won friends and means for his cause. We rejoice with him in the success already gained, and trust that the few hundred dollars yet remaining to be raised may speedily be forthcoming.

—The convention of the Michigan churches will meet in Kalamazoo, June 5-8.

—Calvin Ogburn has organized a church at Calton, Cal., with a membership of 58.

—The work goes along nicely at Braymer, Mo., where the offering for state work has just been taken.

—G. F. Bradford delivered the anniversary address to the Odd Fellows at the opera house at Eureka, Kan., on the evening of April 26.

—D. O. Cunningham and wife of Findlay, O., have been appointed missionaries of the Foreign Society to India, and will sail September next.

—The home mission rally of Macon county, Ill., was a good one, and W. H. Harding, the secretary, suggested that the county should become a living link.

—The Foreign Society has just received $3,343.76 from the estate of Mrs. S. E. Johnston, Dallas, Tex. The society has also received another gift on the annuity plan.

A little boy, eight and one-half years old, has sent in the two first subscriptions for the Christian-Evangelist from San Bernardino, Cal. Hurrah for John R. Miller, Jr.!

—The work at Soniat avenue, New Orleans, which would not have been possible but for the help of the Home Board, continues to grow. Two Chinamen have just been immersed.

—The congregation at Mexico, Mo., has contracted with the firm of George Kilgen & Son, of St. Louis, for the building of a pipe organ for their new edifice. The organ is to cost $2,500.

—More than $12,000 has been secured towards the $20,000 needed to make Bethany college the recipient of the gift from Mr. Carnegie. In addition to this amount, Bro. Thos. W. Phillips has given $7,000 as a memorial to his son.

—Henry Bodine, Box 393, Martinez, Cal., can put churches in correspondence with an experienced minister who could supplement his salary if he were granted the privilège of practicing medicine. He prefers Texas or Arkansas as a field.

—Willis M. Cunningham, of Indianapolis, Ind., preached the baccalaureate sermon to the graduating class of the Whitewater high school at Bethel, Ind., Sunday evening, April 9. The trustees, teachers and graduates said, "It was a splendid sermon."

—At the first service held by J. E. Randall, of Kingston, Jamaica, after he became a missionary of the Christian Woman's Board of Missions, there were three confessions. Three have been added since to the Mt. Carmel church, to which he ministers.

—Everyone is rejoicing at the outlook at North Bend, Neb. Enough money is now raised to insure the building of a new parsonage. J. H. Stark, who organized the church twenty-eight years ago, and was its first pastor, has just paid the brethren a visit.

—J. P. Myers has closed his pastorate at Painesville, O., to begin at Paulding next Lord's day. C. E. Freer, our Ohio correspondent, has accepted a call to fill the Painesville pulpit. Collinwood, which he leaves, has a man selected to lead its work.

—During the month of April the Foreign Society received $38,074.62, a gain over the corresponding month one year ago of $8,541.68. The total receipts for the first seven months of the missionary year are $119,130.68, an increase over the first seven months last year of $31,381.64.

—A note from E. M. Todd, Hornsey, England, informs us that he is about leaving England for this country. Bro. Todd has served our cause many years in England, and will no doubt receive a warm welcome from his friends in this country when he returns to his native land.

—Mrs. Philena Satterthwait, of Iowa, has just sent $300 to our National Benevolent Association. This is her fifth gift on the annuity plan, aggregating $2,500, securing to her credit a memorial named fund with the association. Geo. L. Snively, 903 Aubert avenue, St. Louis, will readily explain the annuity method and the memorial named feature.

—A report of the Editor's visit to Chicago will be found on page 573. The churches in other cities will have to get busy and keep busy if they are going to keep up with the Chicago brethren. We did not have opportunity of calling on the Christian Century, but we met some of its staff and stockholders. It is doing business at the old stand, with increasing prospects of success. Bro. C. A. Young was in the field holding a meeting.

—Every department of the church at Salem, O., is in splendid condition. Sunday-school average attendance about 500, 633 being present last Lord's day. The audiences are the best for years. The large auditorium was packed at the last service and scores turned away. The pastor, Walter Monsell, now in his sixth year, will deliver the annual address to the I. O. O. F., making his fourth address to that body, the baccalaureate sermon to the graduating class of the public school and an address at the state convention.

—Dr. W. T. Moore, of Columbia, is delivering before the ministerial class of our Missouri Bible college, at Columbia, a series of lectures on "Preacher Problems; or the Twentieth Century Preacher at His Work." He has also been delivering some lectures at the request of the church at Columbia on "Our Distinctive Plea; Newly Stated, and Critically Examined." We have not heard these lectures, but we feel free to suggest that it would be a good thing to have them delivered in many other places besides Columbia. Brother Moore's age, experience, and ability enable him to give a most valuable statement of our special work.

—The following note which we have just received explains itself: "Let me thank you for your kindness in remembering me with the extra copies of the Christian-Evangelist, with its thoughtful outline of my address on 'The Central Significance of Jesus.' I thoroughly enjoyed my visit at Columbia, and I appreciate greatly the courtesy that you have all shown in so many ways. Sincerely yours, Henry C. King." President King's visit to our Congress gave its members the very greatest satisfaction, and more pleasure than they could express. Everyone who heard his two masterly addresses was lifted into the higher realms of Christian thought and experience. We trust that the members of the Christian churches will enjoy other opportunities of hearing the president of Oberlin college.

Nailed to the Mast

WHY $200,000 FOR HOME MISSIONS?

BECAUSE—We should correct our neglect of this great work.

BECAUSE—It is the ripest field in the world.

BECAUSE—It is our base of supplies. The Missions receiving assistance from our Home Treasury sent $2,340.66 to our Foreign Society in 1904.

BECAUSE—Our own brethren—our own flesh and blood are asking help to establish churches—we should certainly hear and heed their cry.

BECAUSE—The Home Board did more work last year than any previous year in our history—165 churches organized and 16,861 additions by our Home Missionaries. This work is a success.

BECAUSE—It is the work of the Lord Jesus Christ—to win souls in America. We should be about the Lord's business.

Ask your minister about the Offering the first Lord's Day in May. Full supplies of envelopes; literature, papers, etc., sent on application to the Secretary.

American Christian Missionary Society
Benjamin L. Smith
Cor. Secy.
Y.M.C.A. Bldg.
Cincinnati, O.

—The church at Mexico, Mo., laid the corner stone of its splendid new edifice on Thursday of last week. The day was warm and summerlike. At two o'clock a great concourse of people had gathered about the site of the new church, where the ceremony of laying the stone by the Masonic brethren, according to the plumb, the level and the square, was to take place. By request of the church, the Editor of this paper was present to deliver one of the short addresses on the occasion. This he was compelled to do before the formal laying of the stone by the Masons, in order to get the return train in the afternoon. After the impressive ceremony of the laying of the corner stone of the new building, the audience adjourned to the Methodist church, where addresses were to be delivered by Pres. J. B. Jones, of Fulton, and Bro. W. B. Taylor, of Moberly, a former pastor. Time prevented us from remaining to hear these addresses. The foundation of the new building is about completed, and indicates a structure of splendid proportions. It is to cost between $25,000 and $30,000, and is to be located about two blocks northwest of the present building. Bro. A. W. Kokendoffer, the faithful pastor, has done and is doing a splendid work for this people. A brother said to us, "Brother Kokendoffer has been here four years, and I have yet to hear a man, woman or child, in or out of the church, say anything against him." That is a fine testimonial.

—Since the foregoing was written Brother Kokendoffer has sent us the following report of the remainder of the proceedings:

"At the close of the impressive ceremonies of the Masonic order we adjourned to the new Methodist church which was kindly offered us for the occasion and the crowd filled all the space in both rooms. The address of W. B. Taylor was carefully prepared and presented the great men of Biblical days made so by faith in God. The missionary heroes and other self sacrificing men were to be reckoned here, and even men of modern times. These men were made so because they heard the voice of Jehovah and gave heed. President Jones especially emphasized the kind of men who should hold office in the state; that they should be men of truth, and honor, and conscience; that they should be free from covetousness and the corruptive vices of the age; that Governor Folk had accomplished his reforms because the church with its moral force was back of him; that it was the province of the church to discover and develop such men and imbue them with moral courage. The banquet at night was a royal occasion."

Brother Kokendoffer's address will be found under "Notes and Comments."

—R. H. Fife, pastor of the Hyde Park Christian church, Kansas City, has tendered his resignation as pastor of that church after a most successful pastorate of three and a half years, in which he has built up a strong congregation, and erected a splendid church building, which is now practically out of debt. The resignation is to take place no later than July 1. The Kansas City Times of April 24 reports the resignation of Brother Fife, and states that after the resignation was accepted, Dr. A. L. McKenzie, chairman of the official board, presented the retiring pastor a check for $1,000 as a gift of the congregation, and in doing so spoke of the "untiring efforts of the Reverend Mr. Fife on behalf of the church, and of the sacrifices the pastor and the members of his family had made in order that the church might be built up." As a matter of fact, in order to curtail expenses, Brother Fife donned a pair of overalls and a jumper, and took personal charge of the building operations and laid some of the stone with his own hands. His three sons, Clyde, Robert and Earl, assisted also in the building of the church, thus reducing the expenses of the building several thousand dollars. Brother Fife has added 158 members to the congregation during his term of service, and the Sunday-school has grown from 67 to 259 members. He and his family have greatly endeared themselves to the church and to the community by their unselfish labors and sacrifices. Brother Fife will occupy the general evangelistic field for a few months after closing his work in Kansas City before locating again as a permanent pastor. He has been successful as an evangelist as well as pastor, and no doubt his interim between pastorates will be fully occupied by the calls that he will receive. He may be addressed at 3740 Wyandotte St., Kansas City, Mo.

—A great meeting is in progress at three places in North Carolina, with Richard S. Martin as the evangelist, and the Martin family as musicians. Over fifteen hundred people crowded the Sunday night service, April 23, at Kinston, N. C., where Preston B. Hall is minister, and in the first week of the "Martin family" services there have been over 80 additions, with 75 additions at Wilson, N. C., in 18 days, and 60 at Noblesville, Ind. Greenville and Rocky Mount, N. C., are to have the Martin family two or three weeks each, then they go to Georgia, Texas, Kansas, Indiana, Maryland, Illinois, in the order mentioned, filling all their dates to December 1. For engagements during 1906 at Chautauquas, camp-meetings, conventions, tent and tabernacle meetings, they may be addressed any time at New York City, care general delivery. Great crowds and large results attend them as evangelists and lecturers. RICARDO.

Children's Day

FOR HEATHEN MISSIONS

The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:

1. Children's Day exercise, Brightening the World, by Prof. P. H. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc. It will meet the demands of the most exacting schools of all grades.

2. *Missionary Boxes.* They are a new design, printed in red.

3. The Children's Day number of the *Missionary Voice* ranks high. It is prepared especially for children.

Please give local name of school. Give average attendance. Order at once. Address,

F. M. RAINS, Cor. Secy.,
Box No. 884. CINCINNATI, O.

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A Gospel Excursion.

Something unique in the way of excursions, is the trainload of people who went out from Bloomington, Ill., the other day to attend a revival meeting that was being conducted in Decatur. J. H. Gilliland is pastor of the Second Christian church, Bloomington, and he has been conducting a meeting for the new Central Christian church at Decatur for the past two weeks. His own congregation conceived the idea of going over en masse, so to speak, to greet their pastor and extend their moral encouragement to him, and the pastor, F. W. Burnham, and people of the church where he was working. The Illinois Central R. R. provided a special train with fine appointments and all possible comforts, and one of their ticket agents took personal charge, to look after the pleasure of the guests, who numbered 132 and filled four coaches. Leaving their city at 5:30 they reached Decatur shortly after 7 o'clock, and found four special street cars waiting for them to take them on to the church. Two confessions were made during the services, making a total of 51 up to that date. At the conclusion of the service the ladies of the Decatur church gave a reception to the visitors, and served refreshments, after which the Bloomington contingent were escorted around the new building and then took the special cars in waiting back to the depot, whence they departed on their special train, reaching home at midnight.

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Ministerial Exchange.

Wanted:—An active, energetic and loyal preacher to take work for three or four congregations in northwest Missouri to do the pastoral and evangelistic work. Good references required. The field will pay from $600 to $800 per year. Address, J. F. Bickel, Barnard, Mo.

Twenty-three Thousand Dollars Permanent Fund for Home Missions.

At the meeting of the acting board of managers of the American Christian Missionary Society, held April 21, 1905, the secretary, Benj. L. Smith, reported concerning the financial work of the society as follows:

"Your secretary begs leave to report that since the last meeting of the board, the society has received annuities and permanent funds as follows:

Annuities.	
"A Friend"	$ 500.00
One of our ministers	400.00
"A friend in Ohio"	300.00
Another minister	50.00
Mrs. Frances T. Mee, Cleveland, Tenn., in favor of her sister-in-law, Mrs. Mary L. Day	2,500.00

"In addition to this through the help of O. P. Spiegel we have received a life insurance policy for $10,000, the premiums of which are guaranteed. This is to constitute an endowment fund for mission work in South Carolina. We have also received from Thos. W. Phillips, New Castle, Pa., the sum of $5,000 to constitute a named memorial fund in honor of Norman A. Phillips, his son. We have also received a note for $5,000, payable in July, 1905, to constitute another named memorial fund, making a total of $23,750 received on the annuity and permanent named memorial funds in cash and subscriptions during the month of April, 1905."

When the above paragraph was read to the acting board of the American Christian Missionary Society, there was awakened in the hearts of all present, gratitude to the donors, and additional enthusiasm and hope for the work of our society, whose usefulness for many years has constantly increased. We feel it due to the brotherhood that we publish the above, not simply that many others may be moved to good works, but that all interested in the extension of our Lord's kingdom may share our joy. Our board is glad to testify that its administration of the permanent funds entrusted to it has been such as to preclude the loss of a single dollar, and we rejoice to know that the brethren able to support the great work of home missions, appreciate, not only the security of their money thus invested, but the wise purpose to which it is put—the evangelization of America. The increased interest in home missions is a matter of congratulation to the entire brotherhood, and we trust it will deepen and extend until all our churches come into active sympathy with the great work which the American Christian Missionary Society is divinely commissioned to perform.

H. T. Loomis,
S. M. Cooper,
C. J. Neare,
Financial Committee.

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Convention of Ohio Christian Missionary Society and C. W. B. M., Newark, Ohio, May 22-25, 1905.

A rate of one fare for the round trip plus 25 cents has been granted by the railroads for the state convention to be held at Newark, Ohio, May 22-25, 1905. A splendid program is being prepared which will be ready for publication next week. Begin now to plan to attend.

Everyone Should Read It.

HEAVEN'S FIRE.

A PERFECT SCIENCE OF GOD

—AND—

How to Become a Christian in God's Way,

God's Revivals, Through Repentance,
By a Business Man.

Price, 50 Cents. F. C. SEELY. P. O. Box, 599,
REDLANDS, CALIFORNIA.

Three Great Meetings

The Sunday-School and Paris.

To give the view of a Sunday-school superintendent of this greatest of revivals and the assistance given to and by the Sunday-school, presents some difficulties in considering what should be said and left unsaid.

Our pastor had, by his well-laid plans, caused all of our teachers to feel newer and deeper responsibilities. We have for some time used the closing Sunday of each quarter for decision day in its complete meaning, i. e., the children are invited to make the biblical confession and, of course, assume full church relationship.

Our Sunday-school before this meeting had an average attendance of about two hundred and fifty, with weekly offerings of about seven dollars. It has increased by leaps and bounds until it now numbers six hundred, with offerings of over fifteen dollars each Sunday.

Evangelist Scoville and our pastor have long recognized the mighty power that can and should be exerted by the Sunday-school.

Our consecrated teachers used a part of each regular teachers' meeting in planning and praying with the pastor and evangelist to bring all their pupils to Christ. The regular lessons were often omitted, and the teachers used the study hour for a heart to heart talk with their pupils. When the classes reassembled, the teachers sat with their pupils, and if necessary urged them to make the good confession.

This close sympathetic organization of the teachers produced almost pentecostal results. During some invitations, the entire non-Christian members of a class would respond. Over and over at the close of the various services many teachers with tear-dimmed eyes could say, "Every one of my class has put on Christ."

These new converts went forth with a burning zeal to bring their friends into the school and thus to Christ.

Every Friday night during the meeting the pastor's appeal for all members of the church to attend the Sunday-school was given a hearty response. All classes have been more than doubled. Some have been divided because of the number being too many for one teacher.

When the school began to increase so rapidly the problem of securing teachers seemed to present a difficulty, but this was easily overcome by the many converts who had the ability to teach, and who at once asked for places in which they might work.

The outlook for the Sunday-school, as a result of these services, is filled with great opportunities. Well may we say that the past has its lesson, the present its duty, the future its hope.

Geo. W. Brown, Supt.

The Pastor, the Leader of Music, and the Evangelist in the Paris Meeting.

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A Great Meeting in Bedford, Indiana.

The conditions were ideal. For weeks previous to the meeting a deep and widespread religious interest was developed and the great audience room and spacious annex crowded. Every regular service witnessed additions to the saved. The people were clamoring for the evangelists to begin. On Sunday, March 26, the Brooks Brothers began and no day or night up to the close of April 19 saw the invitation without response. The people took hold with enthusiasm. There was no lack of volunteers for a chorus. A. K. Brooks as director of music and soloist did excellent service.

Evangelist W. T. Brooks, a splendid type of physical manhood, has a mind strong and steady and balanced to suit such seasons of refreshing. His sermons were plain, logical, dignified and possessed a strong flavor of sincerity. As a preacher he can be implicitly trusted to give his message the reverence and dignity that becometh the gospel. One of the most admirable and satisfactory traits he possesses is the gracious and pleasant faculty of receiving suggestions that have real merit and reason. His plans and methods were faithfully followed by our people and there were but few modifications necessary. The board of officers and congregation acted with entire harmony. No mistakes were made and no criticism encouraged.

Everything was done to give the evangelist full advantage and he measured up to it. The pastor laid his influence and knowledge under tribute to the evangelist and worked to his limit for the success of the meeting. Long before the hour of service people were flocking to the house of the Lord. The press was wisely used, and added much in keeping alive the interest. It was the greatest religious revival Bedford ever witnessed. There was a union meeting just preceding ours by the Methodist and Presbyterian churches which did not near develop such audiences and interest. The happy service continued for 25 days with 250 additions. Of these 175 were baptized and 75 by statement or letter. Among the number were eight from the Methodists and four from the Baptists. We have at once inaugurated a system that will keep our recent converts in touch with our membership and church, and if any of them get away they will have to leave town to do so.

The church is healthy, vigorous, united and happy. Our supreme need is the continued development of the missionary spirit and that element is steadily increasing.

E. Richard Edwards,
Bedford, Ind. Pastor.

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Evangelist's View.

In some respects Bedford gave a remarkable series of gospel victories, for there were additions at every regular service, both day and night, from the very first to the last, varying in numbers from three to twenty-four. It is a rare thing that a break does not occur in a revival. I attribute this record largely to the close and faithful personal work of the pastor and people. Bro. E. Richard Edwards is a Kentucky university graduate, and believes in the everyday application of the old gospel. He gave us his full help, laying under tribute every power of mind and body throughout the meeting. He has a great congregation of a thousand members and I think he knows every member by name, and what is more remarkable, he knows almost every man, woman and child in the city by name. They all know him and love and respect him, and when he starts out on a round of personal work he is received graciously always. He has studied all sides of the minister's work and is one of the best all round men I know in our brotherhood.

They have a magnificent plant costing $30,000, and seating comfortably over 1,000 people. We never saw any empty seats during the revival. The members are earnest, consecrated, industrious and hopeful. They have reduced their debt to where they will easily handle it and I think they now stand at the very front rank of southern Indiana churches. It is a center of religious influence for several important counties. I think they will soon hive off two good churches. The conditions are ideal here for Christian work.

Ladoga, Ind. W. T. Brooks.

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[Telegram.]

Buffalo, N. Y., April 30.—Nearing close of great meeting with Allen Wilson; 120 added in 26 days. Calhoun, with 11 churches, in union meeting and five other meetings within a mile of us. Entire city knows of our effort.—B. S. Ferrall, pastor.

The Day of Jubilee at Swampscott, Mass.

I. What Has Been Done and How.

It was thought the church at Swampscott must be sold because it was under a debt of $4,000 and more, at a time when a disheartened congregation of 20, or less, were giving the church an income of less than six dollars a week. This was last June. Die, or do something large, seemed the only alternative.

Including traveling expenses of the solicitor and current expenses of the church, which had to be maintained during the months the debt was being provided for, full $5,000 had to be raised to make a jubilee worth celebrating. It seemed impossible, but we have raised more than $4,500 and there is only $500 left of our mortgage. At least $1,700 of this was raised in Swampscott. Five hundred was given by the home board and the C. W. B. M. and the remainder was the wonderfully generous response on the part of the brotherhood through the country in response to the personal appeals of Pastor Rogers.

II. Prejudices Encountered.

The hardest thing I had to bear was what I well knew to be the well founded and just prejudice against personal appeals outside of the regular channels. In my heart I could not, and generally did not, blame the people for not giving when they refused on this account. Why need I wonder that I could not make everybody see what I so sincerely felt, that my case was really an exception?

Sometimes when I thought about the church that might well be dear to me, I would give way to tears—not often. There was much waiting, much praying, tramping, talking, planning, some cold, hunger, loneliness, weariness, fasting. When preachers who knew my mission were shy of me I really felt that they acted wisely, as they ought, and as I, too, would have done in their place.

But under it all I carried the unwavering confidence that I was doing the work the Lord had put upon me.

III. Rich Compensations.

So I got sight of some truths I could have learned in no other way, and tasted some sweet joys never before felt. It was a truth-revealing, soul-uplifting canvass. Precious Christian fellowship, glad hours with saints who made me feel so unworthy, yet helped me not only with their words of encouragement, but with their love and sympathy; good men and women from whom I learned so much.

IV. Not a Money Mission Alone.

All the time it came to me that I must have a higher aim than mere money getting, that I must leave a lively, lovely testimony for the faith; that I must be helpful, impart cheer, leave a blessing. I succeeded to some extent in this, but not as well as I could have wished.

One brother wrote me that after my visit his preacher had seemed a happier, stronger man and had done better work. Indeed I have had some such blessed letters of fellowship and friendship—yes, many—as make me rich beyond human riches. And I know God gave me strength, for I carried about with me a physical weakness that would have proved my collapse had I been in any other work than the work of the Lord.

V. Out of Debt but In Debt.

How can I express my gratitude to the brethren who have helped me so bravely?

The hardest part of my burden is yet to come. I owe it to my brethren to see to it that a strong, united, self-reliant, spiritual church is built up here by the seashore. And the debt will not be paid unless the church is especially foremost in philanthropic and missionary enterprises.

The sense of responsibility almost overwhelms me. Again, I say, I will do my best. Pray for me, and if I myself cannot succeed, perhaps I can leave it where some one else can take up the work who will succeed.

VI. The Jubilee Exercises.

Well, they were very simple. As there remains $500 to be paid on the mortgage we got a transcript of it and burned it in effigy. Mrs. S. Irene Daseton, the heaviest giver according to her means, struck the match and set the paper afire. She did this as representing the "modern Priscillas," an organization of young ladies that had reduced the mortgage from $4,500 to $3,500 before we began our work.

The doxology was sung, of course, and a band of music added eclat to the occasion. The pastor preached the jubilee sermon, but that was of no especial account. But the words of visiting ministers from our own and other religious bodies were most fervent and inspiring. Indeed they were.

Bro. A. T. June represented Everett for our brethren; Bro. A. L. Ward represented Boston; and Dr. J. M. Vanhorn represented Worcester. Vanhorn's address was unique, but all were excellent. It being patriots' day with us Dr. Blackburn of the First Baptist church in Salem, gave in the evening a sermon on "Patriotism and Piety" that was most heartily received. Our 20 churches in New England are much scattered, but there was a goodly representation from them present on this occasion.

Thus ended the strenuous work of eight months in a jubilee which celebrated not only a debt raising feat, but the twenty-fifth anniversary of the first coming of the present pastor to Swampscott; the fortieth anniversary of the founding of the church and exactly the sixteenth anniversary of the dedication of the main building. It should be added that the laymen were represented by speeches on this occasion also, in the person of P. M. Hunt, of Worcester, G. W. Seenis, of Malden, F. O. Ellis, of Swampscott, and Sylvester Butler, now of Maplewood, but who is a charter member of the church at Swampscott. In addition to some very felicitous remarks, F. O. Ellis read a beautiful poem written by Rev. Frank B. Sleeper, pastor of the Baptist church at Rowley, Mass. W. H. Rogers.

Christian-Evangelist Special.

This train will leave on the Burlington, August 9 at 9.00 p. m. for the great west. It will take in Denver, Colorado Springs, Pike's Peak, Manitou Springs, the magnificent scenery of Colorado, Glenwood Springs, Salt Lake City the new San Pedro R.R., Los Angeles, San Francisco, Portland, Seattle, the delightful scenes along the Columbia river in Oregon and Washington, through Idaho, Montana, by way of Yellowstone National Park and finally through Wyoming, South Dakota and Nebraska home. In fact this trip takes in every state west of the Missouri river except North Dakota. To travel 6,000 miles among such scenes in company with the best Christian people is the opportunity of a lifetime. Do you wish to make this trip at our expense? If so write us at once for full particulars.

The R. R. fare for the round trip will be from Kansas City, $56; St. Louis, $63.50; Chicago, $67.50. To this for double sleeping berth in tourist car add about $7.00 for the round trip. Meals will cost you from 50 to 75 cents on train. In California meals may be secured for 25 cents. The cost of lunches is much lower. The stops will be one day Colorado Springs and Pike's Peak. One day in Salt Lake City, two days in Los Angeles, six days at San Francisco at the convention, two days in Portland at exposition, and one day in Helena. In addition to this you may stop as long as you will at any place you wish within the 90 day limit of your ticket. Do not fail to write at once to Christian-Evangelist Special, 2712 Pine street, St. Louis, Mo.

* *

Changes.

T. L. Noblitt, M. D., Perkins to Weatherford, Okla.

Ed. R. Bryan, Hasse, to Proctor, Tex.

J. N. Jett, New Douglas, Ill., to Queen City, Mo.

O. O. Felkner, Quanah, Tex., to Ellensburg, Wash.

P. A. Davey, Tokyo, Japan, to 88 Burke Road, Camberwell, Victoria, Australia.

Christian Church at Paris, Ill., Where the Great Meeting was Held.

NEWS FROM MANY FIELDS

A Yankee in the Old Dominion.

In my last account of my itinerary in Virginia I had proceeded as far as Gordonsville. Leaving there, I arrived at Louisa, the county seat of the county of the same name. This church and others in this section were served faithfully by Richard Bagby for over nine years. I have seldom found a church where the minister and his wife have loved the people and been more beloved by them than Brother and Mrs. Bagby. If they never return to live in Louisa, it is a cherished hope that their ashes may rest in the churchyard there. But we hope that may be far in the future, and that Brother Bagby may do other work as good as he did here, in our state of Pennsylvania.

The Louisa church is almost phenomenal in missionary giving, as they give more for all missions than for preaching at home. Prof. W. M. Forrest, from Charlottesville, is supplying while they have no regular minister. They have preaching once a month.. Three other churches in the town have their preaching day once a month. It is considered a breach for any other church to have preaching on another church's day. Is that union or sectarianism?

Our next point was Gilboa. Bro. D. E. Hanna, from Gordonsville, passes Louisa and preaches here twice a month. I find that in different parts of Virginia the churches nearest together do not always co-operate. Brother Hanna has done well at Gilboa. A good audience listened attentively Lord's day to the claims of our home land, and brethren promised to increase their offering.

This is interesting ground. I was entertained in the cultured home of Dr. Eugene Pendleton, a nephew of the late W. K. Pendleton. Dr. Philip Pendleton, the aged brother of President Pendleton, still survives, and he inquired about the growth of the home mission work. At this place, Cuckoo P. O., the Missionary Weekly was published by I. J. Spencer in its most successful days.

Monday night found me in Bethpage, kindly cared for in the home of Major Richardson. His brother, a teacher, and father of Z. P. Richardson of Lynchburg Christian college, makes his home here, being too deaf to longer train the young minds.

Addressing the church here, next morning I went to Richmond and visited Brother P. A. Cave of the Third church. He was rejoicing in a good meeting which has resulted in about 50 additions. C. O. Woodward, of Manchester, preached between Lord's days. F. W. Troy was assisting Brother Melton in a meeting at Marshall street. The parks in Richmond were beginning to look beautiful. I returned to Hanover and went to Corinth. The church there will take the offering for home missions. Their preacher, R. H. Jones, comes all the way from Blacksburg. An uncle of Bro. E. L. Powell, of Louisville, Ky., was my host, and Bro. R. W. Fox sent his team to carry me nine miles to and from the station. We passed on the way Hanover court house, a queer old building which once resounded with the eloquence of Patrick Henry.

A heavy rain hindered us from making the trip of nine miles in time to get the train to reach Grafton for Wednesday. It was with regret that I missed a visit to the church that gave to us our beloved F. D. Power. This trip is affording me many pleasant reunions. Spending the night in Richmond it was a pleasure to be entertained in the home of Captain Cason, whose family were formerly members of my congregation when in Rockville, Md.

A pleasant ride on a fast flyer of the C. & O. brought me to Hampton. Here I was greeted by Bro. A. J. Renforth, who has ministered there for severel years. I was delighted to meet him again and see the good work he is doing, as it was my privilege to bury him in baptism at Proctor, W. Va., over 15 years ago. A good audience for the midweek listened attentively to the urgent needs of home missions, and they pledged an offering for this work. On Lord's day I addressed a deeply interested audience at the Norfolk church. Bro. J. T. Hundley went to the country to recuperate from the grip. This church increased the foreign offering more than a hundred dollars over last year and Brother Hundley expects to get $150 for home missions. He has pushed the work forward. The Christian Endeavor is conducting a Bible-school at Portsmouth across the river. Milo Atkinson was beginning a meeting at Thirty-fourth street, Newport News, and we did not have an opportunity to present the cause, but he has promised they will do their best. At Twenty-fourth street I spoke at night and they will observe the home offering.

This is an interesting section. Norfolk is a busy city, but on Sunday crowds issued from the churches on their way home from services. This is an important shipping point. Newport News has the Newport News Ship Building and Dry Dock Co. At their yards on Saturday I had my first view of the launching of a ship. With Brother Renforth as escort, I also visited old Fortress Monroe and the celebrated Chamberlain hotel at Old Point Comfort. Also the Hampton normal institute for the education of negroes and Indians. Here Booker T. Washington was trained for his great work. It has industrial training as well as book learning. The Soldiers' home is near by, and just outside Fortress Monroe is the Y. M. C. A. for soldiers, presented by Miss Helen Gould.

Among the reunions mentioned has been a meeting with a Sister Pace in Hampton with whom I once boarded in Wheeling, W. Va.; Bro. W. C. Wade, who has charge of the Park Place church, Norfolk, who hospitably entertained me over night, and with H. H. Rumble, a college mate at Bethany. He is a successful lawyer at Norfolk, and I enjoyed his friendship in his pleasant home at Port Norfolk.

I must close with this incident. Brother Hanna, of Gordonsville, told me he was a traveling salesman at the time of the jubilee convention at Cincinnati. He went to the great communion service in Music Hall and was so impressed that he went away, became a Christian, resigned his position and went to Kentucky university to study for the ministry, and is now preaching the gospel. I find the Christian Standard and the CHRISTIAN-EVANGELIST on my journey and keep in touch with progress. We need a *great* May offering.

Waynesboro, Pa. J. A. HOPKINS.

P. S. As I enjoy the delightful fellowship of the brethren in the south, I thank God the churches of Christ never divided, on geographical or political lines. J. A. H.

Missouri Bible-School Notes.

Have you sent in the report card for your school? Odessa's report came first. J. W. Prince is superintendent, and F. W. Allen the minister. A number seem to be trying for the booby prize. Please send the report at once.

Your apportionment or pledge is also very much desired.

Maryville is working hard on the increase campaign in their school and all is going well. Divine hustling is the thing needed in our Bible school work.

J. A. Gordon, of Marshall, says: "Out of 231 present in the Bible-school, 133 read the Bible every day of the previous week." Let's hear from some one who can offer anything better in this line.

R. B. Havener sends in a fine report for the month. Six new Bible-schools organized. And still there are over 400,000 of school age in Missouri outside of any Bible-school. Eighty-three per cent of those who come into the membership of our churches are from the Bible-schools. Let us put forth strenuous effort to have every one (especially the young people) in some Bible-school.

We had a fine rally of workers in Holt Co. These rallies are proving very helpful. If you want to do your county good, send for one of our men and have a rally.

W. T. Spaurhower writes of Denver, a country Bible-school in Worth county: "We have had a continuous organization for 21 years." But if you can't run through the winter, call the people together for the summer and study the word. W. A. MOORE.

Mexico, Mo.

Indian Territory.

I began a meeting last night in Wilburton, a thriving city of some three thousand. We organized the church here last summer, and they are prosecuting the work well, considering discouragements. Frank Brain, one of our most consecrated Indian Territory preachers, is working faithfully to build up the cause.

J. T. Hawkins, pastor of the church at South McAlester, is in a meeting with the church in Oklahoma City. South Hawkins, eldest son of J. T. Hawkins, and former pastor of the church in Corona, Cal., has come to reside in the Indian Territory.

Randolph Cook is in a meeting at Afton. W. J. Waugh recently closed a meeting at Tishomingo.

J. C. Read, pastor at Ardmore, is to hold a meeting this month at Marietta. We are expecting him to organize a church with 50 or more members. L. B. Grogan and the brethren at Lindsay are about to dedicate a very pretty little church. The Lindsay brethren are not yet organized; they will first move into their new and comfortable home, then organize a church and a Sunday-school, and go to keeping house for the Lord. E. S. Allhands is pushing the work at Roff. He writes that the walls of their new church are going up, and he will want the writer to dedicate it in a few weeks.

J. C. Halloman sends in a most flattering report of the work in Stillwell. The church was organized in February with 20 members. In two months the congregation has more than doubled, a preacher has been employed for half time, and about $2,000 raised for a building. In four months they expect to have a $2,500 house completed and paid for. The church in Tulsa has nearly quadrupled its financial support in the past eight or ten months.

Frank Van Voorhis has just closed a meeting at Okmulgee. S. R. HAWKINS, Cor. Sec.

A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.

Kansas.

E. E. Lowe is located at Neodesha for full time. He moves his family to his new field this week. The outlook is promising.

S. F. Hutchison, formerly of Missouri, is getting well settled in his work at Randall and Star. He likes Kansas, especially her good roads, bright skies, and wide-awake people.

F. A. Emerson has closed his work at Asherville and Scottsville, and accepted a call to White City for full time. He did a good work in his old field, and will do well in the new one.

A. R. Poe, pastor at Plainville, reports that a new $4,000 house will soon be under way at that place. This has been sorely needed a long time. In a recent meeting held by home forces, there were 33 additions to the church.

The writer expects to assist in the dedication of the new house near Morrowville, on April 30. These brethren have labored under adverse conditions for a long time, and are now reaping the reward of their preseverance.

The ministerial institute at Leroy was a success so far as the program was concerned, it being one of the best in the history of the organization. Burris A. Jenkins gave a series of strong, scholarly addresses which were highly appreciated by the preachers of the state who were fortunate enough to hear them. The papers presented by the Kansas preachers were exceptionally helpful. But the attendance was not what it ought to have been. The annual dues have been reduced, or may be reduced, to $1, which it is hoped will increase the membership.

At the present writing we are at Jewell, where the convention of the Sixth district has convened. B. A. Channer, the pastor, has everything in readiness. The church knows how to take care of a convention, so we are anticipating a pleasant time, so far as the chickens and "garden sass" are concerned.

This leads to the remark that the district conventions will follow each other in rapid succession from now on, one each week, until the remaining eight will have been held. We drop out one week, however, for the state Sunday-school association which meets May 9 11 at Hutchison, but with that exception the districts will meet as follows: First district, Hiawatha, April 25-27; Second, Iola, May 16-18; Third, Cherryvale, May 3-5; Fifth, Clay Center, June 6-8; Seventh, Wichita, June 13-15; Eighth, Ransom, May 23-25; Ninth, Hill City, May 30, June 1, 2. The Fourth has been held, and the Sixth is now in session. W. S. LOWE.

Topeka, Kan.

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C. W. B. M. in Missouri.

Mrs. Carrie L. Thomas is working in Ralls county, visiting each church there. She spent some days at New London, Santa Fe, Perry and Center. She organized a little auxiliary at Salt River and hopes to do so at Prairie View. Brothers B. H. Cleaver, B. G. Reavis, J. M. Bailey and J. T. Sapp minister to these churches, together with churches at Huntington, Spaulding and Rensselaer. They have been of great help and encouragement in arranging Mrs. Thomas' trip, and we are hoping for a rich harvest in the future. Mrs. J. L. Moore is spying out new places—places that for various reasons we have been unable to reach with the auxiliary work. She is just the woman to do this work. If she cannot get in at the front door, she is liable to seek the back door. We are thankful that very few of our churches are sending our work to the back door, and we hope they will soon see the injustice to this branch of God's work.

Great hopes are centered on the convention of the Springfield district, to be held at Monett the first week in May. A very warm commendation of our work comes from Monett's pastor, Brother R. Simons. We appreciate such words as he sends.

I would like to know how many of our auxiliaries are working hard to reach their apportionments of women, and Tidings and special money before the state convention, which is only six weeks off. I am constrained to mention this because many auxiliaries are reporting actually fewer members and fewer Tidings on the March cards than on the December and September reports. Sisters, God's kingdom never grows downward, nor does anything in nature stand still. If there is life in anything, it grows. Am I to believe that our auxiliaries are dying, that they lose in members? If so, God help the dying world, if his elect forget to pray, and to work as they pray! Need I say more to send every auxiliary officer and member to her knees for forgiveness and for more light as to what to do, and how?

Mrs. M. A. Fowler, manager of Clinton district, reports a new auxiliary at Eldorado Springs, of 14 members and five Tidings. The officers are, Mrs. Nora Herrin, Mrs. Frank Forry and Mrs. Durburon. We are glad to welcome this new band to our number.

St. Louis. MRS. L. G. BANTZ.

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Good News From Hot Springs.

We were able on the first of April to make payment of all that was due on our lot and the interest on future notes. It was by heroic sacrifice and self-denial on the part of the congregation here. This makes $2,000 that we have paid up to date. We have received $60 from the outside as a result of what has appeared in our paper and from our correspondence, a small amount under the circumstances. We closed a fine bargain when we purchased our present location. If we desired we could sell now for $8,000. This is what the lot would cost us at this time were we purchasing. We think it advisable to build with two rooms beneath the auditorium and chapel, to be rented as store buildings. We have a fine business location. By following this plan of building it will give us $1,500 a year rental money, which will guarantee the perpetuity of this work through the future years, whether the congregation be small or large. This the brethren advised who have visited here, and we believe it to be the best plan upon which to build. This will necessitate the raising of a larger sum than the original plan included. In the place of an expenditure in the building of $10,000 the above plan will cost us $20,000.

Thanking all who have sent us assistance, I am, T. N. KINCAID.

Hot Springs.

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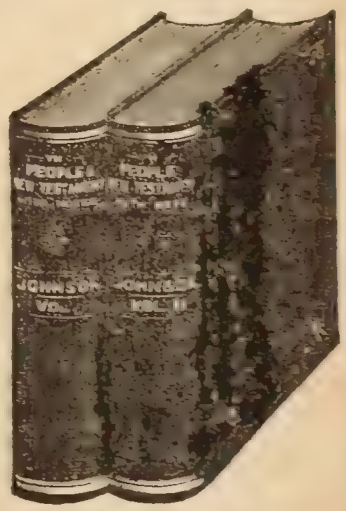

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Ohio.

F. C. Lake, of Toronto, Ont., became pastor at West Mansfield, May 1. He comes highly recommended and will find a good force and field.

Two new congregations have been organized the past month. Norwalk, the capital of Huron county, is the place of a new church of about 30 members. James Deming goes from Londonville as evangelist under the Clark fund and will be pastor of the new flock. The outlook is very hopeful. Utica, in Licking county, has a new organization on the primitive foundation. About 65 enter here as charter members. They will have a pastor at once also.

J. A. Jackson, of Capac, Mich., will anchor at Shelby, May 1. Brother Jackson has hitherto been preaching in Free Baptist pulpits. He can, very evidently, preach all his old sermons at Shelby with acceptance to his people. He only loses his peculiar name, Free Baptist, for the common family name, the name of the head of the church. We welcome him most cordially and pray for his success.

The twentieth district held its annual convention at Collinwood, April 11, 12. The women had an unusually good program, which is saying much. The home mission rally was good and helpful. J. G. Slayter made the principal address. It was characteristic of the man. Slayter says if it takes 179 Congregational dollars, and 213 Presbyterian dollars, and 48 Baptist dollars and 50 Methodist dollars to make one convert on the home mission field, while among the Disciples of Christ it takes only $5, therefore the Disciples have by far the heaviest home missionary responsibility of any people. The people who can do the work the cheapest ought by all means to do the most of it. Let us have, then, an heroic offering May 7 for American missions. Let no church fail.

The state convention at Newark, May 22-25, is going to be a "hummer." That grand veteran, Dr. Geo. H. Ball, of the Free Baptists, will make the closing address Thursday night. Everybody will want to hear him. That will be worth a trip to Newark. The women will have Monday afternoon and night and Tuesday, as usual. Harvuot will preside over the sessions of the O. C. M. S.

Annual meetings are the order of the day in this neck of the woods. Franklin Circle, Cleveland, reports receipts for the year $8,904.64. Of this $3,063.24 was for missions. The pastor preached 83 times and baptized 70 and received 49 by letter. All bills paid and $365 of a balance in the various organizations. The pastor's salary was increased. It has been a great year. But should we not expect great things from 800 people?

Collinwood reports $2,238.44 for the year. Of this $191.67 was for missions. The preacher preached 124 times and received 29 into the church.

H. H. Moninger has resigned at Steubenville and will be become chief Sunday-school man with the Standard Pub. Co. He is an expert in Sunday-school work and will be at home in his new field. He has led the work at Steubenville very successfully for three years.

T. W. Pinkerton will be given a cordial welcome by the Kenton church to his old parish, and also the state holds out the hand of welcome. Brother Rowlison has taken up his duties as president of Hiram a little sooner than was expected, but will continue to supply the pulpit at Kenton till Brother Pinkerton arrives.

Portsmouth and Canton surely ought to get all there is to be had out of a Sunday-school contest. If you are inclined to think such contests can be carried to extremes this one may give you food for such thinking.

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J. P. Myers has resigned at Painesville and has received a call to Paulding that he will likely accept. He leaves Painesville with a splendid church plant, about 600 members and out of debt. The Painesville church has extended a unanimous call to the Ohio scribe to become Brother Myers' successor, and the call has been accepted. The Ohio letter will soon be mailed, therefore, from Painesville. The Collinwood church will have a man ready to take up its work immediately. Don't ask, therefore, to be recommended to this pulpit.

Cleveland has the newest sensation. Twelve old ladies, between 75 and 85 years old, walked a race of four miles down Euclid avenue one day last week, the winner doing the "stunt" in a little over two hours. Now some jealous old man is pleading through the daily press that the old men be given a chance, and thereby rebuke Oslerism. What next?

Collinwood, Ohio. C. A. Freer.

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In Washington, D. C.

It was a delight and a privilege to assist Bro. E. B. Bagby and the Ninth street church in Washington in a four weeks' meeting. To enjoy the fellowship of all the pastors in the capital of the nation, even if for only four weeks, was a blessing not to be measured in words. What a great, wide-awake church is Ninth street! What a large, enthusiastic Bible-school! What splendid societies, ladies' aid, C. W. B. M. auxiliary, C. E., boys' brigade, and all the rest! What accomplished and devoted ministers as Bagby and Winters! What a host of loyal Disciples of our Lord! What magnificent audiences, devout, attentive, willing to hear and obey the Lord! If there is any "preach" in a man surely there it will be brought out. How well I remember when we had but the one congregation in Washington, the little, almost unknown, band, meeting in the small frame chapel, presided over by Bishop Power.

Now, see what we have: six or seven places of worship with ministers Power, Bagby, Jones, Taylor, Smith and Stuart preaching the word. Can any city in America show a better growth the past fifteen or twenty years? Of course, Brother Power is the dean of our preaching force, for he celebrates his thirtieth anniversary next September. Next comes Brother Bagby, who celebrated his fourteenth anniversary April 9, with great crowds, beautiful flowers, an inspiring sermon and several additions by confession and by letter. In these fourteen years he has received into fellowship more than 1,500 persons. His is one of the aggressive forces of the nation's capital. Here is the argument for long pastorates. In all the churches there are about 2,250 members, with property worth $116,000, and these congregations are growing in numbers and spiritual power by leaps and bounds. Washington is as ripe for an earnest and faithful presentation of the ancient order of things as any city in the land. The brethren there are as loyal to the book as any preachers anywhere. Their influence for good is incalculable.

One Monday morning the pastors had their regular meeting on a steamer going down the Potomac to Marshall Hall. In the cabin of the boat Brother Power gave us a splendid outline of his sermon of the evening before on Judson, the great missionary. It was a treat. I shall never forget it. The sights about Washington were seen as much as the little time taken from other duties would permit. The first concern was the meeting. That had the right of way. To be guest in such a charming home as Brother Bagby's; to break bread with other pastors; to be so graciously received into scores of homes—surely, was no preacher ever more honored. Brother Winters, Brother Bagby's assistant, the accomplished musician, leader of the four large choirs, which rendered such excellent service; the officers and members of the church vied with each other to make the meeting a success and my stay among them pleasant. I shall never forget them all and thank them for one of the happiest months of my life.

Walter Scott Priest.

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Virginia.

J. T. T. Hundley, the popular and successful pastor of the First church of Norfolk, has recently been very sick. He is now in the country for a complete rest. The prayer of all who know him is for a speedy recovery.

F. W. Troy, senior, has held a very successful meeting in Marshall street church, Richmond. B. H. Melton preached one week before the advent of Brother Troy, with 13 accessions.

C. O. Woodward recently held a meeting with P. A. Cave and the Third church. There were 53 accessions.

The Manchester church, under the efficient leadership of C. O. Woodward, is planning for a new building. It is sorely needed and will no doubt be secured.

F. W. Troy, Jr., for three years pastor at Clifton Forge, has accepted a call to Grafton, Olive Branch and Lebanon. He has already entered upon his work.

Marshall street, Richmond, has entered its new Sunday-school room. The room is a beauty and the people are delighted. This school will give $100 to Virginia missions this year.

Pulaski Sunday-school under the leadership of Geo. R. Cheves gave $20 to Virginia missions this year and $12.50 last year.

W. H. Book, Martinsville, will hold a meeting for the new congregation at Radford beginning May 15, and continuing 10 days. He will dedicate the new house and complete the organization of the congregation.

B. H. Melton will hold a meeting with S. A. Morton at Crewe in the month of May.

Herbert Yeuell will hold a tent meeting in Portsmouth in June. This is a town of 25,000 people where our people are unknown.

A. J. Renforth, of Hampton, will do some evangelistic work in Mathews county this summer.

C. N. Williams, our mission worker along the Rappahannock, has recently married. Brother Williams is well trained and successful. He and his good wife have our best wishes.

D. S. Henkel will hold a three weeks' meeting with J. D. Hamaker at Mt. Jackson the latter part of April.

H. C. Combs, Fin. Sec'y, V. C. M. S.
Richmond, Va.

* *

Kentucky University Letter.

The lectures recently delivered at the university by Prof. W. M. Forrest and Dr. C. W. Kent of the University of Virginia were greatly enjoyed by the students. Dr. Kent especially gained many warm admirers while in the city.

Prof. M. L. Hurst addressed the Chautauqua circle of the women's club of this city a few days ago, having for his subject "Ernest Renan." Later he, Prof. T. B. McCartney and Prof. C. L. Loos were made honorary members of the circle.

The K. U. room at the Good Samaritan hospital has been refurnished through the efforts of Mrs Jos. W. Porter and Mrs. Wm. Withers. Mrs. J. B. Davis, of Brownsville, Tenn., assisted very materially in the work. She interested some of her Brownsville friends in the work and they gave very liberally of their means. Mrs. Davis is a former Lexington woman and recently visited in the city.

The death of Bro. James T. Cochran, who dropped dead in his pulpit, April 2, was a severe blow to his many friends here. He finished in the College of the Bible last June and had been in the university until Christmas of this college year. He was apparently in the best of health and had a very bright future before him. Memorial exercises were held in the College of the Bible after his death.

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James Lane Allen, the Kentucky novelist, has made a present of $100 to the Periclean literary society. Mr. Allen is an old Periclean. He was asked to appear on the Periclean program in June in the anniversary exercises. His going to be in Europe at that time caused him to have to refuse to appear on the program, but he sent $100 instead.

W. B. Davis, of Nicholasville, representing the Periclean society, won the contest which decided the representation of K. U. in the state and southern oratorical contests. Mr. Davis represented K. U. in the state declamatory contest this year.

On the evening of April 14, the joint debate between Philothea and Phileusebia, the Bible college literary societies, was held. W. B. Blakemore, C. M. Gordon and Jas. E. Thomas, representing Philothea, and having the affirmative side, won the decision. L. H. Schwartz, R. N. Simpson and Benj. Smith represented Phileusebia. The question discussed was, Resolved, That labor unions are beneficial to the laboring people.

There were no classes in the College of the Bible, April 19, on account of the rally for home missions which was held that day at the Broadway church. Bro. W. J. Wright was the leader of the rally. E. B. B.

Lexington, Ky.

* *

Austin College, Effingham, Ill.

Since last September I have been at the head of affairs in Austin college, Effingham, Ill. This institution can become a college of the Christian church. There is an indebtedness of about ten thousand dollars against the college. If we are to control the school we must arrange the faculty at once. If we have capable young men among us who would go into this school for what we could promise from tuition and a small pledge fund, we could build up a good school here. Or this property could be made over to three or four persons who would become instructors in the college and owners of the plant. If our people are interested write. If there are those who can handle college work and want to share in the management of the school address me at once. D. R. Bebout.

A Visit to Chicago.

(*Continued from page 573.*)

an abundance of people to work on, so that neither congregation need have any lack of material. It is always better, however, where we can control the matter, to have such a distribution of churches in different parts of a city as would indicate unity of purpose and plan among the different congregations. We have no doubt that both these churches will do a great work in the future with two such splendid leaders as they now have, even with their present locations, but if some good streak of fortune should make it practicable for the Metropolitan church to locate its new institutional building a few blocks farther away, it would augur still larger success for an enterprise in which all the brethren in Chicago are interested; meanwhile the churches are co-operating as brethren with little or no friction. We have not met with any more earnest and consecrated Christians than we met with in these two live and aggressive churches of the west side.

The rally of the home missionary forces was pronounced a decided success. The attendance in the forenoon was not large, but respectable; was increased very considerably in the afternoon, while the night service was attended by a large audience that well filled the Jackson boulevard church. A luncheon was served at noon by the ladies of the C. W. B. M. The addresses by the local brethren were of a high order of merit, and could not fail to generate new interest in our great home mission field. In the absence of Bro. B. L. Smith, Brother Darsie presided.

At six o'clock there was a banquet held—a sort of semiannual affair, we believe—in which over 200 people sat down to a repast given by the King's Daughters. E. M. Bowman, chairman of the Chicago missionary society, presided and acted as toastmaster for the occasion. Interesting speeches were made by Bro. Lloyd Darsie, Carl Bushnell, Mrs. E. M. Bowman and W. G. Sickel. Brother Darsie emphasized the idea that we had lost our opportunity in the downtown district, but the suburbs were now open to us, and there was our chance to gain lost ground. Brother Bushnell spoke in behalf of the business men's association, showing that it was not only wealth which the cause needed, but it needed the thought, and time, and energy of consecrated business men. Mrs. Bowman called attention to the work which the women were doing in connection with their brothers, and Brother Sickel stirred up the pure minds of the brethren very vigorously on the "Sinews of War."

It was half past eight before we rose to go upstairs to the evening session of the home missionary rally. After a brief musical program of patriotic songs, and brief devotional exercises conducted by Prof. H. L. Willett, the Editor of this paper addressed the large audience on our opportunity and obligation as a religious movement in relation to the evangelization of America. If on account of the lateness of the hour of beginning, and the large number of interesting things which preceded, the speaker failed to rise to the full demands of the occasion, the momentum which the meeting had gained at the previous sessions carried it on to the close without abatement of interest.

We feel it to have been a privilege to meet with these Chicago brethren, and feel grateful to them for the kindly and brotherly way in which they received us and the messages we tried to bring them. We feel more hopeful for the future growth of our cause in Chicago than ever before, and we are sure the brethren everywhere will rejoice to know of these encouraging signs, for our success in Chicago means much for our success throughout a large area of this country.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

[Telegram.]

Dravosburg, Pa., April 24.—Dedicated new Y. M. C. A. department out of debt; cost $1,000. Clarence Mitchell here at same time in best meeting ever held here.—Ray Oakley Miller, pastor.

ARKANSAS.

Fayetteville, April 27.—There were five additions to the First church last Sunday, one conversion and four by letter.—N. M. Ragland.

CALIFORNIA.

Fullerton, April 24.—After four weeks our meeting closed yesterday; 83 in all came forward—75 of them enrolled as charter members of the new church, three were not baptized, five took membership with other churches; 34 were baptized, eight reclaimed. There were six M. E.'s, five Catholics, three Baptists, three Christian Union, three Holiness, one Lutheran and one Seventh Day Adventist. Yesterday we elected elders and deacons and organized a Christian Endeavor with 30 members. The new church starts off with fine prospects of growth.—Sumner T. Martin.

COLORADO.

Denver, April 24.—Three were baptized in Highlands church on Easter Sunday. Two received by letter the Sunday previous.—J. E. Pickett.

Boulder, April 25.—Our Junior Endeavor society rendered a resurrection program on Easter Sunday, that drew a large audience through the rain, and netted a neat sum for missions.—S. M. Bernard.

Denver, April 24.—Rain fell all day yesterday, Easter Sunday, without intermission, but this did not prevent the people from coming to the South Broadway church, nor from contributing $300, without special effort, to the work of the Master. S. M. Bernard, of Boulder, heartened us a few days ago by sending the following telegram: "If God makes wireless telegrams possible, he can make it possible for you to pay your entire debt this year." Easter Sunday two persons confessed Christ. Three united with the South Broadway church by letter. Five were baptized. J. E. Pickett came from the Highlands church to South Broadway and baptized four converts. —B. B. Tyler.

CONNECTICUT.

Danbury, April 24.—Eighteen members received at regular service here yesterday; 33 since Jan. 1, all but four by primitive obedience. The annual meeting a week ago showed over $6,000 raised during the year, of which over $800 went to missions. All bills are paid. The church has no debt, and a balance on hand. The membership, including resident and nonresident, is 799. Small and Daugherty will hold us a meeting in February, 1906.—E. Jay Teagarden.

DISTRICT OF COLUMBIA.

Washington.—One confession at prayer-meeting last Thursday night. Our Sunday-school was larger Sunday than it has ever been. Exercises by the school on Easter morning were very fine. Our money for the building fund continues to come in.—J. Murray Taylor.

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ILLINOIS.

La Harpe, April 24.—Eight additions here recently, five by letter and statement, three by confession. Work moving nicely and outlook encouraging.—L. G. Huff.

Sheldon, April 25.—The work here is in a fine condition. Two added by letter since we took the work. We are trying to make Iroquois county a living link county for home missions. I have been elected president of the county organization.—I. N. Lowman.

Waverly, April 26.—We just closed a seven weeks' engagement with Pastor Willis M. Cunningham and the three churches at Lynn, Spartanburg and Whitewater, Ind. Brother Cunningham is faithful to the truth. This work resulted in 44 additions. We start tonight for Weleetka, Ind. Ter.—Guy B. Williamson, song evangelist.

INDIANA.

Anderson, April 24.—There were seven young men received into the church here last Sunday on confession, all of them members of the Sunday-school.—T. W. Grafton.

Indianapolis, April 24.—Last night the writer closed seven weeks of continuous evangelistic work. Three weeks at Lynn with 15 added, 12 by obedience, one reclaimed, two by statement. A Christfan Endeavor society was organized with 19 active and nine associate members. Two weeks at Spartanburg with 14 added, 11 by confession, one by letter, two by statement. Two weeks at Whitewater with 15 added, nine made the good confession, five by statement. Five different denominations sent representatives to be Christians only. Bro. Guy B. Williamson and wife, of Waverly, Ill., who are excellent singing evangelists, had charge of the music, and are splendid helpers in all evangelistic work.—Willis M. Cunningham.

Ft. Wayne, April 24.—7 confessions at W. Jefferson street church, yesterday. Six additions at services during week when J. H. O. Smith, C. Shelburn, of Huntington, J. L. Thompson, of Peru, E. O. Filburn, of Warsaw, and J. O. Hull, of Kendallville, preached. Bro. M. G. Long, of Markle, held a meeting for our East end mission recently with four additions. There are additions at Jefferson street nearly every week.—E. W. Allen.

New Salem, April 24.—Just closed a two weeks' meeting between Lord's days at Orange, with 17 confessions.—Frank B. Thomas.

INDIAN TERRITORY.

Bartlettsville.—With R. A. Omer preaching and L. D. Sprague singing, the church will begin a campaign for Christ the second Lord's day in May.—R. E. Rosenstein, pastor.

Weleetka, April 24.—We begin a meeting next Sunday assisted by Guy W. Williamson and wife. I am delighted with my work here. —F. Hooker Groom.

IOWA.

Osceola, April 21.—I have just organized a new congregation at the Lewis church, of 80 members. This was one of the most remarkable meetings ever held in this community. Only 18 nights of services, with 55 new accessions to the church. Of this number 44 were heads of families. I baptized 23 men and 11 women at one baptismal service. Three of the new converts were drunkards, but have left their old associates and have quit drink. Many came from the denominations, and the whole community turned to the Lord except four families. This will be one of the strongest country churches in the community.—H. E. Van Horn.

KANSAS.

Topeka, April 27.—Our meeting has been in progress 23 days; 96 additions to date. Expect to close in a few days.—H. A. Northcutt, evangelist; V. E. Ridenour, singer; Charles A. Finch, pastor.

Hepler, April 24.—We are having a revival at the Christian church here. Two additions last night. The meeting continues this week. The community is interested and the church edified.—B. McDonald, evangelist.

Atchison, April 29.—Our meeting of one month's duration conducted by home forces closed April 18. There were 60 additions—52 by confession and baptism. The meeting brings us into 32 new families. Our church building proved too small. We rented the opera house and it was not large enough. Every department of the work prospers and our people are happy. We are planning many new lines of work. Atchison will be heard from in the future.—W. T. Hilton.

Eureka, April 29.—One added by primary obedience since last report.—G. F. Bradford.

KENTUCKY.

Carlisle, April 24.—We recently closed a great union meeting in our town; much good was done. The day after the meeting closed we voted the saloons out of town by 103 majority. I held a few services in our church and baptized eight and received three by letter and one was reclaimed.—E. J. Willis, pastor.

MARYLAND.

Baltimore, April 28.—Since the opening of the Christian Temple, Jan. 15, there have been 40 conversions at our regular services. Herbert Yeuell will begin a meeting with us Lord's day, April 30.—Peter Ainslie.

MISSISSIPPI.

Meridian, April 26.—Our two weeks' meeting held by Bro. O. P. Spiegel, of Birmingham, closed April 23 with four additions to the congregation, one by letter, three by bap-

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tism. The preaching was splendid and much good was accomplished. All departments of work are in excellent condition.—W. M. Baker.

MISSOURI.

Bogard, April 26.—Three additions at Norborne Sunday, all by letter.—C. C. Taylor.

Gallatin, April 24.—Eight additions by letter and statement yesterday morning. Offering $15 for benevolent work last night. Freeman, of King City, begins an evangelistic meeting for us to-night. Very good prospects.—C. W. Comstock.

Lathrop, April 24.—I preached an illustrated sermon to children Easter morning. The house was crowded. Had one confession. Bro. W. A. Moore, of Mexico, spent the day with us and preached a splendid sermon at night to an appreciative audience. Our offering for Christian benevolence is about $20.—J. G. Creason.

Moberly, April 24.—Two baptisms on my last visit at Hawk Point. Also four additions Sunday at Cairo—two confessions. Good program rendered at Clark, Easter, and collection for the Home. My work is progressing. Been in this field six years. I will dedicate Salem church third Lord's day in May.—S. J. Copher.

Marshall, April 12.—H. D. Smith, of Hopkinsville, Ky., closed one of the finest and most successful meetings this church has ever had. It lasted but a little over two weeks, and in that time there were 52 additions to the church, including 41 baptisms. The greatest blessing was in the spiritual uplift of Brother Smith's sermons. Much credit for the success of our meeting is due the faithful superintendent and officers and teachers of our Sunday-school, as 41 of the additions were from the Sunday-school.—B. T. Wharton.

MONTANA.

Central Park, April 24.—Six additions here yesterday by letter. I took charge here April 1. This is a field of great possibilities. The prospects are excellent—Paul H. Castle.

NEBRASKA.

Bee, April 24.—Edward Clutter is in a meeting here. There have been 11 additions, nine confessions, one by letter and one from the Baptists.

NORTH CAROLINA.

Wilson.—The Martin family have just closed a splendid meeting for us, resulting in about 75 additions to the church. They made a splendid impression on our church, and the town. The spirit of the meeting was fine, and the church was greatly built up in all departments. Brother Martin and his splendid family will bless any church. They will do several weeks' work in North Carolina.—J. Boyd Jones.

OHIO.

Carthage, March 20.—Harlan P. Runyan, of Latonia, Ky., just closed a meeting for me with 18 added—17 baptisms. Ida Hanna, of Cincinnati, did excellent service as singing evangelist. I commend both of them most highly.—Chas. M. Fillmore.

Warren.—Fifteen persons were received at Central Christian church here, J. E. Lynn, pastor, on Easter Sunday. Eight others were added during the special series of Sunday evening sermons preparatory to Easter.

Steubenville, April 28.—We will begin a short meeting in our Bible school mission soon with E. A. Cole, of Washington, Pa., as evangelist. Had 636 in our main Bible-school Sunday and 64 in the mission, making an even 700.—H. H. Moninger.

Cleveland, April 29.—At Cedar avenue our Easter services were of a high order. Congregations large, music excellent, spirit fine, largest number of Sunday-school scholars attending church. Three additions—one by confession and two by letter.—E. R. Wise.

Akron, April 24.—The greatest day in the life of the First church was yesterday. It was the anniversary of the fifth year of Bro. Jno. G. Slayter's pastorate and withal the grandest. The Sunday previous had been fixed upon as decision day. Twenty-six had come forward, others had promised to come. Yesterday 13 more came, making a total of 39. The communion service and a short but most impressive invitation was followed by baptisms. The baptisms were made the feature of the hour. All nature seemed to rejoice in the new life. A profusion of flowers filled the room with fragrance. An unusual crowd had gathered. The Sunday-school rooms and galleries were full. It was the great day of the present pastorate. Bro. I. J, Spencer's meeting had resulted in 47 additions in February. Just 20 more had come since Jan. 1 and now with decision day 39 more, making a grand total of 96 in just four months. The March offering resulted in $800. The year has begun with the most propitious outlook of all the splendid years that Brother Slayter has spent in our midst.—B. C. Caywood.

Ravenna, April 25.—Three confessions, one letter and two by statement Easter Sunday—all adults; 105 have been added since the present pastorate began 16 months ago. We have introduced the "individual communion cup service." The I. O. O. F. return for their anniversary sermon Sunday night. We observe the seventy-fifth anniversary of the church May 14.—M. E. Chatley, pastor.

OKLAHOMA.

Goltry, April 26.—In a 12 days' meeting at Goltry, Woods Co., there were 40 additions, 15 by confession. Lots procured, money raised for building a house 28x40, making the sixth since our convention last September.—R. S. Smedley.

SOUTH CAROLINA.

Charleston, April 24.—Three added to the church here yesterday.—Charles E. Smith, minister.

TEXAS.

Cleburne, April 24.—I am trying to hold a short meeting here, assisted by H. S. Saxton and wife as evangelists. Weather has been against us.—W. H. Bagby.

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Midweek Prayer-Meeting.

May 10, 1905.

A CALL TO THE YOUNG.

"Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them."—Ecc. 12:1.

In no class of people should the church be so much interested as the young. It is in the young and tender years of childhood and youth that the heart is most susceptible to divine influence. Then, if ever, one hears the voice of God calling him to himself, and to duty. Youth time allowed to pass unimproved, the "evil days" soon come, and thoughts of God and the higher life are often crowded out.

Remembering. [Quote other passages asking us to "remember."] The word, remember in the text suggests a tendency to forget God. It implies also, what is true in Christian lands, at least, that the young have had some knowledge of God imparted to them. To remember is to hold in the mind any fact or truth, and to allow it to have its due influence upon us. The fact that we have been created by God, and are under obligations therefore to him for life, and all that life may mean to us, is to be kept in memory by the young, and their lives should be influenced and molded by that fact. Strange that we should forget God, who has created us, who preserves us daily, who has redeemed us through his Son, and from whom cometh every good and perfect gift. These are certainly good reasons why we should remember him lovingly and loyally.

Why Remember Him in Youth? Because the heart is tenderest in that period, and is therefore most likely to be influenced by the thought of God, and because the young need God in their thought and in their lives to direct them through the dangers that beset them, and train their lives in right directions. Most of those who are Christians to-day became such in their young and tender years. To turn to God in youth is to have a whole life to give to his service.

Danger of Procrastination. "The evil days come" on—days of temptation and trial; days when the mind and heart are occupied with material things, and the love of the world takes possession and crowds out higher things; days when the habits become fixed, and it is hard to turn the life into new channels. Then there is the possibility of death without preparation for the life to come.

God's Call to the Young. The story in 1 Samuel, third chapter, which should be read in connection with this lesson, tells of Samuel's call, in his tender boyhood, to a great mission. Many a youth has responded to the call of God to fill a noble mission in life. Through his providence, through his gospel, and through his continual goodness and grace, God is calling to the young to-day not only to remember him, but to dedicate their lives to his service. To follow in the path of duty, as one sees it, is to heed the voice of God.

Prayer. Our Father in heaven, we thank Thee for the children Thou hast given us in our homes, in our Sunday-schools, and in our churches. May the care of these little ones lie heavily upon the heart of Thy church, and may they be so trained in the knowledge of God, and of their obligations to Him, that they may yield their young lives to His service in youth time, that they may the better serve humanity and glorify Thy name, through Jesus Christ, our Lord. Amen.

Christian Endeavor.

By H. A. Denton.

May 14, 1905.

SPIRIT-FILLED CHRISTIANS.—Acts 2:1-4, 41-47.

For the Leader.

Our topic this evening brings us to a study of a very important subject—the life that is filled with the Spirit. Without anticipating the discussion of the subject, it may be said that the life that is filled with the Spirit is a fruitful life. It is not a barren life. The Christian who brings not forth fruits meet for repentance need not claim that he has the Spirit. The Spirit-filled life is the life of unison. It is harmony. It is not given to church disturbances. It is for peace. The fruits of the Spirit are peace, joy, love, long-suffering, service. The Christian who is filled with the Spirit is a man of power. He does not beat the heavens as if they were brass when he prays, but he seems to look into the face of God and speak to him as naturally and as easily as a child with its father. If this be true, is it not well worth our while to give the subject some serious thought? And let the meeting of the evening be one in which we will frankly speak out our difficulties and our joys in the Christian life.

For the Members.

1. The Spirit meant in the topic is the Holy Spirit. By this we do not mean an influence, but a person. We do not say "it," but "he." This is plain from Jesus' talk with his disciples when he was consoling them on his departure. The Spirit of truth, "He will lead you," etc. Jesus said the Holy Spirit would take his place with the disciples. While we may never on this side satisfy ourselves as to many questions about the nature, person, etc., etc., of the Holy Spirit, we are as sure as Jesus' word can make it that he is a person and that his relation to us is as the relation of God or of Jesus.

2. We should not forget that Jesus told his disciples that the world could not receive the Spirit. His doctrine was that only his followers could receive him, because only such could know him. Peter on the day of Pentecost said the same thing about the dwelling of the Spirit in the individual. His exhortation to those who heard his sermon was to accept Christ, and the same Spirit that had enabled the disciples to preach with such power, and to realize such happiness, should be theirs. He said that the promise was to them and to their children and to all that were afar off. So the promise to all of every land and clime who accept Jesus and obey him is the Holy Spirit following the remission of sins.

3. We should not jump at a hasty conclusion, and fail to distinguish between the different gifts of the Spirit. The apostles, and others, through the laying on of hands, or for special purposes, enjoyed a gift of the Spirit that enabled them to do wonderful works in the name of the Lord. This was for a purpose. No doubt this purpose was the same in part with the purpose of the miracles of Jesus: to start the new cause. To command at once attention for it. To show the mercy-nature of Jesus. To make a way of entrance by means of the physical for the spiritual. This was a special gift. As to whether it obtains to-day, I think, we can waive the question as to whether it is promised, and rest our contention upon the fact. Has any one the special gift of the Spirit to-day? Has he the credentials? Does he do the work? A careful comparison of the present-day claims with the works of Jesus, and, after that, the works of his disciples, will satisfy one. The special gift does not, in the opinion of the writer, obtain to-day.

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4. The gift of the Spirit that we crave to-day, and that is promised us in the gospel, is the indwelling of the Spirit, not for the special purpose of enabling us to do wonderful works, but for the purpose of comforting us and strengthening us, and helping us to live the Christian life in the midst of a wicked generation. This indwelling the apostles had, but they had a special gift in addition to this. The gift of the Spirit that Peter promised on the day of Pentecost to every one who accepted Christ was the indwelling of the Spirit. Every Christian may be a Spirit-filled Christian, but he must not confuse this with being able to work miracles. On the one hand, the man who does not believe in miracle working to-day must not go so far because of that belief as to deny the Spirit altogether; and on the other hand, the man who reads of the gift of the Spirit for healing must not conclude that this is the sense in which he is promised to all men.

Quiet Hour Thought.

Is my heart a fit temple for the indwelling of the Holy Spirit?

DAILY READINGS.

M. The Spirit Jesus sent. Acts 2:32-39.
T. Answering prayer. Acts 4:23-31.
W. Begetting love. Acts 4:32-37.
T. Bringing joy. Gal. 5:22-26.
F. Giving power. Rom. 15:13-19.
S. Converting sinners. Acts 11:19-24.
S. Topic—Spirit-filled Christians. Acts 2:1-4, 41-47.

* *

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Sunday-School.

May 14, 1905.

JESUS PRAYS FOR HIS FOLLOWERS.—John 17:15-26.

Memory verses, 20, 21.

Golden Text.—I pray for them.—John 17:9.

The intercessory prayer (John 17:1-26), like the words of the preceding lesson and the intervening discourse, was spoken either during the walk from the room where the supper was eaten to Gethsemane, or while the little company lingered about the table after the suggestion to depart had been given (John 14:31).

One statement made just before the intercessory prayer throws light upon the spirit and purpose of this prayer: "I say not unto you that I will pray the Father for you, for the Father himself loveth you" (16:26, 27). These words should dispose of the theory that God is essentially an angry God and that the function of Christ, whether through his atoning death or his intercessory prayer, was to soften the hard heart of God toward men.

The prayer in John 17 may be variously analyzed, but the following points may be especially noted:

1. A prayer for glorification. "Glorify thou me" (John 17:5). This was not a selfish prayer. He was not praying for himself. He had just spoken the significant words, "I have overcome the world" (16:33). The path to real glory always lies through overcoming. It was the consummation of this work of overcoming the world that brought the hour of glorification, and the purpose of the glorification of the one whom the Father had sent was to be the glory of the Father. Verse 4 states a universal principle touching the divine significance of work. It is open to every man to view his work—if it is an honest work and properly his—as the fulfillment of a divine commission, and his highest means of glorifying God. In the case of such a unique work as that of Jesus the words have of course a much larger meaning. In verse 6 Jesus speaks of himself as having been glorified before the world was.

2. A prayer that the disciples in all times and places might be kept holy and unspotted from the world. They were to be God's representatives among men. It was necessary that they should be pure as God himself is pure that they might represent him. And it was necessary that they should not keep their holiness intact by fleeing with it to the wilderness but should preserve it in the very midst of the human throng, in order that their representation of God might be effective with men. So difficult a problem is this that many of earth's saintliest characters have given up the attempt to solve it and have hidden their saintliness behind barriers that cut off their contact with the world, while many others, whose hearts were too warm and whose sympathies too keen to permit them to withdraw from any needy or corrupted one, have themselves caught the contagion of "the evil that is in the world." We may say that these sympathetic sinners are more lovable than the frigid saints, but Christ's ideal is the disciple who keeps his purity withwithout sacrificing his vital touch with humanity.

3. A prayer for unity. In praying, "not for these only," the eleven who were within sound of his voice, "but for them also that believe on me through their word," Jesus seems to have in mind a vision of the spread of his gospel and the inclusion of many diverse and possibly uncongenial elements among his followers. If a comparatively homogeneous group of a dozen men could find such opportunities of quarreling as these had found before his very eyes, how probable it was that the enlargement of the circle to include men of many localities and races, of various temperaments and divergent interests, would give occasion for fatal ruptures in the bond that should hold them together. This suspicion was too soon justified. The apostles preached unity but had to contend constantly and with varying fortune against various schismatic tendencies even in the first generation of the church's life. The world has not seen a perfect realization of Christ's ideal of the unity of his followers.

4. A prayer for an effective church and a contagious faith, "That the world may believe that thou didst send me." The unity of Christ's followers has a value within itself, because it implies that they will have the Spirit of Christ, which is essential to unity. But it also has a value as contributing to the effectiveness of the faith in winning others. A divided church is unlovely and unconvincing. Only the Spirit of unity and the visible embodiment of that Spirit will bring about that momentous result toward which all missionary activity is directed —"that the world may believe."

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Decoration Day. One fare for the round trip to points within radius of 150 miles. Tickets will be sold May 29-30. Return limit May 31st.

ST. LOUIS, MO.

National Baptist Anniversary. Tickets will be sold from all points in C. P. A. Territory, May 15, 16, 17. Return limit May 27th.

ASBURY PARK, N. J.

National Educational Association. Tickets will be sold June 29, 30, July 1 and 2. Return limit July 10th, with privilege of extension to August 31st.

DENVER, COLO.

National Epworth League Convention. Tickets will be sold June 29 to July 3rd, also on July 4th for such trains as reach Western Gateways on same day. Return limit July 14th, with privilege of extension to August 8th.

National Fraternal Order of Eagles, Aug. 15th. One fare plus $1.00 for round trip. Dates of sale and other particulars will be announced later.

National Encampment, G. A. R. Tickets will be sold August 29 to September 3rd, also September 4th for such trains as reach Western Gateways on same day. Return limit Sept. 12th, with privilege of extension to October 7th.

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MARRIAGES.

VAN AKEN—POINTER.—Mr. E. Earl Van Aken and Miss Mabel N. Pointer, at Belleville., Kan., April 11, 1905, W. N. Porter officiating.

RANDALL—RANDALL.—In Oskaloosa, Ia., April 18, C. H. Strawn, of Prairie City, Iowa, officiating, Mr. L. E. Randall to Miss Zella Randall, both of Sigourney, Iowa.

STAUFFER—ALLEN.—At the Christian parsonage, Atlantic, Iowa, April 16, J. E. Stauffer, of Anita, Iowa, and Elva N. Allen of Marne, Iowa, by W. B. Crewdson.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

ABRAMS.

Thomas Abrams was born in Madison county, Kentucky, Jan. 4, 1806. In young manhood he moved to Greenup county, and for many years was prominent in public affairs. He was long a magistrate of the county and also served as one of the county court judges seven years, from which service he obtained the title of "Judge." In 1857 he moved to Missouri and settled in Chariton county, where he was actively engaged in farming and merchandising until 1873, when he retired from active life. For 25 years he was a magistrate in this county, but very few suits were tried before him from the fact that he had the faculty of getting the disputants together and settling the matter out of court. For the past 31 years he has lived a quiet life, save occasionally acting as attorney in justice's court, or preaching an occasional sermon, he having been a preaching elder in the Christian church for many years. He was one of the charter members of the Cunningham congregation and did all in his power to build up the cause of the Master. When the congregation moved to Sumner, he went with it and lived a faithful member until his death. He was a man of vigorous intellect and always manifested a broad, liberal spirit in his dealings towards others. On Thanksgiving day, 1904, he assisted the writer in the thanksgiving service at the church in Sumner in a very acceptable manner. His speech will be long remembered. It was the occasion of his last attendance at church. He was the oldest preacher in the brotherhood. He was married to Elizabeth Rose, of Greenup county, Ky., in 1826. To this union thirteen children were born, three sons and ten daughters. His wife and eleven of his children preceded him to the beyond. He was married to his second wife, Mrs. R. M. Cheatham, July 19, 1870. No children were born to this union. He died March 9, 1905, aged 99 years, 2 months and 5 days, leaving a wife, two children and grandchildren many, to the fifth generation, and a host of friends to mourn his death. Few men can hope to live such a long and useful life. His mind was unusually good to the end, and he often talked to the writer about his faith and hope in eternal life which grew stronger and stronger until the last. His faith in the correctness of the plea of the church of Christ, of which he was a member, was marvelous. His funeral took place at the Christian church in Sumner, March 10, after which his body was laid to rest in the Stewart cemetery to wait for the call of him in whom he trusted. The community feels a sad loss in his death. In hope of a grand reunion of the faithful,

N. J. NICHOLSON.

BATES.

John W. Bates, born July 13, 1833, in Scott Co., Ky., died March 30, 1905, aged 72 years. Mr. Bates was a member of the Christian church and one of the oldest settlers in Brown county.

BATES.

Mrs. Elizabeth Bates, born 1818, died March 25, 1905. She was a consistent member of the Christian church. The funeral was held from the Christian church, J. E. Lorton conducting the services.

CASNER.

Judge John C. Casner was born in Brook county, West Virginia, March 8, 1828, and died after an illness of three weeks, of la grippe and diabetes, at his home near Wright City, Warren county, Missouri, March 17, 1905. The Casner family originally came from Germany, and the Judge's grandfather was a soldier in the war for American independence. The Judge's parents were James Casner and Elsie (Kerr) Casner and they were both members of the Presbyterian church. Judge Casner was reared in the county of his birth and attended the home school, and later the academy at Wellsburg, West Virginia. On Nov. 9, 1858, he was married to Miss Rosa V. Smith. In the fall of 1858 they moved to a farm near Oskaloosa, Iowa. In 1865 they moved to Warren county, Missouri, where he became a very successful farmer and stock raiser. In 1874 he was elected presiding justice of the county court of Warren county, and held the position for eight years. The family were members of the Methodist church until their removal to Missouri, where they attended the Congregational church near their house. In 1887 Mrs. Casner died, one daughter having preceded her to the better land. Their three sons, Judson S., of Warren county, Missouri, Edward H., of Troy, Missouri, and Dwight E. Casner, of Lead City, South Dakota, are all intelligent and highly respected citizens. On Feb. 1, 1888, Judge Casner was married to Mrs. Louisa H. McGary, of Fulton, Missouri, and they came to Warrenton in 1893, where he erected a comfortable home. Here the Judge and his wife were active members of the Christian church, of which he became an elder and contributed largely toward the erection of a church edifice. The Judge always took an active part in the educational interests of the county and contributed liberally to the Central Wesleyan college, where he also sent his sons to be educated. He was a man of solid intelligence, and sober, sound judgment, good business qualifications, and withal an agreeable Christian gentleman. He was popular among his neighbors and his house was famed for an open hospitality. He was a dignified and incorruptible official and always sought to do the right as God gave him to see the right. A few years ago they returned to his farm to live, where, after a short period of intense suffering, he fell asleep in Jesus. The funeral was largely attended and the services were conducted by Rev. G. B. Addicks, D. D., president of Central Wesleyan college, after which his mortal remains were laid to rest in the Wright City cemetery. He leaves to mourn his departure, his three sons, his bereaved wife, one brother, J. H. Casner, of Troy, Missouri, and two sisters, Mrs. Grandfield, of El Paso, Texas, and Mrs. Woodson, of Lincoln, Nebraska. A good man has gone to his reward. Peace to his ashes.

EADS.

Mrs. C. A. Eads was born Aug. 24, 1834, near Richmond, Ky. Died April 1, 1905. She was a member of the Christian church.

PARMLEY.

On Saturday, March 25, 1905, the church at Pasadena, California, lost by death one of its most dearly loved and most useful members. Marshal C. Parmley was born in Center Rock county, Wisconsin, May 22, 1862. His father and mother, Ira and Aurora E. Parmley, were pioneer Disciples in this state. In young manhood their son Marshal united with the church and was faithful unto death. His place in the choir will never be filled. Brother Parmley was prominent in business circles, being manager of large mining interests. Brother Parmley will be waiting "over there" for his beloved wife and daughter, his two sisters, Mrs. C. H. Jorden and Mrs. J. A. Ross, and his brothers, R. G. and H. T. Parmley. The sisters are residents of Pasadena, and the brothers of Sioux Falls, South Dakota. The funeral services were conducted by the writer and were attended by a throng of people.

> "He liveth long who liveth well,
>   All other life is short and vain;
> He liveth longest who can tell
>   Of living most for heavenly gain."

FRANK M. DOWLING.

REYNOLDS.

Sister Mary, wife of Bro. Jno. Reynolds, departed this life March 30, aged 52 years. A consistent Christian for 36 years, she died in the triumphs of a living faith. We laid her to rest in the Highland cemetery, five miles north of town, where she sleeps in peace. S. J. VANCE, minister.

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People's Forum.

Is It Not Equally Important?

EDITOR CHRISTIAN-EVANGELIST:—In your editorial, entitled, "Is There Not Common Ground?" you say, "It is impossible that Jesus could have made baptism an equally important condition with the work of the Holy Spirit in regeneration and salvation of men." If that statement is true, please explain in what particular being begotten is of greater importance than being brought forth. There is certainly no bringing forth by the Spirit, and a birth is no birth without it. The new life is begotten or conceived by the word or Spirit, and born or brought forth by baptism.

You say: "No doubt the Christian Standard has some way of harmonizing its theory with the fact mentioned by the Argus." Now I fail to see any *fact* expressed in your quotation from the article in the Argus; you may think the following to be a fact: "This doctrine puts the large majority of Christians in an unborn condition though they are living Christian lives, reaping spiritual harvests and going to heaven in an ever-increasing procession."

I see only an opinion and no fact in the above. A man has no right to assume that one who has not been born again is a Christian and going to heaven; if they go to heaven that is God's business, and not ours. One might just as well conclude those who have never obeyed any part of the gospel will be saved. A man is either a Christian or he is not. He is either born or he isn't. He is either in the kingdom or he isn't in it. Opinions of men, such as is expressed in the Argus, have worked all kinds of mischief.

Baptism is for, or in order to, the forgiveness of sins, and one certainly is not in the kingdom of Christ whose sins are not forgiven, nor has he been born again whose sins are not forgiven, and to assume that he has been forgiven without being born again is to do so without any authority. Again you say: "We cannot suppose for a moment that Jesus Christ, the great Spiritual Teacher of man, could ever teach that the lines of his kingdom would be conterminous with the lines of his visible church." Why can we not? You answer: "Any theory that proceeds on such supposition is bound to run against facts of the most impregnable character." It seems to me that, as the church and kingdom are synonymous terms, and as the church is a spiritual and divine institution the lines of his kingdom and his church must needs be conterminous and that *facts* that proceed thus might and do run against *theories*.

If we are to assume that men are Christians and go to heaven without being born again, as you assume (and there is and can be no birth without baptism), and if such assumption is correct, then we must conclude that Jesus did not mean what he said in John 3:3-6, for we know that he said, "Ye must be begotten by the Spirit, and brought forth by water, or ye cannot enter the kingdom," or church.

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Then it seems to me that we may go on assuming in any manner we please.

Very respectfully,
Ft. Collins, Col. A. E. DUBBER.

[See editorial reply—"Not Of Equal Importance."]

❀ ❀

Baptism and the New Birth.

EDITOR, CHRISTIAN-EVANGELIST:—Under the title "Is There Not Common Ground?" in your issue of April 6, you discuss the conflicting opinions of the Standard and the Argus. In this article you say (referring to John 3:5), it is sometimes stated that water in the figure is the mother; then you say: "To affirm this of the water of baptism would be absurd, not to say irreverent." I infer from this you would call that absurd or irreverent which would delegate to any material element or elements spiritual power. But does not Christ thus delegate it?

In Paul's definition of the gospel (1 Cor. 15) which has delegated to it the power of God unto salvation, does he give importance to the burial and resurrection of Christ equal with his death? If so, we understand Christ to give equal importance to that which is a figure of the burial and resurrection to that which is a figure of death only secondary in the sense that it follows and is thereby dependent upon it. Christ gives it this relation in the commission, "He that believeth and is baptized shall be saved."

Has not God in all ages given the working of his spiritual power to bless mankind through material and human agencies?

In the wilderness God delegated to the brazen serpent, coupled with the obedience of the people's looking upon it, power to heal them from the poisonous bites. In like manner to the tree of knowledge of good and evil. Likewise of the tree of life.

Again, is it less irreverent to look upon the table around which we assemble on the Lord's day and see in the broken loaf and fruit of the vine the Lord's broken body and shed blood? Not in transubstantiation but in the loving remembrance and obedient discernment there is delegated to these and the emblems combined that power to feed our souls and make us to grow in grace.

God gave us his Son through a birth the combination of whose parents was spiritual and human (or earthly).

The gospel gives us the death of that which is earthly (the body). The spiritual part of Christ suffered but could not die, could not be buried and in that sense could not be resurrected. Yet without this death, burial and resurrection we could have had no gospel, no "power of God unto salvation." Hence as God has thus delegated unto human and natural agencies so much power, and gave unto Nicodemus so explicitly the figure of a birth, I see no irreverence in calling the water of baptism, as Christ implies, the spiritual mother. For so God, being the Father of all good, has delegated to the earth the motherhood, or the visible agencies of bestowing his bountiful blessings.

Your brother,
Bogard, Mo. C. C. TAYLOR.

[All that our correspondent says about the use of material elements in religion is entirely apart from the point criticised in our editorial. We are quite well aware that God has used the material, and in the very article criticised we pointed out that he used the water of baptism in a very important way, giving it an important place in his method of human redemption. In the Lord's supper the bread and the wine are used as symbols to represent the Lord's body and blood, but to convert them into the reality, as the Roman Catholic dogma of transubstantiation does, is to pervert their meaning. Baptism likewise is a most expressive symbol of great spiritual facts, but to call the water of John 3:5 the mother, is the same kind of perversion that Roman Catholics are guilty of, with reference to the emblems used in the Lord's supper. It is to materialize a spiritual transaction. Christ does not "delegate" any such power to the water of baptism. Baptism stands related to the new life in Christ, as the formal outward manifestation of that life, in an initiatory act by which the believer becomes openly and visibly identified with the kingdom of God, and this justifies its use in connection with the Holy Spirit in the figure of the new birth. It does not, however, justify the pressing of the figure to the extreme of making the water of baptism in the new birth answer to the place of the mother in the natural birth.—EDITOR.]

Comfort--Economy

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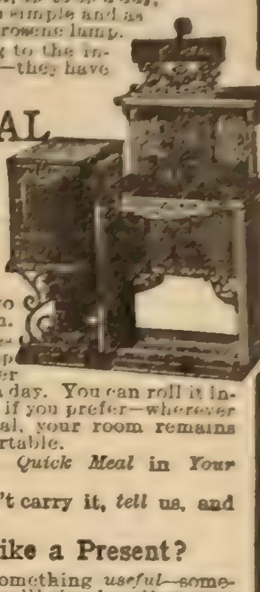

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Family Circle

Mother May.

By W. S. Whitacre.

Welcome, May, Mother of Summer,
  Beautiful, laughing May,
Charming are thy many graces
That the hand of Nature traces
In thy face and form and bearing—
Graces thou art ever wearing,
  Beautiful Mother May.

Gracious May, beautiful Mother,
  Sweet are thy laughing eyes,
Beaming on us kindly, brightly,
While thou art advancing sprightly,
Giving us exquisite pleasure
Day by day in fullest measure
  From thine azure skies.

Welcome May, bountiful Mother,
  Summer will soon be grown.
Then the charms that we are singing,
Then the sweets that thou art flinging,
Then the presence of thy spirit
And the beauty hovering near it—
  All these will have flown.
  Mt. Vernon, Ill.

◆ ◆

An Easter Story.

By J. H. Wright.

"Is this St. Louis?" said a little brown-eyed girl, as I rang the bell at the Christian orphanage in St. Louis, not long ago. "Yes, dear, and this is to be your home. Isn't it a beautiful one?" She had been placed in my care at Paris, Mo. There were unshed tears in her eyes as she looked into mine and her lips were quivering when we took our seats in the car. A generous traveling salesman went down into his grip and handed me some candy with, "This for the little one." Others looked on in sympathy and hearts were touched when I said, "I'm taking her from the county 'poor farm' to an orphanage where they will care for her for a time and then give her a Christian home." Not a syllable did she utter on the way to Moberly. In the waiting room some children shared their cookies with her. On the Wabash I took down a little box and said, "Now, Annie, we'll have a lunch." How her eyes sparkled, and how eagerly she ate! Just like you older people at some reception, she went for the good things, and then grew sociable. "Are you going to St. Louis?" she asked. I was. A mother who heard her story said, "Annie, come see my tiny baby," and she was happy. As we drew near the station I said, "We must get off now." But she hesitated and said, "Guess I won't get off." But when told that this was St. Louis, she was satisfied and bravely clambered on street cars and then walked the two blocks to the home. It was then she asked me, "Is this St. Louis?" And I told her of "Miss Tena," the beloved matron, who would be her "mother" now and of the little ones with whom she could play. At last the door opened and "Miss Tena" came with her hearty greeting. Annie wandered where she would while we talked for a moment. Her child's curiosity took her down the hall and into a room where a good phonograph, the gift of the St. Louis Star, was making music for the boys and girls gathered 'round.

"It is just time my little tots were getting ready for bed. Come, I want you to see them," said Miss Tena. So up to the "nursery" we went. Almost all were ready for bed. A few boys were "hustling" into their "nighties." "Come, children, I want to hear you say your prayers to-night," said Miss Tena." Close up around her some thirty boys and girls gathered, each on his knees and, with folded hands and bowed heads, repeated the simple prayer. Then came the "good-night" kiss to Miss Tena. Some scampered into their beds, while others lingered to ask if Annie, who was sitting on my lap, was to be a "nursery tot." Not knowing how to answer, I turned to Miss Tena, who asked, "How old is Annie?" Learning that she was only four, she said, "Yes, little ones, she's a 'nursery tot'; now go to bed."

Promising to see Annie in the morning I went downstairs. The chapel was now filling up. An hour was spent in song (and how they did let their voices out!), Bible reading and Bible study. So good and thorough is this instruction that almost every one, old enough to understand what the Lord asks of them, is a Christian. I thought of the city waifs untaught, and of the little children in fine homes, where fathers and mothers are "too busy" to give this instruction, and I was glad for these homeless ones.

The next morning I saw Annie again and since then they have written me that she was well, that they all loved her, and that they would soon place her in a splendid home.

Then I went over to the Hospital and Mothers' and Babies' Home. How would you like to have six cradles full of babies to take care of? That was what one of the nurses had in the first room I visited. And there were two babies in each cradle save one—and that one had three! Dear, dear, what a sight and what confusion for a few minutes, for somehow the first little squeak was contagious and it seemed to me that I could hear thirteen different voices at once. Imagine my surprise to see some of them placidly sleeping. Soon this one was turned over, and that one lifted into a different position and peace reigned, some asleep, some blinking at the light, some stretching their toothless mouths wide open in baby glee. Thirty-five were "at home" the day I called. Ten mothers, also, were being cared for and the eight nurses have their hands full caring for all these day and night. Sometimes a single word tells a great story of the work done. Bear with me when I say they use a thousand diapers in a single week! (So says the Christian Philanthropist.)

I could tell you much more about these Homes, but I must not. Let me speak of the organization. "Pure religion visits the fatherless and the widows in their afflictions." The National Benevolent Association of the Christian church has at present eight institutions. The Central Orphans' Home that I have described has cared for 1,300 children from 27 states and found homes for 500 in 20 states. The Babies' Home and Hospital has received 580 babies from 28 states. It has temporarily cared for more than 325 destitute women and found employment for them. These are in St. Louis. In Jacksonville, Ill., is the Central Old People's Home, where aged women are cared for. In East Aurora, N. Y., is the Eastern Old People's Home. At Cleveland, Ohio, is another Orphanage and Child's Hospital. The Western Orphans' Home, of Loveland, Col., will soon be completed on the $10,000 tract of ground given by the liberal people there. The Christian Hospital opens its doors in St. Louis to as many of the destitute as its means will allow. The Juliette Fowler Home, near Dallas, Texas, is the latest of these benevolences. Already 50 children are being cared for there.

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Are you wondering who pays for all this? I am. For they have no endowment. Gifts, annuities, bequests and free will offerings from people like you and me who want a part in this blessed ministry, is their sole dependence. You are invited to help us make a large Easter offering on next Sunday. This will be done largely through the Sunday-school and its solicitors, but you will be given a chance at the morning service.—*Paris, Mo., Mercury.*

◆ ◆

"Peculiar People" You Have Met.

By Leander S. Keyser.

You long ago discovered that there are "peculiar people" who are not "peculiar" in the scriptural sense of the term. Not all of them are members of Zion, either; some of them belong to that element of society known as "the world," and others are advocates of various cults. Who ever started the cranky notion, anyway, that all the cranks are in the church?

But of course there are some of them there, you are well aware of that. One of them you met not so very many months ago. She lived quite a distance from the church, and for years you hadn't known her to attend the mid-week prayer-meeting. But one bad, disagreeable night, the wind howling and the rain pouring, she came to the Wednesday evening service. Seeing the small number present, she glanced around with a look of severe and righteous condemnation.

"Why, what a small turn-out at the prayer-meeting!" she exclaimed. "Not much interest in the prayer-meeting in this church, I should say! Why, I should think, if *I* can come from 'way over on the far side of town on a night like this, them that lives near the church ought to be able to get out!"

And, half in anger, half in disgust, she plumped herself down into a seat. That was the last time she has been at the prayer-meeting, whether the weather was pleasant or otherwise; and you can't even remember having seen her at any of the church services on Sunday.

One of the acutest "peculiars" you have ever known was Mr. X. He was a bachelor, had no one to take care of but himself, received a good salary, and was a member of the church. But his subscription to the current expenses was ridiculously small. Other men in the church, with good-sized families, received no larger salary than did your bachelor friend, yet gave three and four times as much as he. The officers of the church felt that this was unjust, and, as money was badly needed at the time, one of the deacons was delegated to call on your well-to-do bachelor, and induce him, if possible, to increase his contribution. In the discussion that followed, the visitor urged the fact that men with large families were paying more than Mr. X.

"Ah, that may be!" Mr. X. quickly rejoined, with the air of one who had reasoned the matter out long ago. "But you should remember that there are more persons in their families to enjoy the services of the church, and therefore they *ought* to more than I do!"

Wasn't he a dialectician, though? A genuine disciple of the ancient and renowned order of Sophists.

You remember your experience with a most interesting "spiritual" woman. She went a few times to the missionary meeting of the ladies of the church. They were especially interested in the study of foreign missions, and the conversion of the heathen, and usually had a program consisting of prayer, singing, the reading of tracts, a little business, and a social quarter or half hour. But this woman found fault because the meetings were not "spiritual," and in a public gathering she criticised the society quite sharply for its lack of the devotional spirit. Some of the ladies of the society found it necessary to reply to some of her strictures, maintaining that there was nothing in the whole program that was not of a devotional and spiritual character, when entered into in the proper temper.

These rejoinders made the intensely "spiritual" woman very angry. She almost went into a tantrum, and a few days later was in bed with nervous prostration. She stopped going to the missionary meetings entirely, threw up her Sunday-school class, kept away from the church services, and almost created a row in the church by her harsh talk and gossip.

Wasn't she a "peculiar," though? Wasn't that an odd way for a "spiritual" person to act? And wasn't she anxious for the conversion of the heathen?

Ah, I notice that you're smiling! Since you have fallen into the reminiscent mood, another specimen of the genus of "peculiars" occurs to your mind. It was Brother A—Z. Seeing the minister playing croquet one day, his tender conscience was greatly hurt. Indeed, he was so wrought up that he not only talked to a lot of other people about it, but finally felt "moved" to reprove the minister himself.

"See here, Brother P—T," he said, "I want you to tell me honestly whether you could kneel down and pray to Almighty Gawd, and ask him to bless you, just before you begin a game of croquet." When the minister, who had a little ginger too, replied that he could, Brother A—Z shook his head sadly and declared:

"Well, I couldn't! My conscience wouldn't let me!"

The very next week Brother A—Z was one of the parties in a horse trade. Seeing a chance to make a handsome pile of money, he cheated the other man out of hand and gloves! Ha! ha! yes, sir, he did! The minister met him a few days later, and asked him archly:

"Brother A—Z, did you ever hear of a man who strained at a gnat and swallowed a camel?" Brother A—Z's eyes grew as big as tin pans with innocent wonderment, and he cried, "What in the world do you mean, Brother P—T?" He was a "peculiar," now wasn't he?

What do you say? Oh, that the genius for idiosyncrasies is not confined to church people! You know of a concrete case, do you? You knew a man who couldn't believe in Christianity; the Bible was too unreasonable for him to accept, especially the miracles. No, you never could get an intellectual man like him to bow before such a book.

Yet this same mental giant had no trouble about accepting the rappings, slate writing, tambourine playing, materializations, etc., of spiritualistic seances in dimly lighted rooms, under tables and behind curtains—no, he hadn't the least difficulty in accepting these performances as *bona fide* manifestations of the spirits of the dead! It never struck him that it would be easy for people to be imposed on in the darkness or the dim light. He never reflected that if the spirits of the departed condescended to come back at all, they ought to be reasonable enough to come in broad daylight, when there would be no chance for deception. If they are at all wise, and are anxious to convey the truth to the people who are still in the body, they ought to see what a point they would score by clear and open manifestations. Isn't it odd that they don't realize how strategic that would be?

Well, this great reasoner's wife died. He told you again and again—shortly after her death—that he was very happy in her spiritual companionship; that she came to him every day, sat by his side at the table and by the hearth. "Oh, it's glorious! glorious!" he murmured.

But the funny thing about it was—a little over a year after his wife's death he married again, this time a young and beautiful woman. Now you can't help it; your mind curls itself up into the form of an interrogation point. Did his first wife cease by and by to visit him? or did he enjoy the company of two wives—one a woman of real flesh and blood, the other a spirit? If the latter, was it a case of bigamy? Wasn't it "peculiar," to say the least? Ah! you're smiling again. What's that? You say he never once cheeped a word about having spiritual communion with wife number one after he married wife number two! Well, that *was* "peculiar."—*The Advance.*

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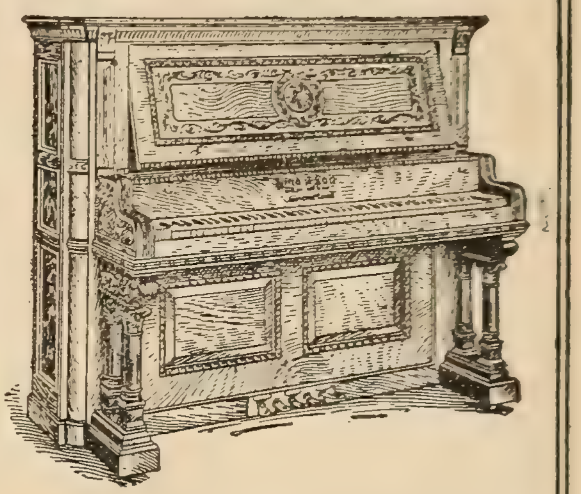

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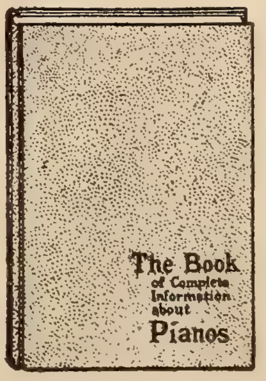

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With the Children

By J. Breckenridge Ellis.

The Advance Society.

I am writing this the day after Easter Sunday. Our Plattsburg Sunday-school raised $60 for the orphan homes and old people's homes. Did you do as well? Or did you take out your religion in making or listening to speeches, and in wishing you were better off, so you could give something? It isn't more money that people need, to enable them to give something to orphans and the helpless sick. Ever notice that the poorest people manage to go to the circus? Why is that? Because their hearts are just set on going, and therefore they go. I'm proud of Plattsburg for once; and it's not often I get to say so. That reminds me of our orphan Charlie. Here's a note from him: "I guess you think I've forgotten you. I've been sick in bed, but I am all right now. I hope you all are well. I read the book the Advance Society sent me for a Christmas present. I began it one day at dinner and finished it the next day. I think it a nice story. I am in school. I can see the wagons and hear the cars every time I want to. I would like to be where I could go across a street without having to 'watch out' for a wagon. I have a little printing stamp that I can print my name with." Not long ago came a letter from a lady, inviting Charlie to spend the summer on her farm. The lady is Mrs. Bessie Tracy Ryman, who lives nine miles from Liberty, Mo. She is not such a very old, old lady, for she went to school to me (I'm not saying how much she learned) and she is younger than I, and I haven't gray whiskers yet. She has a little boy named Tracy, and Charlie could play with him, and use her piano and be a farmer. I was anxious to get him the outing so I wrote at once to the orphan home at St. Louis to find out if they'll let him go there for the summer, and stop here on his way home to visit me—I don't live very far from Mrs. Ryman's farm — perhaps I should say Mr. Ryman's farm. Mrs. Hansbrough writes that he may come, and I know you will all be glad. The Av. S. will pay his railroad expenses. Of course we can take that out of the orphan fund we have raised, but I'd like very much to keep that little toward his future education. Don't you think some of you could send a mite toward these vacation expenses? When you remember how Charlie has to live in that brick house in the heart of St. Louis, with a hundred other children, not one kin to him, yet keeps as cheerful with his one leg as if he had twice as many, you will not consider this summer on the farm a luxury for our orphan, but a blessing. Mrs. Hansbrough writes that they still have $11 for Charlie's clothes, which the Av. S. sent some time ago. Speaking of sending money—I must tell you that, since I last wrote, I have sent Drusie Malott $10.85, local currency, which makes in all $43.90 the Av. S. has furnished her in her Chinese missionary field. Here is a letter from her:

"Tai Ming-fu, North China: My heart is full of praise, for God is working wonderfully in our midst. Almost eight months have passed since I saw my home, but 'my heart is not turned back'! I should describe this country in one word—ashes. The ground reminds me of ashes, the air is filled with dust. The city walls and houses look like ashes. China's religion and civilization are in the last stages of decay, but praise God, a new China is about to rise from the ashy ruins! The country is filled with crows, fit emblems of the heathen darkness. The ground is dotted with graves—cone-shaped mounds of earth heaped up over the bodies which are but a few feet under ground. No one can realize the wretchedness and misery of the people, unless he has seen it. My heart bleeds to see the beggars, cold and in tatters, some even naked except for a straw mat drawn about them. One I saw eating the fruit peelings that had been thrown in the dust. It is pitiful to see the little children-beggars, anxious to give themselves away to get food. We have two dear little girls in our girls' school, and a boy in the mission, a humble beginning, but we believe God will do great things in this way. The hope of China is in the children. We can tell a Chinese 'dude' from a distance; he always carries a bird cage with a bird in it, instead of a cane. Sometimes the cage is fastened to a pole which he carries across his shoulder, gun fashion. The masses live in one-room houses. Most are built of dried mud bricks and mud plaster, and are surrounded by mud-brick walls. The wall around Tai Ming is several hundred years old. The cities all have four gates with a little house over each for the gate-keeper. When a popular official goes from one city to another, he leaves his old shoes over the gate by the gatehouse. Chinese money is very heavy. It takes 1,000 'cash' to make about 30 cents. These 'cash' are strung on twine, and one string makes a 'taio,' that is, about 30 cents. There are very few horses here, but many mules. While crossing the country we often saw long lines of camels. I had often heard of people coming long distances to hear 'the Jesus doctrine,' but I never understood, until my own eyes saw a band of 26 villagers who had come 20 miles through the cold (60 'li'). They spread out their mats on the chapel dirt floor at night, sleeping there in order to remain all day Sunday. They sometimes bring a cart and want a missionary to go back with them, but the request must be refused because none can be spared. Oh, pray the Lord to speedily send more laborers!"

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Speaking of China suggests Japan. Mrs. Stevens, of Akita, writes: "Our boy Henry has kept the Av. S. rules faithfully, but I was too busy—or thought I was—to help him prepare his reports. He now does all the reading himself and enjoys it. Christmas week a guest said, 'Henry, get your mother to excuse you from your lessons, and we will take a walk.' 'Oh,' said Henry, 'I don't think she'll do it, for the Board doesn't allow me to skip one day.' (By Board, he means the Av. S. Henry is our youngest member; his picture is on my parlor table. I have just received Bertha Beesley's photo, and her 26th report. She is attending the Normal school at Warrensburg, Mo., and, I suppose is preparing to be very smart, indeed!) Donnie Swift, Billings, Mo.: "I like 'A Week With the Woodneys' all right so far, but like 'Pete' best of all your stories. My brother kept the Av. S. rules nine weeks, then forgot one. I send 25 cents for our missionary, Drusie Malott." M. J. O'Dell, Lebanon, Mo.: "This money order for $1.25 is my penny thank offering, to be used for our missionary. I must tell you that 'Adnah' was among several pleasant Christmas surprises on the tree for me." Kate E. Sammert, McKirk, Mo.: "Carl and Robert send 25 cents each for Charlie, and Alice and Louisa send 25 cents each for Drusie. I would like to join the Av. S. and advance with it." Hazel M. Beattie, Dover, Mo.: "I think Drusie so brave to leave home and loved ones to be a missionary. Please accept this dollar for her. I am Florence Belle's sister. I do wish you would have the 'Green Witch' printed in book form; how I enjoyed it!" (And Jean Chambers, of Richwood, Ky., says she'd never have read it if she'd known how it was going to turn out! But then, she lives in Kentucky!) Mrs. E. P. Walker, Cedar Keys, Fla.: "Though not a member of the Av. S., I am interested in its orphan and missionary work. I inclose a dollar to be equally divided between Charlie and Drusie, and 75 cents from a Methodist friend for Drusie. I saw Brother Snively at the Florida state convention, and he told me about Charlie and I have told my Junior band about him." Mrs. W. A. Mason, Nevada, Mo.: "I did not see my 5th report in the Christian-Evangelist. I was afraid you didn't receive it." (Yes, I did, and the silver coin which always come with every report you send.) "I enjoy our missionary's letters. She is a brave, good girl to undertake what she has, and the Lord has certainly been with her. You will find inclosed my little offering. May the Lord bless each member of the Av. S. and may our missionary and our own little orphans prove great blessings to the society." A Friend, Jacksonville, Ill.: "I inclose a dollar for Drusie with the prayer that a kind Father will spare her life and health that she may be the means of bringing many to him, and that the work of the Av. S. may be blessed." Mrs. Dan Dick, Fairbury, Neb.: "I send 75 cents for Charlie, 75 for Drusie, and kind wishes to all the Av. S." Mr. and Mrs. E. C. Junger, Soldier, Ia.: "We inclose $5 for our missionary, Drusie Malott; also 50 cents for Charlie. Wish we could say we have kept all the Av. S. rules, but sickness interfered. Hope we will do better hereafter." Lucile Jones, Bolivar, Mo.: "I am going to school; when it is out I will visit my grandma. I am in the 7th grade—11 years old. I like 'A Week With the Woodneys.'" Beulah Shortridge, Glenwood, Ind.: "I send a new name—Maria Lindale. Why not have a society flower as well as colors? I have worked so hard getting my report copied that my head is about to burst." (Mrs. D., Hannibal, Mo., sends 50 cents for Charlie, and a dollar for Drusie. I met Emma Simpson Bland the other day and she gave me a quarter for our missionary. From Platte City comes 50 cents. From a grandmother, living near Plattsburg, comes $3.) Alma Shivell, Moberly, Mo.: "This $2 is sent by the King's Daughters of the Moberly Central Christian. Accept it with their best wishes."

Eva Coors, Russellville, Ark.: "I am a little girl, 11 years old, in class A of the 5th grade. I want to give something for Drusie and inclose a quarter. I live with my grandma; she likes to read about Drusie and Charlie, and I like to hear her. She incloses a dollar for them. I belong to the church." Helen Ross, Independence, Mo.: "You have not heard from me for some time, but I am going to begin again and not leave off any more. My friend, Katherine Mize, aged 12, wishes to join the Av. S. Inclosed find an offering for our missionary and orphan. I think this the best part of our work." Eleanor Wilkes, California, Mo.: "I would like to join the Av. S. It is just what I need to make me regular. My brother was in Plattsburg last summer, and he said he would like for me to know you. I cannot know you any way but this, but I think it a very good way." Dorothy Brown, Francesville, Ind.: "I have kept the rules 12 weeks. I am 8, in the 4th grade. I go to school a mile and a half. I take reading, arithmetic, grammar, geography, spelling. There are 5 in my class." Mrs. F. A. Potts, Chattanooga, Tenn.: "I am so glad the Av. S. has taken up missionary work. I inclose $2 for Drusie Malott." Mrs. Jennie Shryock, Moberly, Mo.: "Bless the dear girl who has started out as a missionary, trusting in God for support. He will reward her faith and answer her prayers. I inclose a dollar. I am a poor woman and an invalid, and send this as a Thanksgiving offering, feeling I could not spend it in a better way." Mrs. Annie E. Penn, Wellsville, Mo.: "We inclose $1 for the orphan fund. Melvin and I are much interested in Charlie. We earnestly pray that he may grow to be a man of power in his name. Melvin is 9, and I am his mamma." NEW HONOR LIST: Beulah Shortridge (5th quarter); Mrs. F. A. Potts (15th); Lucile Jones; Jean Chambers (11th); Myrtle M. Brown, Medaryville, Ind.; M. J. O'Dell (9th); Mrs. W. A. Mason (5th and 6th); Grace Everest, Oklahoma, Okla.; Mabel G. Damarell, Walnut, Kan. (9th); Donnie Swift (3rd); Henry Asbury Stevens, Akita, Japan (2nd); Olive Leavitt, Frankfort, S. Dak. (8th); Bertha Beesley, Warrensburg, Mo., formerly Moselle, Mo. (26th).

Plattsburg, Mo.

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A VISION

WHILE standing on a lofty height at early morn,
A vision of the City's life before me passed.
Three temples rose in splendor from the streets,
A symbol each; of human thought and labor born.
A temple of religion one, surmounted by the cross.
Another spake of justice 'twixt man and brother man.
A third for learning stood, our Country's flag aloft.
These, products all of highest art and skill of hand
And lowly toil, the forces wield that make for gain or loss.

Again I saw the marts of commerce and of trade.
Here gathered men of wealth their shining hoards to count,
To plan and scheme to multiply their growing gains;
Their homes enriched by art, their boards with dainties weighted.
There, a toiling army from quarry, shop and mine;
With faces grimed and calloused hands and shoulders bent;
Ill fed, ill clothed, ill housed, their homes abodes of want;
With minds inflamed, and hearts with fiery vengeance filled,
They give their hands to force to gain their rights divine.

I saw that men most wise to solve the problem sought
The strife to end 'twixt those who toil and those who pay.
One spake and said: "Through war the breach shall wider grow.
'Tis not by might of arms, by laws with mammon bought;
'Tis not by lockouts, strikes, nor terms with grudging drawn,
Shall peace and plenty bide, good will and progress come.
In yonder cross and flag, in temple, court, and school,
Are seen the forces strong that unify mankind;
Service and brotherhood, like rights for brain and brawn."

Bloomington, Indiana. *THOMAS J. CLARK.*

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

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For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Vol. XLII. May 11, 1905 No. 19

Current Events.

The Railroad Congress. The International Railroad Congress is in session at Washington, D. C., and is attended by prominent railroad men from all parts of the world. When one reflects that in this country one person in every eight, on an average, is supported by wages or salary paid by the railroads, and that this proportion is fairly carried out in the leading countries of Europe, it is evident that the Railroad Congress represents a very large direct constituency, not to mention the even more important fact that the railroad is really a public institution upon which the welfare of all of us depends in a large measure. Paul Morton, Secretary of the Navy—who has the reputation of knowing quite as much about railroads as he knows about naval affairs, and perhaps more—delivered an address to the congress in which he asserted that the railroads of the United States offered the lowest freight rates in the world, that our rates are on an average probably 40 per cent lower than those on European railroads, and that in spite of the fact that American railroad men are the highest paid railway employes in the world—and, he might have added, though he did not, in spite of the fact that American railroads so often have to pay higher prices for American steel rails than European roads have to pay for the same American rails. In general, it is perfectly true to say that American freight rates are at a reasonably low average level. It is a mere truism in economics, but an important fact to remember, to say that the need is not for a lower average rate, but for an equalization of rates, so that competing shippers will be able to compete on a fair basis.

❁

Collecting Evidence. In a certain city which has an active Law Enforcement League, the attorney for that league recently employed two men to secure evidence against law-breaking liquor-sellers. They secured it by going into a saloon and buying liquor on Sunday. When this evidence was presented to the Board of Commissioners as ground for the revocation of the license, the commissioners decided in favor of the saloon-keeper, and denounced the attorney's method of securing evidence. It is surprising how sensitive some people become about a matter of this sort. They are extremely anxious that no unfair advantage be taken of the poor defenseless saloon-keeper. It seems to them perfidious treachery for a reputable citizen who is working for the enforcement of law to disguise himself as a genuine boozer and, by buying liquor on Sunday, obtain indubitable evidence that liquor is being sold on Sunday. They speak of the saloon-keeper who has been caught in this trap as one might of an innocent girl who had been betrayed by some smooth-tongued rascal. A saloonist stands behind his bar all day Sunday, dispensing beverages to all comers. The agent of the league buys one for evidence, and they say he has "tempted the saloon-keeper to break the law." All of which is pure nonsense. The relation between good citizens and the saloon is one of war. War demands strategy. Some movements can be made in the open, and some must be made under cover. Obtaining evidence of illegal sales is a procedure which demands subtlety. To go at it with that noisy frankness which the commissioners appear to admire is like going after birds with a brass band. The injunction to the righteous to be "wise as serpents," must seem an awful scandal to these commissioners and to the other supersensitive souls who think that the saloons ought to be permitted to fight from ambush while their enemies must always stay in the open.

❁

Philadelphia's Gas Steal. A daylight robbery of extraordinary proportions is in progress in Philadelphia. It is impossible to tell yet whether the cracksmen will get away with the stuff. The gas company, which now operates the municipal gas plant under a lease which guarantees a falling scale of prices for gas and a large annual payment by the company to the city, proposes to substitute a new lease for the old one. By the terms of the new lease the company would pay the city a lump sum of $25,000,000 in lieu of the annual rental, would have possession of the plant for eighty years with the privilege of maintaining the dollar rate for gas. The city council was apparently prepared to acquiesce in the new scheme, and it was arranged that the mayor should be out of town where remonstrances could not reach him and that the bill should be sent to him for his signature. But the storm of protest was overwhelming. It was positively dangerous. The whole city saw in the proposition an exhibition of disregard for the people's good which, even in Philadelphia, was remarkable for its boldness and effrontery. The council made a weak excuse that the city needed the $25,000,000 at once. The Philadelphia North American has offered to subscribe $5,000,000 toward that amount if a syndicate of respectable interests can be formed to take over the gas plant on terms as favorable to the city as those now in force. This offer and the tremendous uproar raised by a populace indignant at the proposed iniquity have compelled the council to postpone action for a time. Delay means greater publicity, and publicity will make it increasingly difficult to get the legislation desired by the company.

❁

A Threat of Violence. The farther the Chicago strike goes, the less it commends itself to the sympathy of good citizens. The violence which has accompanied it, seems not to be an incidental and unavoidable accident due to the acts of irresponsible parties, but an actual part of the strikers' plan of campaign, if the words of President Shea, of the Teamsters' Union, are to be taken at their face value. In an interview between President Shea and Levy Meyer, attorney for the Employers' Association, a colloquy took place which is reported as follows:

> Attorney Meyer asked President Shea on what terms he would call off the strike. Shea replied: "We will call the strike off on condition that the employers discharge all the non-union men they have imported and take the old men back in their places." "The employers can not accede to that demand," replied attorney Meyer. "Why, you have been importing negroes by the hundreds," said Shea. "Do you mean to say that you refuse to discharge negroes and reinstate white men?" "So long as a teamster does his work he will not be discharged, be he black or white," replied the lawyer. "That is an outrageous stand," said President Shea. "You have brought those negroes in here to fight us, and we answer that we have a right to attack them wherever found." "Then do so at your peril," retorted Meyer.

Observe that the President of the Teamsters' Union claims the right to attack the non-union men who have taken the strikers' places' By "attack" he evidently means physical violence. He justifies this on the ground that these men have been brought in to "fight" the union. But the "fight" in this case means simply taking a vacant job and working at it. Mr. Shea's words mean, in substance, that his men claim the God-given right to throw bricks at any person who accepts a job which one of them has vacated to go on strike. The wickedness of this proposal is equaled only by its folly. The general public still cherishes the notion that this is, or ought to be, a free country. They do not like "capitalistic tyranny under the forms of law," and neither have they any use for labor union tyranny without even the forms of law. The unions will have to get their allies just as other organizations in this country do—by persuading people that they deserve support and are worth joining. If they undertake to gain support by compelling people either to join their organization or to keep out of their way under penalty of being sand-bagged or otherwise assaulted, they have gotten down to the level of the mere mob. That cannot be. There is no "right of attack" in this country, especially upon innocent parties. The labor leaders have always heretofore insisted that the disorders in connection with strikes were not acts of the union and were deeply regretted by it. It is to be hoped that Mr. Shea's words represent merely a temporary exasperation and not a settled policy of his union or others, for in the latter case the organization would have to be destroyed like any other law-breaking guild.

⁂

A "Presbyterian Cathedral." The Presbyterian General Assembly, which will meet at Winona, Ind., May 18, will be asked to approve and support a plan to build in Washington, D. C., an edifice which, by an obvious adaptation of terms, is called a Presbyterian cathedral. The plan gains in interest from the fact that Justice Harlan, of the United States Supreme Court, is an ardent advocate of it, and has expressed his willingness to retire from the bench (he is now 72) and devote his remaining years to carrying out the cathedral project. He believes, as do many others, that it would be worth while to have a great monumental structure in the nation's capital, something on the scale of the European cathedrals, to stand as a reminder of the greatness of the Presbyterian church. The objection to such a plan is upon the tip of all our Protestant tongues. It has been uttered thousands of times against Bishop Potter's cathedral of St. John the Divine. We have no money to waste on mere display. God is glorified by serving his children and not by squandering money upon great useless buildings in his name. "Why was not this ointment sold for three hundred pence and given to the poor?" And this objection has its true weight. But let us go a little slowly in our condemnation of useless expenditures until we see whether they really are useless. We want efficiency and real results when we spend our money, but there are some results which cannot be measured by our little foot-rules to-day or to-morrow. It is possible that such a building, standing for centuries, may give to millions of people an increased sense of the dignity and value of religion. We like to see our government erecting buildings which are not only useful as places for doing federal business, but impressive monuments to the dignity and majesty of the national government. Such buildings cost money but—quite apart from the foolish pride which sometimes leads to their over-elaboration—most of us think that it is money well spent and that, in the long run, the unseen and unmeasured results of the influence of such buildings justify the expenditure. It may be so with cathedrals, including the Presbyterian cathedral, or with our many handsome churches which fall short of the magnitude of cathedrals yet quite exceed the limits of immediate utility as meeting houses. Besides, the money that is put into such things is usually money that would not be given to foreign missions or for the help of weak churches.

⁂

Joe Jefferson. A great many thousand very excellent people experienced a sense of personal loss when it was announced that Joseph Jefferson, the veteran actor, was dead. Judging from the almost universal chorus of praise which was given to him during his life, his must have been a personality of unusual charm and of a wholesome quality not ordinarily found upon the stage. We are not going to debate the familiar question as to whether the good done by such a man on the stage through the uplifting influence of his own personality is or is not counterbalanced by the harm done through the fictitious respectability and increased popularity which he confers upon an institution that is, on the whole, demoralizing and deleterious. However that may be, it certainly seems to us that a good deal of nonsense has been talked on the subject. The following extract from a sermon by Rabbi Hirsch is worth reading. His theme was, "Laughter and Those Who Make Us Laugh."

> The man who does not laugh is despicable, and it is the jealous, deceitful hypocrite who does not laugh. Those who make us laugh fully serve their purpose in life and the world is better by far for their being. The stage is elevating. For three generations a great Rip Van Winkle made us laugh. He lifted us from cares and made us see things in a better light. He is passed away and his will be the kingdom of heaven. He was in truth a consecrated priest of the Almighty God; his stage was his pulpit and when he occupied it the theater was the temple.
>
> The stage presents to us life from all its aspects and, therefore, its pictorial eloquence opens our eyes to deeper realities. The true stage will never recognize the vile—the pure who enter the theater shall leave it as pure as they were when they entered. Life is not all in Sunday-school.

What the eloquent rabbi says about the value of laughter is all true enough. We are with him most heartily on that point, though we hasten to add that we file an exception if the reference to the Sunday-school is meant to indicate that that institution stands for what is dull, formal and morose in religion. But an actor as "a consecrated priest of Almighty God"—isn't that a trifle strong, even when applied to the loved Jefferson? Granted that he rendered a real (and well paid) service to the tired man who needed relaxation and the sad man who needed to be cheered up, it seems an abuse of language, perhaps growing partly out of a delight in brilliant paradox, to call the impersonator of Rip Van Winkle a "consecrated priest of Almighty God."

⁂

The Teamsters' Strike. The Chicago teamsters and their allies have given us a week of constant rioting and the unpleasant spectacle of a great city whose officials were either unable to preserve peace and protect innocent workmen or else unwilling to make the effort. Mayor Dunne has not exhibited himself in the most admirable light. Of course we cannot say what mental anguish he has suffered from the sight of constant rioting and violence in the streets of his city, but his actions have not indicated that he took the matter at all seriously. He has rather appeared willing that the strikers and the strike-breakers should fight it out without interference. The strikers appear to be fairly convinced that no further good can come to them from the continuance of the struggle at the present time. They have asked Governor Deneen to appoint two other men, one representing each side of the controversy, to act with him as arbitrators, and they have promised to abide by the decision of such a board.

⁂

Britain and France. There was a portentous cablegram in some of Monday's papers, to the effect that French officials at Saigon had assisted the Russian fleet, and had refused to transmit a correspondent's telegram announcing this violation of the international laws of neutrality. We do not for a moment believe that the government at Paris approves the action of the authorities at Saigon, any more than we believe that Great Britain wants to enter upon a war with France. But this may, by reason of the Anglo-Japanese compact, be the result. Much depends upon the Japanese. If they are wise and cool-headed, the conflict may still remain between them and Russia. It would be deplorable for France and Great Britain to get into the fight, and that would not be the end of it.

Problems Solved and Unsolved.

As a religious movement, striking out in a new path, under new conditions, we have had several important problems to meet and solve. The fact that some of these have been satisfactorily solved encourages us to believe that others will receive a wise solution.

One of the first problems which confronted our fathers was the harmonization of the two great principles of liberty and union. This reformation had its origin in an assertion of Christian liberty, or independence from all the creeds and formularies of doctrine which men of previous generations had made as bonds of union and fellowship. But the leaders in this reform movement believed in unity no less than in liberty. How could these two principles be conserved? The solution, as our readers know, was to restore the original creed of Christianity, viz., the Christhood and divinity of Jesus of Nazareth, and to make the acceptance of Christ, through faith, the basis of unity, with full liberty of opinion in all matters of doctrine and polity not affecting Christian character. Time has vindicated the wisdom and practicability of this solution. It is commending itself more and more to thoughtful men in all religious bodies. It has led to a most important distinction between theology and religion; between faith and opinion; between trust in the personal Christ, leading to the purification of the heart and life, and the acceptance of certain theories or theological views, which at best serve only to clarify the intellect.

It was one thing, however, to apply this principle of combining liberty and unity, in the sphere of local church membership, and quite another thing to apply it in the wider sphere of our co-operation for common ends. Hence there arose another problem: Where shall we draw the line between an ecclesiasticism which assumes the right to legislate for the local churches, and to settle matters of doctrine and discipline, and such necessary unification of our churches as will make them efficient in promulgating the gospel and in extending a knowledge of the principles for which they stand? The solution of this problem was that our churches may and should co-operate through any organization which they may devise which violates no New Testament principle, for the furtherance of their common ends. They may hold district, state, and national conventions, but these shall be free, voluntary assemblies, having no legislative authority nor disciplinary power. Their sole purpose will be to devise ways and means of spreading the gospel at home and abroad and, as auxiliary to this great end, to promote our educational and benevolent interests. The actions of such conventions shall not be mandatory but simply advisory. The great body of our people have accepted this solution as wise, avoiding religious despotism on the one hand, and religious anarchy on the other, and securing in the main the co-operation of the churches in missionary, educational and philanthropic enterprises.

Another one of the problems which may be said to be in the process of solution and which has reached such solution in the minds of many, is that which relates to the proper blending of the spiritual and the formal, the internal and the external, the vital and the instrumental, in our teaching, work and worship. It is clear enough that while we are in the body Christianity cannot dispense with the outward or formal in religion. While Christianity is pre-eminently a spiritual religion as compared with Judaism, or with any other religion, it has embodied itself in certain forms and institutions, which have their legitimate use, and are practically indispensable to its propagation and triumph in the world. There is the organization of the local church, with certain members especially appointed to look after its spiritual and material interests. And then there are the three monumental institutions, all of which derive their significance and value from their relation to Christ—baptism, the Lord's supper, and the Lord's day. These have been divinely appointed to meet certain needs in our human nature, and to make the church more efficient in its mission of spreading the truth and establishing the kingdom of God among men.

It is needless to point out how the idea of a church with its two ordinances—baptism and the Lord's supper—has been abused. The problem with us has been to steer clear of two extremes: the one exalting the church into a spiritual despotism, and the ordinances into essential channels of conveying regenerating grace to men; the other revolting from this extreme so far as to count church membership of little value, and to make the ordinances a mere matter of personal taste or preference, which one may comply with or disregard, at his pleasure, with no serious moral consequences.

In our effort to rescue the ordinances from the disrepute into which they had fallen, and to restore them to their New Testament use and meaning, we have been charged with exalting them unduly, and even with giving to baptism the regenerative power ascribed to it by Roman Catholicism and the old medieval theology. This of course has been unjust and untrue. It must be confessed, however, that in the effort to avoid the modern extreme in respect to these ordinances, some among us have come dangerously near to the older error of sacramentarianism. The tendency is now away from that extreme, and there are already some among us perhaps more in danger of under emphasis than of over emphasis. But we shall reach the true medium on this question. Our confidence that we shall reach a perfectly satisfactory solution and statement of this problem, grows out of the fact that we have given Christ his true place in the Christian system, as its center, and have seen, as no other people seem to have seen, that the church and its ordinances take their legitimate, but subordinate, place under him, to serve his ends and to accomplish his purposes in the world. This is the thread which will lead us, and all who follow it, out of the maze of contradictory theories and hurtful extremes into the clear light of New Testament teaching and practice.

Get Right With God First.

There is no question but that Christianity has a horizontal as well as a vertical dimension. It not only concerns itself with God, but with one's fellowmen. But it makes all the difference in the world which one of these relations is established first. This is just where a great many social reformers miss the mark. They seek to regulate the relations between man and man, without first of all getting the relations between man and God settled right. The first thing for any man to do is himself to get right with God. Then, and not till then, is he prepared to see his true relation to his fellowmen.

On this point the Christian Century in a recent editorial speaks very much to the point. It says:

> There is but one thing in this world worth speaking of for a man to do, and that is to get himself right with God. If a man is right with God he is right with everything and everybody. If he is wrong with God, he can not be right with anything. "Ah," said A. Simpson, the pastor of the most consecrated church in America, "when a man is right with God you have no trouble with him." "I tell you," he said to a friend, "it is a positive joy, a ceaseless delight, to be the pastor of a church where the people are right with God." Yes, brother minister, if a church member is in right relations to God, if he is living the self-surrendered, Spirit filled, God-dominated life, like a thing of beauty, he is a joy forever. You do not have to coddle him into doing his duty, do not have to run after him, or flatter his vanity, or galvanize him into a little temporary spiritual life by personal appeals, are happily under no necessity to coax, or squeeze, or tempt, or scold money out of him for missions, or for other departments of the Lord's work. If the people are right with God, they will pour out money like water if God's gospel is to be preached for the salvation of men and the glory of God. It is no use to try to set a man right on this or on that if he is wrong with God. It is like cutting dead leaves off with a penknife or a pair of scissors, and tying them on with a string before the sap begins to flow in the tree. Where the life current begins to run, the question of buds and leaves, flowers and fruit, is already settled.

Once this right relation with God is established one is able to see life in its true relations, and is prepared to reach out a helping hand to his fellowmen. He is equipped, too, with a motive for altruistic service which he could not otherwise possess. "Seek God first and then find your neighbor," is a very wise rule of procedure.

Questions and Answers.

1. What were the charismata or spiritual gifts of the New Testament church?

2. Does the New Testament teach that there cannot be a repetition of such a gift, or that such a gift is no longer found in the church? C. N. Stevenson.

Letete, St. George, N. B.

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1. This seems to have been a special form of spiritual power conferred upon certain members of the New Testament churches for the purpose of enabling them to edify the other members, until such time as the normal gifts of the church could be developed.

2. There is no evidence that such a peculiar gift exists in the church to-day, and the New Testament clearly intimates that such gifts were to cease with the infancy of the church. For a fuller discussion of the subject, see the editor's forthcoming volume on The Holy Spirit, chapter "Spiritual Gifts."

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How can you reconcile the doctrine of predestination as taught in the eighth, ninth, tenth and eleventh chapters of Romans with 2 Pet. 3:9, Acts. 17:31, and with the commonly accepted teaching that every man is responsible for himself, pardon is extended to all men who *will* believe and that all men *may* believe? F.

The problem of reconciling the doctrine of foreordination and predestination with human free will and responsibility, is an old time theological puzzle. People of to-day are far less troubled about it, however, than they once were. It is safe to say that God has a purpose in history that he will accomplish, and that while the actions of nations and peoples may delay the accomplishment of his purpose, they cannot thwart it. It is equally true to say that man's election and salvation depend upon his free and voluntary co-operation with God in working out his salvation. The sovereignty of God over the affairs of this earth and over the ultimate course of history, on the one hand, and the freedom and responsibility of man, on the other, are truths clearly taught in God's word.

It will help us to harmonize the chapters referred to in Romans, with other passages of scripture emphasizing man's responsibility, to notice that Paul, in the chapters referred to, and particularly in the ninth, tenth and eleventh of Romans, is not speaking so much of the election unto salvation, as the election for special service. The father of a family undoubtedly has the right to select one of his children for one kind of service, and another for a different kind of service, according to his knowledge of their fitness for such service. God calls nations and individuals in the same way, and on the same principle. The Jewish nation was an elect nation, not necessarily unto salvation, as we learn in these very chapters that many of them were cast away because of their unbelief, but for a special service to mankind. Abraham, Moses, David, Saul of Tarsus, are instances of individual election for special service. The scriptures do not justify us in believing that any of these elections, even for service, were of an arbitrary character; much less do they permit us to hold that God elects some men unto salvation and others to condemnation, on purely arbitrary ground. These very chapters in Romans that are supposed to be the stronghold of unconditional election clearly teach that Israel was rejected because of their unbelief, and that a remnant was saved because of their faith, and that those cast off would again be received on their repentance, while those who were received might be rejected if they continued not in faith and obedience.

If we bear these facts in mind and remember that it is characteristic of Paul, when he is stating one phase of truth, to state it very strongly, as if it were the only side, and that he has done this for both the sovereignty of God and the freedom and responsibility of man, the seeming difficulties in the way of harmonizing these two truths will largely vanish.

Notes and Comments.

One of our extreme reactionary journals has offered "a reward of fifteen cents for chapter and verse authorizing" a number of things which he specifies, among which are "children's day"; "rally services"; "the name Christian church"; "organs"; "hired evangelist," etc. The Herald and Presbyter suggests very pertinently "that the brother give chapter and verse authorizing the offering of a reward of fifteen cents for scripture proof of any of these propositions." The point is well taken, but the brother referred to no doubt regards himself as an exception to the law he has laid down. Why should a law-giver be subject to his own laws? The Herald and Presbyter has stumbled upon one of the literary curiosities of the day, in the way of a religious journal, and copies of it will probably be preserved in some museum of curiosities for the amusement of future generations!

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We have received a pamphlet announcing the great Inter-church Conference on Federation to be held in Carnegie Hall, New York City, November 15-20, 1905. The pamphlet states that "for the first time in the history of the Christian church in America, delegates representing communions whose aggregate membership is over 17,000,000 will meet together for mutual counsel with a view to federated action regarding matters of common interest." This great gathering will mark one of the important steps of Protestantism in America toward that unification of his followers for which our Lord prayed on the eve of his betrayal and crucifixion. We are glad to know that a large number of our ministers will be present in that meeting to lend their influence to every measure looking to a closer co-operation among the friends and lovers of our Lord Jesus Christ.

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The article entitled, "Baptists and Disciples," which appears elsewhere, derives its special interest for our readers from the fact that it gives a statement of the relation and difference of the two religious bodies from the point of view of an eastern Baptist. Referring to what Professor Porter says of baptism being a symbol, we have only this to add, that the question seems to be, what does it symbolize? It seems to us to symbolize two things, viz.: Christ's burial and resurrection, and the believer's own death to sin and his resurrection to newness of life. As to the baptismal formula, we think it is a very general custom among us to use the phrase, "In the name," or "by the authority of Jesus Christ, I baptize you into the name," etc. The first part indicates the authority for the act and the latter its transitional character. The time has come when both Baptists and Disciples must cease to "twist around several passages of scripture to support their theory," and be willing to let the inspired writers of the New Testament speak for themselves, and give their words their plain, natural signification.

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The Religious Herald, of Richmond, Va., referring to the address of Bro. J. J. Haley before the Baptist ministers' conference of that city, to which reference was made in our last issue, has the following statement:

> Rev. J. J. Haley, D. D., pastor of the Seventh street Christian church of Richmond, by request of the Baptist ministers' conference of Richmond, addressed them on Monday, setting out the views of scripture doctrine currently held by his people, and comparing them with the beliefs of Baptists. He was so frank and fraternal, so clear and strong, so judicious and discriminating, that the brethren heard him with delight which they were not slow to express. It was evident to all that the two denominations are not nearly so widely or deeply separated as is generally supposed. The result of the discussion will be, on the part of all who either participated in it or listened to it, an increase of mutual respect and the deepening of fellowship between the two denominations in this section. Dr. Haley's statement of what Baptists stand for was full and fair, and would pass current among well instructed Baptists. His statement of his people's views was a practical reaffirmation of the Baptist position in almost every item.

Those of us who know Brother Haley are not surprised at the Herald's characterization of his address. It takes a man of larger mould than the average to give a "full and fair" statement of the position of another religious body than that to which he belongs. Some people are intellectually incapable of doing that, and others are morally incapable. Let these fraternal conferences go on in every section of the country, particularly in the south and west, to the end that there may be "an increase of mutual respect, and the deepening of fellowship" between the two bodies.

Editor's Easy Chair.

The Easy Chair likes to find a hopeful side to every situation, no matter how dark and forbidding it may seem to be. This matter of strikes, with their accompanying disorder and violence, always reminds us that the millennium is not yet, and that the reign of the Golden Rule has not been introduced. And yet we may at least console ourselves that the situation is not so bad, by the length of infinity, as it would be if the servitude of laboring men under the tyrrany of grasping greed were so deep and hopeless that a strike for liberty and for better conditions would be utterly hopeless. We are grateful that the laboring men of this country have the liberty to strike when they feel that the situation demands it, even though this liberty is often abused. We are glad, too, that the wage-workers have the right to organize themselves into unions for self-protection against the aggression of organized capital, even though such unions may, and do sometimes, overstep the limits of right and justice.

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And yet we show you a more excellent way. A strike, after all, is an appeal from reason to force; from the higher to the lower. This is the deplorable thing about it. As one reads of the riots, the disorder and the bloodshed in the streets of Chicago, between the army of union wage-earners and the employers and their non-union employes, he can but deeply regret that here in the light of the twentieth century, and in the liberty of the freest and most enlightened country in the world, rational men cannot settle their misunderstandings by some rational method. The introduction of the Golden Rule on both sides would settle the trouble before sundown! Let each party put itself in the other's place and look at the points of difference from the other's point of view, and then apply the rule, "Whatsoever ye would that men should do unto you, do ye even so unto them," and peace and mutual good-will would at once prevail. Our industry will not be Christianized until the practice of the Golden Rule has made strikes both unnecessary and impossible.

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The disturbing question arises at this point—Has the church become sufficiently Christianized itself to practice the Golden Rule? How many of the employers and employes on both sides of this industrial war are members of Christian churches? While we cannot answer this question, it is reasonably certain that a sufficient number hold membership in churches which claim Christ as Lord and Master, to control the situation, provided they held steadfastly to Christ's method of settling disputes between man and man. But the truth is, the church has been so much engaged in theological hair-splitting and fortifying its denominational boundaries, and in keeping its ecclesiastical machinery in order, that it has failed to make vital and practical the great cardinal principles laid down by Christ for the government of the conduct of men in their relations with each other. The probability is that a large majority of men connected with the great business corporations of the country and members of the church, do not believe in the practicability of Christ's teaching for our day and time. Hence our industrial wars!

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But here again let us look for the hopeful side. The church is more concerned to-day over these practical problems of life which have to do with the relations of men to each other, than ever before. It is investigating the conditions of labor and of capital, and how they may be brought into mutually helpful and fraternal relations as never before. It is seeking to come down out of the clouds, and to deal with the questions which have to do with the life of men here on earth, as it has not done since the first century, at least. The church is laying more emphasis upon the fatherhood of God and the brotherhood of man, and far less upon those speculative, theological dogmas which have too long divided the church. It is a more united church to-day than it has ever been since the great apostasy. All this fits it for being of service to men in their practical problems, and for being a leader in every movement that looks to the establishment of fraternal relations between man and man.

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The weather bureau has been missing it so often in its predictions of late that one of the officers of the government in this service has felt called upon to explain the causes of these failures. He says that forecasters have no difficulty in locating the storm, but that 90 per cent of the failures result from not taking into the calculation the pressure of the atmosphere in front, or on either side, of the storm. The storm, following the line of least resistance, is delayed in its progress or turns to the right or left, according to the density of the atmosphere. It occurs to us that this principle applies to social and religious movements as well as to storms. It is not enough to know how much truth and righteousness there is in any cause to know how rapidly it will succeed. We must also know the nature of the resistance with which it will meet. This is why Christianity succeeds better in some communities and in some countries than others. This is why our own movement grows more rapidly in this country than elsewhere. It is following the line of least resistance. The better the environment the more rapid its success. This fact ought to suggest some things to us in reference to the extension of the Reformation which we are pleading.

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Speaking of storms, the one which the weather bureau has been predicting for a few days has just arrived. Though belated, it does not seem to have lost any of its intensity. How majestically the dark green clouds moved up from the west and northwest toward the zenith, sending on their black couriers in advance as if to warn the people! And then the rain came down in torrents, until the asphalt pavement in the street became a river. Few things are more beautiful and sublime than a summer rainstorm. In the country the earth is soaked with the gracious downpour from the clouds, and all growing things are refreshed, while in the city the cleansing effect of such a rain as we have just had is of incalculable value. The walks and gutters are cleansed, the sewers are flushed by the sweeping torrent of the summer rain, and health conditions are vastly improved. And so we pardon the hail, the fierce wind, and the deafening thunder peals for the sake of the life-giving rain, every pearly drop of which is a contribution to the health and wealth of the country.

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How vastly important are the Sunday-school lessons we are now studying! Jesus is teaching his disciples in these closing days of his earthly ministry some of the profoundest truths of the kingdom of God. Take the lesson of last Lord's day—"The Vine and the Branches." It is designed to teach us the vital relationship which exists between Christ and his disciples. He is the true vine, and his disciples are the branches. All life and fruitfulness in the branches depend upon their union with the vine. If a branch bear no fruit, it is taken away. If it bear fruit, it is pruned or cleansed that it may bring forth more fruit. What proportion of our church membership gives proof of vital union with Christ by Christian growth, and fruit-bearing? "Herein is my Father glorified, that ye bear much fruit." By the Christian characters we are forming, by the clean lives we are living, by the good deeds we are doing, do we glorify God in the eyes of the world? The apologetic which the world needs to-day is a transformed life, giving reality to religion and glorifying our Father in heaven. This was the kind of evidence which Jesus chiefly relied on for the advancement of his kingdom. "Let your light so shine before men," said he, "that others, seeing your good works, may be constrained to glorify your Father which is in heaven." Fruit-bearing is about the highest form of witness-bearing for Christ and his church.

Baptists and Disciples

By D. G. Porter

In the abundance of excellent matter which I found in the April 13 number of the Christian-Evangelist that which interested me by no means the least was the report of the union meeting of the Baptist and Disciple ministers of St. Louis. I have long regarded Baptists and Disciples as practically one body; and the fact that they hold to different forms of church organization does not to my mind constitute any real matter of separation.

I have heretofore regarded them as moving on converging lines toward the truth not as clearly apprehended by either party—but with the Disciples slightly in the lead. Lately, however, I have had occasion to change my opinion somewhat, and I now think the Baptists are fully abreast if not slightly in advance in the line of progress.

I was much interested in the many excellent things said by Dr. Ford, and in the excellent spirit therein manifested. And yet I do not think that eastern Baptists would completely endorse his view that baptism is simply or chiefly "a declarative act." In fact Baptists in this quarter seem to have grown extremely reluctant about attempting to define baptism as to what it really is, though they know perfectly well how it should be performed. The old definition that it is "a public profession of faith," or an obligatory symbol pointing backward to a reality already accomplished and complete without it, seems no longer to satisfy. We naturally expect symbols and figures to point forward to a fulfillment to be realized in the future, and in this view a purely symbolic baptism would apply better to infants than to believers. Also there are many people who think a symbol of an event after the great fact supposed to be symbolized is already complete, must be of very little consequence, or at least that it can add nothing to the completed fact which is the all important thing.

Besides there are many good people who have a most serious objection to making a solemn declaration that at some period in the past they died to sin, and have since been absolutely dead thereto. The testimony applies much more reasonably to a present purpose of which the subject can be consciously sure, than to a presumably completed experience as to which he may naturally have some lingering doubt.

Also baptism is declared by the apostle to be "toward God," not toward the churches or the world. There is no evidence that publicity was an object in New Testament baptism, but much to the contrary, as it was administered the same hour of the night or in the solitude of the desert. The fact that it was immediate and without previous announcement, besides proving that there was no intention of aiming at publicity, also relieved the New Testament evangelists of all necessity for the very profound metaphysical discriminations which our modern theology has called into practice. So far as we know they never stopped a believer on his way to the water to ask him if he did not feel that he was already saved and his sins forgiven without any baptism and to say that if he did not so feel or believe he had better not go any further. This lack of metaphysical training seems to account for a certain supposed carelessness of expression on the part of some of the New Testament writers, which has made a good deal of trouble for modern theologians. The injunction to "put on Christ" has been held to refer to baptism, as an outward and public profession of Christianity, by those who forget that we are also enjoined to "put on the bowels of compassion," which could scarcely be done outwardly. The meaning doubtless is that we are to be Christlike and compassionate in heart and purpose, not that we are to make public profession of so being.

Now in the original controversies between Baptists and Disciples I conceive that both parties were at fault. The latter declared that baptism was for the remission of sins. For this statement they seemed to have clear scriptural grounds. But they could not stop there. The human mind is so constituted that it required a philosophy of things, and this they attempted to supply in their arguments and statements as to "the design of baptism"—the very term implying inevitably a philosophy of the act or institution. The Baptists could see no propriety in the remission of sins or the assurance of such remission being imparted by means of an arbitrary physical act, and they advanced the contrary theory that baptism is simply a declarative act, declarative that is of the regeneration already experienced, and having absolutely nothing to do with actual remission or regeneration. Of course they had to turn down or twist around several passages of scripture to support their theory, but to many minds they seemed to have the better philosophy.

Now the way out of the difficulty and the dispute would have been to go back to Jerusalem. This the Disciples thought they had done, but in the opinion of the present writer they did not go all the way. Peter at Pentecost said not only, Be baptized for remission of sins, but he said also and more emphatically, Be baptized in the name of Jesus Christ. In these words we seem to find the key to the whole situation. None could be baptized in the name of Jesus Christ without believing as the apostles preached, that Jesus was the Christ, the King of Israel, of whom Moses in the law and the prophets did write, or without pledging his allegiance to him as such. Baptism then is the believer's act of allegiance to Jesus as Lord and Christ. Under the apostolic formula it could not be less. Now when we know what a thing is, we are in a fair way to find out what it is for. These Pentecostians were in great distress when Peter told them that God had raised up this same Jesus whom they had crucified and made him Lord and Christ; but he also told them that if they would cease their opposition and pledge their allegiance to him as the Christ, the hope of Israel, the sin of their opposition and rebellion would be forgiven—just as any rebel or conspirator is pardoned, if he is pardoned at all, when and only when he has taken the oath of allegiance to the government he has been attempting to overthrow.

Now there is no passage of scripture as far as I know which does not accord with this view, which we get by going back, and all the way back, to Jerusalem. If we stop at the trinitarian formula, which apparently the apostles never heard of and never used, the difficulty of course remains. But it occurs to me that the Disciples, of all others, should revert to the original apostolic formula since they hold so strongly to Acts 2:38 in which the command to use it is clearly given and the result of obedience promised.

I would not, however, advise the neglect of the formula given in Matt. 28:19. It is regarded by many with suspicion, but nothing has been really proved against it, and in any case I can see no harm in its use. The safer way would seem to be to use it, but always preceded by the more authentic formula, "in the name of Jesus Christ," or "the Lord Jesus." I believe the use of the so-called shorter formula to be a matter of much importance as explaining clearly the significance of baptism, and it is in this regard that I am inclined to think that eastern Baptists are perhaps in advance of the Disciples in their progress towards the truth of the original gospel.

Waterbury, Conn.

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The injunction to "be kindly affectioned one toward another," covers that which is essential to the really courteous life. If this precept had sway in the hearts of all professed Christians there would be no complaints at any church service of any denomination of neglect of duty in the way of pleasant greetings to those who are strangers there and of ready interest in their welfare. Christian courtesy knows no class, no "set," no "caste" other than that which Christian character creates, and never hides itself in the presence of any person. —*Universalist Leader.*

A New View of the Apocalypse

By W. Durban

When I thus entitle this article, the caption does not at all signify that I am presuming myself to present to my readers a fresh interpretation of the revelation of John the divine. What I propose to do is to give a succinct idea of the exposition of the latest work on this subject. It is the splendid volume just published by A. C. Armstrong & Son, New York, from the pen of Dr. W. M. Ramsay, the famous eastern traveler and noted professor at St. Andrew's university, Scotland. The particular subject of the noble book is "The Letters to the Seven Churches of Asia, and Their Place in the Plan of the Apocalypse." It will at once be understood that Dr. Ramsay does not attempt to deal with the whole of the last book in the New Testament. But he does furnish a very welcome key to the leading motive of the apostle in writing the Apocalypse.

The Making of an Apostle.

The book is eminently suggestive, because we see by its help that the exile of John on the isle of Patmos was of divine ordering. Domitian banished John, and as he issued the cruel decree, little understood that his savage dispensation was to be overruled by unseen powers for the benediction of the human race for all time. No one can read Dr. Ramsay's work without gaining a new impression concerning the causes that contributed to transform the whole spiritual and intellectual nature of the apostle whom Jesus loved. His depression in Patmos was the means of his soul's exaltation all the time heavenward. If we want during daylight to see the stars, we must descend some deep well, shaft, or pit, and then if we look up, some galaxy will be seen blazing above. John could not have beheld the celestial glory, had not he been plunged into the dark sulphur mine in Patmos in company with convicts and felons. His tribulations and the compensating revelations so educated and fashioned him that he became qualified to write not only the fourth Gospel as the supplement of the three synoptic Gospels, but that fifth Gospel known as the Apocalypse.

Not Eschatological.

It is refreshing to get hold of a book, written with consummate ability, which deals with any portion of John's Apocalypse from another than the eschatological view. I like reading eschatological books occasionally, if they are not altogether extravagant. I enjoy sometimes dipping into Martin's "Voice of the Seven Thunders," even though the smart writer imagines that the apostle wrote very particularly about America in some of his passages. Well, no doubt John did know a great deal more by inspiration than he is usually given credit for, but till Brother Martin let the light in thus dazzlingly, I had never thought that the apostle had in his prophetic eye the continent which managed to keep hidden till Columbus hit upon it. The "Forty Coming Wonders of Michael Baxter" have scared many nervous folk who decline to have anything more to do with the study of horns, trumpets, vials, scorpions, candlesticks, dragons, beasts, serpents, and other items in the tremendous "apparatus mysticus" of this finale of the Bible. For they were not prepared, till Baxter let loose the whole menagerie of mythical monsters at once, to face such a terrific troop of apparitions, nor till Baxter announced that for several years, very near at hand, there will be an earthquake every few minutes, did these timid souls ever imagine that John was so awful a vaticinator. I myself always took it for granted that the apostle signified that this poor old terra, this lovely little planet, will have to encounter one cataclysm at a time. But Michael Baxter hurries the archangel Michael up. Well, I repeat with unfeigned satisfaction that here is a book which leaves very much alone the darkness of the future, while it lucidly and learnedly expounds the spiritual lessons of the past. For, though when John wrote to the Seven Churches their destiny was future, that future has now been converted into the preterite. This fact renders the first few chapters of the Apocalypse of peculiar value.

The Atmosphere of Love.

The first great lesson is, that love is the atmosphere for great revelations. Had not John been the special apostle of love, he could not have been made receptive of these marvelous celestial disclosures vouchsafed to him as he gazed from the shore of Patmos across the blue Ægean waves at that other island of Therion—"the Beast"—with its blazing volcano in incessant eruption suggesting the powers of the mother world working in all their malign force. Professor Ramsay teaches us to recognize that exile, persecution, loneliness, martyrdom, may be among the all things that work together for good for them that love God. He says, "They who strive really to understand the education of Patmos will be able to understand the strangest and most apparently incredible fact about the New Testament, how the John who is set before us in the synoptic Gospels, could ever write the fourth Gospel."

The East and The West.

Professor Ramsay in his Introduction somewhat startles the ordinary reader. I myself, belonging to this category of readers, was deeply impressed by these preliminary considerations. They involve a curious and most instructive comparison between the east and the west, which Dr. Ramsay makes out to be not nearly so diverse as is generally imagined. Most people, for instance, think of India as hopelessly in contrast in all respects to the Anglo-Saxon world, but men who know that part of the east intimately, declare that after all the people are like our first cousins. I have had some curious confirmations of this. In London lately I had a long talk with a converted Brahman. I was astonished to discover that there seemed no radical difference between him and myself. Shortly afterwards, I met in London an Indian Christian, who had been born and educated as a Moslem. Again I was surprised at the essential unity of ideas and convictions, intellectual and spiritual, with those of our own people. Now, Dr. Ramsay says that "there is no religion but Christianity which is wholly penetrated both with the European and with the Asiatic spirit. . . . . . The stage to which Christianity is moving and in which it will be better understood than it has been by purely European thought, will be a synthesis of European and Asiatic nature and ideas. . . . . . Thus is the relation of Asia to Europe being profoundly changed."

The Epistolary Septenary.

The Seven Letters are beautifully expounded in Ramsay's chapters. Ephesus is the "City of Change." The city changed its site; the sea that once laved its shore changed its line. The temple of Diana was lost for centuries until Wood tracked its site. The missionaries from Ephesus to the Rhone valley and their Huguenot descendants in France were the children of the church whose candlestick was removed, but not destroyed. The geographical center was changed, but the church did noble service and was never extinguished. Smyrna is the "City of Life." It is to-day a busy seaport, and the church is there active in mission work. The city is still called by the Turks "Infidel Smyrna" on account of the strong Christian element in it. It was faithful to death in the persecution and martyrdom of its bishop, Polycarp, and it received the crown of enduring life. Pergamos is the "City of Authority," and of Roman dignity. Thyatira was "Weakness Made Strong." It was a military city. Both cities are flourishing today. They represented the persistence of carnal and secular power. In the former was satan's seat, apparently of sorcery. In the latter the people were adepts at making brazen helmets. The Christians in each were

(*Continued on page 604.*)

Our Congregationalism: Its Perils and Safeguards*

(Continued from last week.)

By W. A. Parker

Experience demonstrates that for practical reasons leaders are required in the conduct of the affairs of a social body. The equality of all men is the ideal ethical principle of freedom. Yet the liability of the strong to usurp authority suggests that between the alternatives of revolution and anarchism on the one hand, and some modified form of administration on the other, the latter is preferable, the privileges of the rulers and the rights of the governed being carefully prescribed.

The nature and effect of these prescriptions is to restrict the authority of officials within the limits of their appointed duties. The natural prestige which grows out of official position, is productive of influence quite disproportionate to the real worth of the individual. In our own government, penal prohibitions enjoin the representatives of one department from interfering with the operations of another, or from using their influence to alter the policies of the general administration.

The application of these truths to the affairs of our own church polity is required to illustrate the principle by which the organized methods of our operation may be productive of ecclesiastical abuse, and provided against it.

There are among us three general classes of authoritative servants, each of which sustains a peculiar relation to the people as a whole. First of all, there is the minister, whose official relation to the brotherhood is wholly represented by the terms of the contract with the local congregation he serves. The second general class includes the servants of all the churches, who as the official managers or representatives of the various missionary or benevolent agencies, are chosen by the semi-popular bodies that maintain these agencies and by attending the conventions, give general direction to their operations. The missionaries themselves may be said to be the servants of the brotherhood, chosen by the various boards who are answerable in supreme council to the whole people. In this category also may be placed the faculties of our colleges, which, owned by the religious body and governed by appointed trustees, are administered as institutions of public control. The third class is that order who are servants of the whole people as a secondary consideration, as the representatives of private enterprises administered with the primary economic purpose of self-support, but dependent for that self-support upon the rendering of acceptable organic service to the people. In this group are to be placed the privately owned and controlled colleges, and the corporate institutions owning and publishing our religious journals, and other literature.

It will appear upon reflection that each of these orders of appointment is invested with an influence of its own, intensive and extensive in accordance with the scope of the work involved in the official position. The minister, while exercising by reputation and friendship an effective sway quite beyond his parish, will nevertheless be found to have his dominant prestige in his immediate community. The authority of the missionary executive will be co-extensive with the territory of his operations, and will be persuasive locally, in general correlation to the breadth of his field of control. But the representative of the privately controlled institution is limited in influence only by the limitations of his corporate employer, and may reasonably assume to be the servant of the whole people, for all those purposes for which the enterprise is founded and fostered.

The first two of these classes of officials may be said to hold their positions and wield their official influences by the direct consent of the people, acting in the one case as the local congregation for the election of the ministry, and in the other as a general assembly of the churches selecting the missionary leader. Each is, in a direct way, answerable to the governing body; and each is guided and limited in his authority to the express functions of his office.

But the third class knows no such restrictions. Chosen for his position, not by the judgment of any discriminating body, but by the corporation he serves—an association that may or may not be Christian men—operated in a purely secular way for secular purposes, its policies formed by considerations of mingled prudence and consecration, and its influence heightened by its worthy traditions—the editor of a religious journal will be able to exercise a range of control quite beyond that of his personal equals, who occupy positions of less conspicuous nature. And in addition to the fact of his influence, when it is considered that it is of the nature of leadership assumed, rather than that of authority delegated, the liability to the prostitution of so high an office becomes apparent.

The definition of the scope and provinces of the religious periodical is not within the purview of this essay. But the example of the editorial office is here taken as furnishing the most practical illustration of the possibility of ecclesiastical control, against which there is no protection, nor recourse, in our scheme of things.

Nor does the abuse of prerogative argue the insincerity of the delinquent. The doling out of editorial commendation may be patronage for service rendered the corporate cause; but promotion of the enterprise will seem to its zealous servant to be the will of God. Considerations of self-support may suggest the creation of a sectional prejudice; but our leader is saving the remnant against the day of desolation. A man or an institution may be misrepresented and vilified; but our modern champion is but defending the faith. Man proposes, but he disposes; and secure behind his cavernous waste basket no bomb of protest shall cause his heart to fear.

It is to be said in this connection, that no factor among us has had more honored and useful place in the making of a people than our religious journals. From the days of the Christian Baptist and its sweeter toned successor, the Millennial Harbinger, to the days of our equally mighty periodicals, we have had recourse to them, and inspiration from them, in all our emergencies. The doctrinal conflicts of the early period were fought by them. The problems of interpretation were later solved by them. And their ringing messages inspire every holy endeavor of our present day activity.

But it is also to be noted that growing out of the very conditions of this past service, are traditions most worthy to be cherished, and an inheritance not to be lighty bestowed. The preservation of our freedom as a people and the conservation of their spiritual growth is conditioned supremely upon the acknowledgment by our leaders of our controlling ideals for unity of faith and clearness of vision. Forfeiture of these involves the forecasted end of the blind leading the blind; and we are but committing ourselves to the misguided virtue, which is even more dangerous than vice, because it is not subject to the restraints of conscience.

In every stage of our progress we have required the editorial function. In the years to come we shall require it even more. The promotion of the interests of the whole is possible only by the widest possible employment of the power resident in the public press. It is equally necessary that the freedom of the press be granted and maintained. The safety of our faith and administration from abuses reposes in the enlightened public conscience, armed with the weapons of a spiritually suffused and fearlessly free order of journalism.

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The number of conversions reported thus far from the Welsh revival exceeds eighty thousand. All of North Wales is now afire with the revival spirit.

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*An address [abbreviated] delivered at the Disciples' Congress.

As Seen From the Dome

By F. D. Power

Washington has been in the hands of the women. First came the Mothers' Congress, then the Women's Council, then the D. A. R. The first meeting was comparatively quiet, the second was larger and more pronounced and aggressive, the last was the climax. Bright women from all over the land were in attendance at all these sessions, with perhaps a preponderance of brain, brawn and business in the Council, and of blue blood in the Daughters. The mothers dealt with questions of the home and the children. The Council took up such matters as woman's suffrage, social evil, race suicide, divorce, Mormonism, arbitration, temperance, charity, and the whole range of woman's work. The Council is a club of clubs, an organization of organizations. It has many strong women. It includes all creeds and schools. It gathers into its fold Jews, and Catholics, and Protestants, gnostics and agnostics, white and colored, business unions and Christian leagues, hives of Maccabees and Rathbone Sisters, peace associations, and benevolent associations, and suffrage associations, clubs and societies of every name and hue and purpose, representing nineteen countries. Susan B. Anthony, and May Wright Sewall, Kate Waller Barrett, and J. Ellen Foster, Edwin Markham, and Anna Shaw, and our own Elizabeth Grannis, were some of the prominent figures. It is a revelation to see how potent are some of these woman's organizations. Here are the Rathbone Sisters, for example, with 60,000 members, and the National Association of Colored Women with 20,000, and the Catholic Benevolent Association with 100,000, which has paid to beneficiaries over $3,000,000. The W. C. T. U. is the largest, and the "Ladies of the Modern Maccabees" the oldest, and perhaps the Woman's Suffrage Association the most active. Miss Anthony said: "This Council is different from any other organization in the world; it is an organization of organizations. When I first began to speak, 55 years ago, there was not even a woman's society in the church. In 1888 there were 57 national organizations of women affiliated with this one. Now we want the suffrage. We want to be let in with the men." Mrs. Livermore told of a country lyceum president who on one occasion introduced her by saying, "Ladies and gentlemen: You have heard of the Grand Old Man, Mr. Gladstone; I want to introduce you to the Grand Old Woman, Mrs. Livermore!" This title seems to fit the famous woman suffragist and she was by all odds the foremost member of the Council, being introduced as "the most distinguished woman in the world." She is now 85 and threatens to keep pegging away at her favorite theme, "if it takes a hundred years." From present indications she will do it.

The Council was a vigorous body. The discussions were not always harmonious. Even the peace question stirred up not a little difference of opinion. One declared: "War is the great curse of woman as well as man. There is one subject more fundamental than the injustice to women in regard to suffrage. I do not forget that we are spending as much money upon liquor as on breadstuffs, and that we have 6,000,000 illiterates in this country, but international dueling or armed peace is an even more important evil. That is what is sapping the economic life of to-day. Europe in a time of peace is spending for the preservation of peace a pile of dollar bills 52 miles high and $1,000,000,000 worth of labor each year. Every taxpayer and every human being bears this burden. It is perfectly possible to stop this now, and not in the millennium." Another said: "We must train our girls not to admire above all else brass buttons and stripes, and the boys must be trained not to think first of killing something. When we teach them that not to fight is evidence of more courage than to fight, things will be different. Teach them to be kind to animals and not to kill them. There never was a time when crimes and murders were so prevalent in this Christian land, which talks so much about governing other people when it can't govern itself. We must teach our boys manliness and not mannishness." Still another affirmed: "I would never let them sing 'the army and navy forever.'" This was too much for a G. A. R. woman. "I belong to a fighting organization," she exclaimed. "I believe in singing patriotic songs. I believe in patriotism. I believe in peace, and I believe in it if you have to fight for it." And everybody applauded. War seemed imminent.

Race suicide was another thing over which there were serious differences. There was strong feeling that "quality" of children should be placed above "quantity," and that the President made a mistake in placing a woman who merely bears children above such a woman as Susan B. Anthony. One made a spirited attack upon the doctrines enunciated by Mr. Roosevelt at the Mothers' Congress, and it was agreed that steps should be taken to offset a wrong impression throughout the country. "When we speak of race suicide we fail to reflect whether the race is really worth continuing," declared one of the "unappropriated blessings" of the council. "If it is, then it should be preserved. Some specimens of the race are worth preserving. Some are not. Where they are not, race suicide should be practiced. The President laid too much stress upon motherhood." An anti-Mormon resolution, and one expressing "sincere and profound sympathy with the Russian people," also caused a lively scrap and were relegated to the tomb of the Capulets; and an expression on divorce was opposed by Miss Anthony, who declared: "I do not believe that divorce always brings evil. It is just as much a refuge for women married to brutal men as Canada once was a refuge from brutal masters. I do not believe in accepting the position of the bishops, for they put the stopper on, and I do not believe that the women here should say there should be no divorce. The church is not taking an advance step. I do not know that the women were consulted when the bishops framed their expression on divorce at Boston." The council has a purpose and a mind.

Altogether the sessions of the D. A. R. were the stormiest and the most entertaining. These ladies seem to take themselves seriously and Washington gets a good deal of downright good-natured fun out of their congresses. They are political and spectacular. The supreme event of this 14th continental congress was the election of President General. They assembled in their unfinished hall and dedicated it. "Its reality is surpassingly fair in good sooth," said Mrs. Fairbanks, using ye ancient English, and another bright daughter called it "the Aladdin's lamp." But this event and all others were overshadowed by the election of a new president general. Lobbies, parlors and apartments of hotels were thronged long before the opening of the congress by fair women championing the cause of their particular candidates and striving to win votes. Man was in a lonesome minority. Lovely woman ruled the roost. Fifty-one speeches, sparring for political preferment, constant parliamentary enquiry. Then the voting. The decks cleared for action, the great scrolls for names of candidates, the cheers for favorites, the never downed question of privilege, the everlasting pounding of the gavel, the worriment of the president general: "This is a campaign speech and I won't listen to it. Sit down. Be quiet. I won't have any more campaign speeches, I tell you." "The chair loves her daughters but she really wishes they would take their seats." "You will excuse me, madam; I think you are very charming, but you are not in order." "I am not going to try to talk against you all; you might as well hush." "Now you keep quiet over there." "Now, stand still—do you understand?" They understood. "Count your noses, girls," said one and the vote went on. Then the interruption by a befogged old gentleman who wanted to give the P. G. a pair of sleeve buttons! Then the strenuous time of the thirty tellers, sitting up till 5 a. m., losing beauty sleep which they

(*Continued on page 604.*)

Was Method in His Mind?

BY J. H. HARDIN

The editor of the CHRISTIAN-EVANGELIST recently brought before his readers the noted interview between Jesus and Nicodemus as the basis for a search for common ground between Baptists and Disciples. The interpretation given will provoke thought, and probably some discussion. It is not my purpose to discuss the editor's interpretation of this celebrated passage. It may be true that in this conversation Jesus sought to correct some wrong impression in the mind of Nicodemus regarding the meaning and office of John's baptism. The reader is advised to read the article if he has not already done so, and to re-read it if he has not done so attentively, and to give it careful thought.

But my purpose in referring to the matter is to venture an opinion regarding this passage that has been of great help to me in estimating its value.

John 3:3-8 is usually understood to treat of the method or methods used by the Holy Spirit in effecting the new birth. Indeed, with the effects of modern controversy so deeply impressed upon men's minds, it is almost a psychological impossibility for them to approach the passage without thinking of it as some part of these contentions. It is used as a proof-text of some peculiar view of the Spirit's method of effecting regeneration. It is often used as a proof-text for immersion. With "wind" properly rendered Spirit it is used to show that the true method of the new birth is the breathing of the Spirit where he pleases—"so is every one born that is born of the Spirit."

So it has come to pass that every one who has some pronounced convictions on these controverted matters, feels bound to offer an interpretation of this passage that will show it to be a main support of the method of the new birth he regards as the true one. It hardly needs to be insisted that this is a most unsatisfactory way of dealing with the scriptures. The proof-text method of interpretation is rarely scientific, and nearly always misleads.

What Jesus said to Nicodemus was not said in view of the present day disputes about the new birth, baptism, the operation of the Spirit, etc., but from another view-point entirely. That view-point was, not how one is born of the Spirit, but how the person who is born of the Spirit is controlled; not the method which produces the birth, but the power by which those so born are actuated as citizens of the kingdom of God. The effect of the new birth rather than the methods of it seems to me to be the main thought. With this in mind the Lord's allusion to the Spirit breathing where it pleases will appear clear. So is every one that is born of the Spirit controlled, i. e., by a power from above. He is not only born of the Spirit, of water and of the Spirit, these together constituting a spiritual birth, but he continues, as a citizen of a spiritual kingdom, to be moved by spiritual influences and motives.

I admit that Nicodemus was perplexed about the method of the thing; indeed the words of the Savior unquestionably bear in some degree on the method of the new birth, but only indirectly and by inference. His main purpose was not to settle the question of method at all, and especially as debated in modern sectarian controversies, but, as already stated, to show that a subject of his kingdom is to be under the control of the Spirit and not of the flesh nor of earthly influences. As the acts of the Spirit himself are controlled from above, so those who are born of the Spirit are controlled not from earth but from heaven. This, it seems without doubt, is the main scope of the eighth verse; and this to my mind harmonizes with all the other features of the interview. And this view of the case removes the passage so far from playing any part in present day wrangles, that, viewing it thus, it has for a number of years had, to me, a new and constantly enlarging spiritual value.

Richmond, Mo.

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A New View of the Apocalypse.

(*Continued from page 601.*)

subject to raging persecutions, but the imperial power is shown as naught. The real church is sublimely exhibited as being above the power of the emperor, the state, the army, and the cruel and brutal paganism. Sardis is the "City of Death." A remnant were pure in heart, walking with Christ in white, but the keynote of the Epistle is degradation, false pretension, carelessness, and over-confidence. Dr. Ramsay makes it abundantly clear that where the churches in these cities of Asia Minor were unfaithful, not only did they lose their candlesticks, but the cities themselves also decayed. The pagan cities survived in which the Christians were most faithful. How full of suggestiveness is such a historic fact! Philadelphia is the "Missionary City." A Greek city, it worked by peaceful means. It was the city of the open door, and by means of its trade with all nationalities it prospered amazingly. And it prospers today and is still largely Christian. But Laodicea the lukewarm is but a heap of ruins. It is in the Apoclaypse the "City of Compromise." John teaches the churches to-day that they may save the world by their faithfulness, but they cannot save either the world or themselves by compliance or complicity with worldliness.

As Seen From the Dome.

(*Continued from page 603.*)

sorely needed, counting those votes; and the charges and countercharges of nullifying the returns, and the old lady with her knitting calmly awaiting the decision. Then the exciting second ballot and the weary count. Finally the announcement—McLean—and a deluge of feminine emotion, hysterical hugs and kisses and pandemonium; and a love feast. It was dramatic enough. It was a great mixup of millinery and patriotism and political enthusiasm. One of the Daughters sighed as she said to me of the new president general: "She always was a thorn in the side of poor dear Mrs. Fairbanks." But Mrs. McLean has been my candidate from the start. She is the brightest of the Daughters, if not the darlingest.

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COFFEE HEART

Very Plain in Some People.

A great many people go on suffering from annoying ailments for a long time before they can get their own consent to give up the indulgence from which their trouble arises.

A gentleman in Brooklyn describes his experience, as follows:

"I became satisfied some months ago that I owed the palpitation of the heart, from which I suffered almost daily, to the use of coffee (I had been a coffee drinker for 30 years) but I found it very hard to give up the beverage.

"I realized that I must give up the harmful indulgence in coffee, but I felt the necessity for a hot table drink, and as tea is not to my liking, I was at a loss for awhile, what to do.

"One day I ran across a very sensible and straightforward presentation of the claims of Postum Food Coffee, and was so impressed thereby that I concluded to give it a trial. My experience with it was unsatisfactory till I learned how it ought to be prepared—by thorough boiling for not less than 15 or 20 minutes. After I learned that lesson there was no trouble. Postum Food Coffee proved to be a most palatable and satisfactory hot beverage, and I have used it ever since.

"The effect on my health has been most salutary. It has completely cured the heart palpitation from which I used to suffer so much, particularly after breakfast, and I never have a return of it except when I dine or lunch away from home and am compelled to drink the old kind of coffee because Postum is not served. I find that Postum Food Coffee cheers and invigorates while it produces no harmful stimulation." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Ten days' trial proves an eye opener to many.

Read the little book "The Road to Wellville" in every pkg.

Our Budget

—Did your church take up the May offering?

—Is your personal contribution represented in that offering?

—If any one is delinquent so far there is time for repentance during the month of May.

—At a critical period in the history of Israel, when a great conflict was being waged with its enemies, the inhabitants of a certain town held back and did not fall in line with their brethren. This is the curse pronounced by the prophetess Deborah against the town:

> "Curse ye Meroz, said the angel of Jehovah,
> Curse ye bitterly the inhabitants thereof;
> Because they came not to the help of Jehovah,
> To the help of Jehovah against the mighty."

Mightier forces of evil confront the church of God to-day than Israel ever knew. What shall be said of the congregation that stands aloof from its sister churches when they are marching to this mighty conflict?

—We are offering our readers this week, as usual, a number of exceedingly interesting articles, and we bespeak for them a careful reading. Those who read their religious paper thoroughly are those who get the most good out of it, and are liable to continue permanent subscribers. A brother said to us recently, "I read the last issue of the CHRISTIAN-EVANGELIST clear through the other day, and I wondered whether every number is as good as that!" We are offering our readers in each number articles by our ablest men. If these articles are not read it is a great loss to our readers.

—The church at 169th street, New York City, of which Bro. S. T. Willis is the pastor, has a lot clear of encumbrance, valued at twenty thousand dollars, on which it has recently erected the first story of a building which is very much needed to carry on their work in that city. We have received a copy of a circular containing a front view of the new building as it will be when completed, and making an earnest appeal for assistance. Brother Willis writes that they must have at least five thousand dollars outside of their membership to enable them to complete the building. It seems altogether proper that the brethren throughout the central and middle west where we are strong should help these brethren in New York City to bear their burden, by assisting them in the erection of a suitable building in which to do their work. We commend this enterprise to the favorable consideration of brethren throughout the country. For further information address S. T. Willis, 1281 Union avenue, New York City, and we can assure you that any assistance sent to him will be wisely used, and highly appreciated.

[Telegram.]

—First church joins living link column for home missions. Rejoicing.—W. F. TURNER, Joplin, Mo.

[Telegram.]

—Offering for home missions by Soniat avenue Christian church, $123.50.—R. M. DENHOLME, New Orleans, La.

—W. H. Zenor becomes pastor at Clearfield, Iowa.

—A new church has been organized at Joliet, Ill.

—Flemingsburg, Ky., will soon have a new parsonage.

—Chas. E. Geis has become minister at Meyersdale, Pa.

—Plans are on foot to build a new church at Arbela, Mo.

—W. H. Van Deuzen has resigned at East Smithfield, Pa.

—L. W. Klinker, of Iowa, will enter upon work in California.

—The mortgage on the church at McKeesport, Pa., has been reduced $500.

—The church at Jackson, Tenn., is engaged in paying off its indebtedness.

—The church at Hamburg, Ia., is now out of debt, but it is also without a pastor.

—John W. Whitsett bequeathed $1,500 to the endowment fund of Butler college.

—Wesley Hatcher goes from Columbus to take charge of the work at Hamilton, O.

—Union City, Tenn., reports good progress under the leadership of J. J. Castleberry.

—R. E. Rosenstein has resigned at Chanute, Kan., to take up the work at Bartlesville.

—J. G. Slayter, of Akron, Ohio, has accepted the work at East End, Pittsburg, Pa.

—The old church building at Nineveh, Ind., is soon to be replaced by a new and larger one.

—T. J. Golightly will remain at Lebanon, Ky., having refused the call to Santa Paula, Cal.

—The church at Oklahoma City is making special effort to raise its mortgage indebtedness.

—J. W. Ellis now has work at both Union and Whitton, Ia., and reports a bright outlook.

—Twenty charter members are to be organized into a church at Southern Ft. Worth, Texas.

—The new parsonage of the Christian church at Concord, Cal., is just about completed.

—William Pearne has resigned at Collierville, Tenn., and taken up the work at Huntingdon.

—J. L. Hill is supplying the Central Christian church at Cincinnati, Ohio, for four weeks.

—E. Lynwood Crystal, of Tennessee, has been called to be the minister of the church at Baton Rouge, La.

—At Eldora, Ia., a new church is being rapidly completed. To J. M. Hoffmann much of the credit is due.

—A new $6,000 building has just been dedicated free from debt at Oakland, Ia. D. P. Green is the pastor.

—Pres. W. E. Garrison is to give the baccalaureate sermon for Hamilton college, Lexington, Ky., on May 21.

—J. H. Hester has organized a new church at Douglas, Ariz. He will be assisted by the board of home missions.

—The Christian Woman's Board of Missions has received an annuity gift of $1,000 from a friend in Kentucky.

—The Easter thank offering of Cynthiana, Ky., auxiliary of the Christian Woman's Board of Missions, was $200.

—The semiannual convention of the western Pennsylvania Christian missionary society began May 9, at Washington, Pa.

—There will be a reunion of Butler students and alumni on May 18, in connection with the Indiana convention at Bedford.

—Mr. Carnegie has offered to give $25,000 for a science building, if the University of Kentucky will raise a $25,000 endowment.

—The church at Vinton, Ia., which Bro. J. T. Nichols recently left, has extended a call to A. B. Elliott, who will begin work June 1.

—Brother Davis, of Yale, has been invited to take charge of the new mission at Portland, Maine, under the direction of the home board.

—A. W. Van Loon, formerly of Cincinnati, and a student at Bethany College, has removed to Los Angeles, Cal., and will soon be at work.

—The address of Joel Brown, who is to enter upon evangelistic work during a portion of the year, is 785 26th street, Des Moines, Iowa.

—David E. Olson has resigned at Thurston, Oregon, and obtained a leave of absence for four months from Coburg to conduct meetings.

—W. J. Wright will represent the American Christian Missionary Society in the state conventions in Arkansas, Texas and Louisiana this year.

—The new building at Kokomo, Ind., has got to the frescoing stage, and will be dedicated early in July. It is a forty thousand dollar building.

—"The secret of our success lies in this one thing—a spiritual church." So writes H. E. Wilhite of the San Bernardino church, San Bernardino, Cal.

—The new building at Canton, Ohio, is to be dedicated this month. P. H. Welsheimer reports an average of nearly one thousand in the Sunday-school.

—The date for the dedication of the church at Pullman, Wash., is June 11. Bro. Z. T. Sweeney, who is to be present, will remain over for the state meeting.

—The members of the Central Christian church, Dallas, Tex., of which M. M. Davis is pastor, have placed a handsome pipe organ in their new house of worship.

—J. C. Campbell and wife have just celebrated their golden wedding. Brother Campbell has been preaching for forty-six years, and three of his sons are in the ministry.

—W. S. Lemmon has resigned at Hampton, Ia., and wishes to engage elsewhere. He would like to hold a few meetings. There were 43 additions at Hampton while he was there.

—The church at Lawton, O. T., has taken on new life. The building, after reseating and remodeling, is the largest and best house of worship in the city. W. T. Morrison is the pastor.

—The church at Mobile, Ala., has called Bro. Claude E. Hill to remain with them another year. They are engaged in building. This is one of the missions of the home board.

—Chas. Reign Scoville is having success at South Bend, Ind. He went to stay only a week. He goes to dedicate at Saunemin, Ill., May 28, and to Beaumont, Texas, to dedicate, June 4.

—W. L. Harris and wife have just been tendered a reception by the brethren at Grant City, Mo. Brother Harris has been having large audiences. He has just began a revival meeting.

—W. H. Taylor will do missionary work among the Mexicans in the southwest, with headquarters at San Antonio. He will be superintendent of Mexican missions under the A. C. M. S.

—The publicity committee of the San Francisco convention has prepared a handsome sticker in white and gold advertising the convention. It is designed to go on the address side of the envelope.

—Pres. J. W. McGarvey is to visit Lynchburg, Va., where he will preach on June 18, and for one week following, assisted by some able helpers, will conduct an institute for preachers and teachers.

—West Kentucky college's commencement began on Lord's day last, and closes to-night. This college, which is situated at Mayfield, is owned and controlled by the Christian church, and its president is J. E. Lewellen.

—The Jefferson City church is the first to follow our suggestion to get Dr. W. T. Moore to deliver his lectures on "Our Distinctive Plea," which he recently prepared at the request of the church at Columbia, Mo.

—As we make ready for press comes the

news that Bro. T. W. Phillips, whose gift to Bethany college we have announced, has promised to pay $5,000 to Texas Christian university by the opening of the fall session, with intimation of more to follow.

—We cannot tell you how much we enjoy the Christian-Evangelist — its breadth, length and depth—in the service and development of Christian manhood and womanhood.

Sedalia, Mo. M. C. Smith.

—The brethren at Tampa, Fla., expect to get in their new meeting house the third Lord's day in May. This is a great gain for that little congregation and was made possible only by the assistance of the board of home missions.

—State conventions will be held in the near future as follows: Texas, at Waco, May 15-19; Indiana, at Bedford, May 16-18; Ohio, at Newark, May 22-25; Louisiana, at Monroe, May 23-26; south Kentucky, at Hopkinsville, May 23-25.

—We note that the correspondent who sent us the item about the Kentucky university reunion made a mistake in the date. This interesting occasion will be held June 4-8 inclusive, instead of June 14-18, as announced in these columns.

—Reports presented at the ministers' meeting at the office of the Christian-Evangelist showed that during the past month there were over two hundred additions in the St. Louis churches represented. All the churches are in a prosperous and growing condition.

—Governor Hanley, of Indiana, who shows evidence of desiring to do for that state what Mr. Folk is doing for Missouri, has accepted an invitation of the Evansville ministerial association to deliver an address there on the Enforcement of Law, and the Maintenance of Order.

—Rooms for young men have just been completed in the church at Dravosburg, Pa. They are to be used for socials, and as a kind of club room for all the men in the town. The church has received an offer of a branch Carnegie library. Ray O. Miller is the go-ahead pastor.

—If they live until May 16, Mr. and Mrs. W. T. Bishop will celebrate their golden wedding. Brother Bishop is the eldest son of the late Ex-Gov. R. M. Bishop, of Ohio, who was so prominently identified with the Christian church. Brother and Sister Bishop are members of the First church, St. Louis, Mo.

—Merritt Owen has resigned as pastor of the church at Washington, N. C. Brother Owen has done several years of useful service in that state. He has for some time acted as associate editor of the Watch Tower, which position he will continue for some weeks until his future field is determined.

—The brethren in California are somewhat perplexed just now over the question of the time and place of their state meeting. Brother Van Kirk, we note, is in favor of holding it at San Francisco immediately before the national convention. Bro. R. N. Davis does not favor this plan but suggests that Santa Cruz be the place selected and the time July 10 or 28.

—Mrs. Maria R. Ford, matron of the Bayaman Porto Rico orphanage of the Christian Woman's Board of Missions, will spend the summer in the United States. Her health demands the change. Her home is in Tennessee, and she will be warmly welcomed by the churches of her native state for her works' sake.

—Some of the brethren planning to go to San Francisco, Cal., have arranged to stop over at Denver Lord's day, Aug. 15, visit the principal churches of the city in the morning and have a union meeting in the Central Church in the afternoon. Another day will be spent at Colorado Springs and another at Salt Lake City.

—A. E. Zeigler has resigned his pastorate at Wheeling, W. Va., and will become field agent of the Bethany Beach Association. He is now ready to furnish information about this beautiful summer resort of the Disciples on the Atlantic coast, and will visit congregations who may desire to know more about it. He can also be secured to fill temporarily vacant pulpits. Wheeling, W. Va., will find him.

—The church at Marion, Ohio, O. D. Maple pastor, has sent us the financial secretary's statement, which shows a healthy state, with an increase in liberality, and in church property. It gives as its watchword for 1905, "Our new church by New Year's day," and for the present quarter, "One thousand dollars as a total income." It is a good thing for a church to lay out a definite work for itself, and then stretch itself to reach it.

—A. J. Bush, superintendent of the orphanage at the Juliette Fowler home, reports that it is doing well. "We have," he says, "cared for sixty-two children in the home, and have had a doctor only once, and that was for a boy who had been kicked by a horse. We have a ten thousand dollar building complete in all its departments, and paid for. Our farm of two hundred acres promises well this season. The Lord is blessing us in this ministry."

—The Beacon Journal, of Akron, O., says that the resignation of J. G. Slater has "caused a wave of sincere regret and a sense of personal loss not alone among the members of his own congregation, but in the heart of practically every member of this Christian community." The editorial goes on to state that he has accomplished a great work for the entire city, and that few or no ministers in the city's history have done so much in a similar space of time.

—Mrs. W. D. Jeter, of Bellefonte, Ark., sends us $1.00 for home missions, saying, "We have no church here, but I read and enjoy the Christian-Evangelist, and am glad of the opportunity to pass it on." We are glad to pass on our sister's contribution to the headquarters at Cincinnati. Should other scattered readers wish to join in this May offering, let them send their contribution to Benj. L. Smith, Y. M. C. A. building, Cincinnati, O.

—"If I had my life to live over, I would do it differently," remarked Rudolph on the eve of his execution, last Monday. But that is the difficulty. We don't have our lives to live over. We have only one life to live. We pass this way but once. That is what young people, and older ones, too, for that matter, forget, when they enlist in such enterprises and habits as blast their lives. Remember it, young man, you will not have your life to live over. Live it right, therefore, while you can control it.

—J. M. Killam, of Ill., has just received annuity bond No. 93 from our National Benevolent Association for $200. As the association is approaching its one hundredth annuity bond it desires to celebrate the event by issuing that number for at least $5,000. Concerning this method of making absolutely safe investments so far as temporal returns are concerned, and at the same time of greatly extending the gospel of the helping hand, Geo. L. Snively, 903 Aubert Ave., St. Louis, will give full information.

—Our readers will be glad to learn that the Christian Publishing Company is getting out a volume of sermons by E. L. Powell, pastor of the Fourth and Walnut street church, Louisville, Ky. The book will contain about twenty sermons from among the best of those delivered by Brother Powell in his own pulpit, and on other platforms. For spiritual insight and vigorous thought, expressed in fine English, these sermons will compare favorably with any volume of sermons which has been offered to the American public. Young ministers, especially, and the host of Brother Powell's friends all over the country, will be glad to welcome this volume of sermons from one of the ablest pulpit orators in this country. Further announcements will be made as the work progresses.

—The property of the church at Johnstown, Pa., has just been sold for a money consideration of $32,000 with the understanding that the congregation retains absolute control of the whole building until May 1, 1906. The trustees have been instructed to purchase property located in the very heart of the city, yet away from the noise and confusion of the main street, at a cost of $12,000. Thus there will be a balance in hand of $20,000 to start the new building which will be commenced as soon as is consistent with good management.

—We are glad to hear such a good report of the work of David R. Francis, minister of our church at Sullivan, Ind. The congregation is contemplating either the enlargement of the present building or a new one. At least $15,000 will be expended in the improvements. Brother Francis is in favor of an institutional church, making it a center of interest for all, especially the young people. A committee has been appointed to carry out the plans as far as practicable, and it is hoped that a new house, free of debt, will be dedicated before winter.

—Did you take the offering for home missions last Lord's day? Have you remitted promptly? Be very careful not to use the home offering for any other purpose, as the home board is very much in need of it. Do not allow local needs to cause you to appropriate the home offering for any local purpose, but remit the offering promptly to Benj. L. Smith, Cor. Sec., Y. M. C. A. Building, Cincinnati, Ohio. In remitting your home offering be very careful not to send any money loose in an envelope. Several offerings have been lost by this course. We want to caution all treasurers to send either by check, draft, money order, express order or registered letter, but do not send loose money without registering.

—E. F. Harris, pastor of the Christian church at Cripple Creek, Col., has organized a new church society, the purpose of which is similar to some of the objects of fraternal orders, though there is no secrecy in its work. The idea is to unite Christian people of all denominations in practical Christian benevolence, in loving our neighbor as ourselves. So far as it covers local work in caring for the sick, burying the dead, providing for widows and orphans, it is no doubt a very good movement. At the same time, we trust it will not in any way conflict with the work of our Benevolent Association, which is already well established in our midst, yet needs to be much more widely developed, as an agency of the helping hand.

—Bro. G. P. Rutledge seems to have made an impression on the members of the order of Odd Fellows in Philadelphia. For the second time within the last six months he has been invited to address one of their large gatherings. His church was crowded on last Lord's day when he spoke upon the subject of "Friendship." After the sermon the Odd Fellows presented Sister Rutledge, through her hus-

I can put you in correspondence with an educated, experienced minister of good address. You can secure him as pastor reasonably by granting him the privilege of practising medicine to supplement his salary. Available at once. You will be fortunate to secure him and his estimable wife. Texas or Arkansas preferred. State your proposition fully. Write Henry Bodine, Box 393, Martinez, Calif.

band, with a handsome basket of flowers. Brother Rutledge himself is not a member of the order. We are glad to know that the Third church is having a season of prosperity. The finances are better than ever before, and additions to the membership are constant. Brother Rutledge is in the eighth year of his ministry there.

—Mrs. Helen E. Moses, who has for over six years edited the Missionary Tidings, has, by reason of poor health, retired from that rather onerous work, and Mrs. Anna Robison Atwater, who has served with good success as state president in Ohio, takes up the editorial work in succession to Sister Moses. Both are consecrated women, and while we regret that Sister Moses must be less active in this particular field, we are glad that a woman seemingly so well qualified has been selected for the important duties that devolve upon an editor.

—"When I first subscribed for the CHRISTIAN-EVANGELIST I thought I would take it for six months only," writes a subscriber from Kansas, "but now I feel that I could not do without it. I never knew how well the church was prospering until I began to take the paper. I am much better satisfied on the subject of the Holy Spirit." The remark of our sister that she "never knew how well the church was prospering until she began to take the paper," illustrates the vast amount of good that would come from a wider circulation of such religious journals as the CHRISTIAN-EVANGELIST. It puts new courage, hope and vigor into members to learn what victories are being won in other fields. He who causes two members to take a good religious journal where only one took it before is a greater benefactor than he who causes two blades of grass to grow where only one grew before.

—A saloonatic of St. Louis has written a letter to Rev. Samuel Lindsay, superintendent of the Anti-Saloon League of Missouri, on Sunday closing, in which he says:

"Church and state are separate, thank God. The saloon is the poor man's club-house. He has only one day in the week to enjoy, you ———, miserable parasites, scoundrels, you want to take that from him. Is this Russia, or America? If it had not been for those miserable hypocrite preachers, the World's Fair would have been open on Sunday. Drive the preachers out of town. Preachers are misleaders of the people."

This country would be Russia, or something worse, if such men as the writer of this letter could have their way. Yes, "church and state are separate, thank God." But morality and social order and the state are not separate, thank God. And this is what cuts our saloonatic.

—"As long as the Disciples administer baptism 'for the remission of sins,' rather than because of remission of sins, there will be those who will continue to be Baptists."—*Journal and Messenger*.

Then, if Baptists are opposed to the rendering in the King James version "for the remission of sins," are they ready to stand by the Revised Version, "unto the remission of sins"? Is there any rendering of Acts 2:38, which scholars will endorse, that the Journal and Messenger would be willing to stand by? So far as Disciples are concerned they do not make such agreement a condition of fellowship or union, but we would like to satisfy our Baptist brethren if they can agree upon any rendering of the passage referred to. Either the King James or the Revised Version suits us. We venture to say that no committee of scholarly Baptists in this country or in Great Britain would render the Greek phrase, *eis aphesin hamartioon*, "*because of* remission of sins"!

—We see that our friend, Dr. W. B. Palmore, editor of the Christian Advocate of this city, has returned. His paper states that he was in a fearful storm on the Bay of Biscay, and was so unfortunate as to suffer a dislocation, but expected to be all right in a few days when they last heard from him. A Buenos Ayres paper announces his lectures in the American church of that city. The Doctor is a good lecturer as well as a good traveler. He may be expected to start somewhere else soon.

—One associated with the early days of our reformation has just passed away, we learn from Bro. B. L. Wray, who conducted his funeral at Lanark, Ill. William Davis Moffett, who died on May 2, was the oldest son of Garner Moffett, who was an old pioneer preacher of the primitive gospel in Illinois. He graduated at Bethany College with the class of 1850 when Prof. J. W. McGarvey received his B. A. and Prof. Chas. L. Loos was among the M. A.'s. Brother Moffett became a Christian under the preaching of Alexander Campbell and was baptized by Professor Pendleton. Most of his life he spent upon a farm, dying, as he had lived, a noble man.

—Chas. Forster, pastor church of Christ, West Pawlet, Vt., writes that he is going to take a short vacation, next September, and that he desires to use it in holding a Christian evangelistic meeting for some church. He wishes to do this work for some needy church in a needy and populous location. He desires no remuneration, but would like the assistance of a leader of song, who would have to receive something, "say the collections." Here is an opportunity for some needy place, particularly in the east, to secure the services of a good man, to hold them a meeting on terms as reasonable as they could ask. Churches interested may communicate with Brother Forster as above.

—A brother, referring to the communication in our issue of April 20 on "Colonization," and especially to the question, "Is There No Message in This for Missouri Disciples?" answers that he thinks there is, and that something might be done for the cause through colonization. We doubt not it would be a wise thing if brethren desiring to migrate to a new country, should have some mutual understanding, and settle together where they could organize schools and churches and form a society from the beginning; but these colonization schemes have to be managed very discreetly to avoid dissatisfaction and suspicion. Thus managed, they may be the means of planting the cause and a Christian civilization in new countries, besides bettering the material conditions of those forming the colony.

—A statement was published some weeks ago in the Wheeling Daily Register to the effect that C. Manly Rice, pastor of the Island Christian church, had baptized three prisoners in the county jail, two of them by immersion and the other, upon request, by sprinkling. One of our own religious papers, noticing this, emphasized the sprinkling part of it, and Brother Rice has been receiving many inquiries regarding the matter. Brother Rice informs us that the story is a pure "fake." He says he never sprinkled anybody in his life, and was not within a mile of the county jail on the Sunday in question. The next issue of the Wheeling paper printed a conspicuous denial. We are very glad to publish Brother Rice's statement, though we do not presume many of the readers of the CHRISTIAN-EVANGELIST gave credence to the newspaper report, if they saw such.

—M. C. Douglass writes that a minister of another religious body recently declared that we must give up the name "Christian" and asks: "Is the name of our Lord a miserable sectarian name that should not be named among us? If we are baptized into the name of Christ, and put on Christ, may we not take his name? If Christ's followers for centuries were willing to be known as 'Christians' why should we not be permitted to wear it?" We think that no one can legitimately object to our calling ourselves Christians, or Disciples of Christ, if we do not claim a monopoly of these titles, as we certainly do not; but we are sometimes misunderstood, and these names are sometimes used in a sectarian sense so as to create this wrong impression. But let us not forget that the main thing is to be Christians, in fact, and to live like Christians, and the world will not begrudge us the name "Christian."

—Brother D. R. Dungan, who has been at the head of the Bible department in Christian university, at Canton, Mo., for a number of years, has accepted a call to return to the Bible department of Drake university where he labored once before for nine years. This will be a gain for Drake, and a loss for Christian university, at least until his place can be filled. Brother Dungan is widely and favorably known as a Bible student and teacher. He succeeds Professor Lockhart, whose resignation, we understand, is to take effect at the close of the present school year, as does also that of Brother Dungan at Canton. It is not known yet who will succeed Brother Dungan in Christian university. That school, however, is in a much more prosperous condition than it has

Christian-Evangelist Special.

This train will leave on the Burlington, August 9 at 9.00 p. m. for the great west. It will take in Denver, Colorado Springs, Pike's Peak, Manitou Springs, the magnificent scenery of Colorado, Glenwood Springs, Salt Lake City, the new San Pedro R.R., Los Angeles, San Francisco, Portland, Seattle, the delightful scenes along the Columbia river in Oregon and Washington, through Idaho, Montana, by way of Yellowstone National Park and finally through Wyoming, South Dakota and Nebraska home. In fact this trip takes in every state west of the Missouri river except North Dakota. To travel 6,000 miles among such scenes in company with the best Christian people is the opportunity of a lifetime. Do you wish to make this trip at our expense? If so write us at once for full particulars.

The R. R. fare for the round trip will be from Kansas City, $56; St. Louis, $63.50; Chicago, $67.50. To this for double sleeping berth in tourist car add about $7.00 for the round trip. Meals will cost you from 50 to 75 cents on train. In California meals may be secured for 25 cents. The cost of lunches is much lower. The stops will be one day Colorado Springs and Pike's Peak. One day in Salt Lake City, two days in Los Angeles, six days at San Francisco at the convention, two days in Portland at exposition, and one day in Helena. In addition to this you may stop as long as you will at any place you wish within the 90 day limit of your ticket. Do not fail to write at once to CHRISTIAN-EVANGELIST Special, 2712 Pine street, St. Louis, Mo.

POND'S EXTRACT
THE OLD FAMILY DOCTOR
The Baby
should be rubbed gently with Pond's Extract after the bath. It wards off colds, strengthens and invigorates.
Witch Hazel is not the same thing. On analysis of seventy samples of Witch Hazel—so often offered as "just as good" —fifty-two were found to contain **wood alcohol** *or* **formaldehyde** *or* **both**. *To avoid danger of poisoning insist on having*
THE OLD FAMILY DOCTOR
POND'S EXTRACT

been in for years; has a large number of ministerial students, and offers a fine field for a man that has the capacity for training young men for the ministry. Professor Lockhart, we learn, will probably travel some in Europe, and probably conduct some special studies.

—The first year of the work of the new church at Magnolia avenue, Los Angeles, is of interest. Jesse P. McKnight organized it one year ago, with 87 charter members, 60 of these coming from the First church; 138 were added during the year, so that the membership, counting removals, at the beginning of the second year was 213. The Sunday-school has increased from 39 to over 200. There is corresponding growth in all departments. Contributions to missions amounted to $560, while the total amount raised was a few dollars short of $6,500. A fine $12,000 church building is now in process of construction which will be a credit to our cause in one of the most desirable parts of a very rapidly growing state.

—We are in receipt of the Tabernacle Year Book for 1905, of the Central church of Christ, North Tonawanda, N. Y. This book contains, besides a list of the members, reports from different parts of the church, an historical sketch of the church and a sermon by the pastor, W. C. Bower. It is a very handsome appearing book, but the chief attraction about it is an excellent sermon by the pastor on "Face Light," based on the text, "And Moses knew not that his face shone by reason of his speaking with him." Judging from the character of this sermon, and the reports of the different departments of the church, this congregation is to be congratulated. The year book also contains the pictures of the pastor, and of the evangelist who recently closed a successful meeting with them, H. H. Moninger, of Steubenville, O., and a group of the Sunday-school officers and teachers.

—The following from the Tampa (Fla.) Tribune, of March 26, will be read with interest by the friends of Dr. D. M. Breaker:

"SEVENTY-FIFTH BIRTHDAY.

"The friends of Dr. Breaker, irrespective of denominational connections, gathered at his residence on Wednesday evening, March 22, to celebrate his seventy-fifth birthday. All the ministers in town were on hand and took part in the exercises. The old hymn, 'How Firm a Foundation,' was sung. Special emphasis was made by Pastor Rayner in reading over the lines to the verse:

"'E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.'

"Then Pastor Moore offered an earnest and appropriate prayer. Pastor Jackson furnished a very interesting sketch of the Doctor's long and useful life. After some other speaking Dr. Breaker was called on for a speech. He responded in his usual happy style and showed that he retained a large proportion of the power which in his younger days secured for him the description of 'an able and eloquent preacher.' A recent literary production of the Doctor's was read by one of the preachers, to the delight of the company. 'Blest Be the Tie That Binds' was sung, and with hearty good wishes and affectionate hand clasping the company departed, leaving behind many substantial tokens of their regards."

—The condition of many of our ministers is a very sad one. For instance, we have just discovered one whose total salary for the past fourteen months was $301.75. Out of this he had a family to keep, and after rent, washing, fuel, etc., were paid he had $4.99 per month to expend on the table and the clothes of the family. Of course, this is a mere existence, and debt must of necessity be incurred. This preacher has been doing a good work. We are not surprised that the church to which he ministers has in the past done but little for missions, nor are we surprised that when he asked the officers to grant him one Lord's day off so that he might make enough to pay his rent by outside work they refused to do so. There are quite a number of churches of this character who cannot pay a man a decent living, and will not divide time with each other so that the work may be kept up and the preacher's family reasonably supported. The problem of the country church will never be solved until the members of many of them are taught to do unto others as they would have others do unto them.

NEW ONTARIO—TO THE FRONT.
Offer to Tenant Farmers.
A five acre lot, or a hundred acre farm for 25c per acre cash, the rest at 5c per acre per month.
R. A. BURRISS, Port Arthur, Ont.

Children's Day
FOR HEATHEN MISSIONS
The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:
1. Children's Day exercise, Brightening the World, by Prof. P. H. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc. It will meet the demands of the most exacting schools of all grades.
2. *Missionary Boxes.* They are a new design, printed in red.
3. The Children's Day number of the *Missionary Voice* ranks high. It is prepared especially for children.
Please give local name of school. Give average attendance. Order at once. Address,
F. M. RAINS, Cor. Secy.,
Box No. 884. CINCINNATI, O.

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Bethany College.

Bethany college is closing one of the most successful sessions in recent years. During the past month more than $19,000 has been secured for our endowment fund. Thos. W. Phillips, a lifelong friend of the institution, has just given $7,000 as a memorial to his son, Norman A. Phillips, who was educated at Bethany, and who died a year and a half ago. Another friend, whose name is withheld for the present, has just given $5,000. Andrew Carnegie offers to give $20,000 to erect a new library building, as soon as the friends of the college raise $20,000 for the permanent endowment fund. Already more than $12,000 have been secured, and there are evidences that other substantial gifts will be added soon to this. Mr. Phillips' gift is not to be counted in the $20,000 endowment block necessary to reach Mr. Carnegie's gift.

We have enjoyed very much a visit from Prof. E. B. Wakefield of Hiram college. Professor Wakefield was here acting as a judge in an oratorical contest. Bro. W. B. Taylor, of Ionia, Mich., recently spent a day with us and gave a very helpful lecture at chapel service. President Rowlison of Hiram college is to give a course of four lectures to the students, and during the first week of May we are to have with us Prof. G. P. Coler, of Ann Arbor, Mich. He will deliver two Bible lectures each day to the students, faculty and citizens of Bethany. We are anticipating a rich feast. T. E. Cramblet.

Benevolent Association Life Liners.

The life line movement inaugurated by our National Benevolent Association is destined to be one of the successful enterprises of the church. Already the following churches and schools have attained the life line rank in the records of the association:

Independence Ave., Kansas City, Mo., Geo. H. Combs, minister; Union Ave. church, St. Louis, J. M. Philputt, minister; Union Ave. Bible-school, St. Louis, M. M. Scott, superintendent; Class No. 4. Union Ave. Bible-school, St. Louis, Mrs. H. M. Meier, teacher; Maryville, Mo., church, H. A. Denton, minister; Maryville, Mo., Bible-school, Hon. O. C. Kirkpatrick, superintendent; Wilmington, O., church, E. J. Meacham, minister; University Place church, Champaign, Ill., S. E. Fisher, minister; Paris, Ill., church, Finis Idleman, minister: Sedalia, Mo., church, J. M. Rudy, minister; Armington, Ill., church, L. E. Chase, minister; Franklin Circle, church, Cleveland, O., Earl D. Jones, minister.

Several others are so near the life line rank that it is confidently believed that they will soon attain it. There is no fairer scroll on which to write the names of our churches, Bible-schools, classes and individual Disciples. We are grateful for the response to our life line overtures; and ask the co-operation of our churches everywhere in greatly extending it.

Geo. L. Snively, secretary.
903 Aubert Ave., St. Louis.

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The May Offering.

Not many churches have reported up to the time of our closing our forms, but the indications are that a good offering has been made.

Telegrams announce the following new living link churches:

University place church, Des Moines, Ia. (C. S. Medbury, pastor).

First church, Joplin, Mo. (W. F. Turner, pastor).

East Dallas, Texas (H. R. Ford pastor), keeps its place in the ranks.

Union avenue, St. Louis, Mo. (J. M. Philputt, pastor), raised considerably more than the sum required to put it in the ranks, and will probably reach $600.

Vincennes, Ind., doubled its apportionment.

Soniat avenue, New Orleans, La., $123.50.

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Orphanage Dedication.

The McMillan memorial cottage, built on the "Warren foundation" of the Colorado Christian orphanage, will be dedicated at Loveland May 23. The principal address will be delivered by B. B. Tyler, of Denver; the dedicatory prayer will be presented by L. G. Thompson, Cor. Sec. of the Colorado state board of missions. Numerous interesting addresses will be delivered by various Colorado ministers. It is hoped that all of our brethren from Colorado and surrounding states that possibly can, will be present at this happy and very significant occasion.

Mrs. H. M. Meier, Pres.,
Geo. L. Snively, Sec.

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Dedication at Wichita.

[Telegram.]

Wichita, Kan., May 8.—The central church was dedicated yesterday by Z. T. Sweeney. The day was fine. Though the building seats 1,300 many were turned away both morning and evening. The church cost $30,000, including a $3,000 organ. We asked for $12,000 and received nearly $15,000. Harlow will begin a meeting May 28.—C. F. Stevens, pastor.

NEWS FROM MANY FIELDS

Nebraska.

J. Cronenberger, recently of Athens, Ga., began his work at Falls City April 9. He has been greeted with large audiences.

D. S. Domer, the minister at Beaver City, has been unable to preach since he located with that church. An operation was found necessary and he is at this writing convalescing at St. Joseph's hospital in Omaha.

B. H. Coonradt, of Edgar, was quarantined at his home with smallpox for some weeks, but is now well.

The Bible-school at Nebraska City reports encouragingly since the location of our veteran brother, John T. Smith, as preacher. The work of the church is showing increased strength.

Melvin Putman preached at Brock and they organized a Christian Endeavor society with 36 members. He will visit them again in two weeks.

One hundred and three have been received into the First church, Omaha, during the ten months' ministry of S. D. Dutcher. A large and comfortable tabernacle, costing $4,700, has been erected on their lots at 19th and Farnam and paid for. The audiences are large and the work prospering.

G. W. Burch is the preacher at South Omaha. They still meet in a hall, not having begun the building of their new house.

Four by letter and one by baptism at the First church, Lincoln, April 23. N. S. Haynes will be absent for a few Lord's days, but the pulpit will be supplied regularly. Brother Haynes has not been well for some time.

Ed. Clutter is still at Bee in a meeting at this time. Baptized nine on April 23, and had one by letter and one from the Baptists. Our church building is the only one now in the town. G. W. Muckley preached the morning of April 23 and raised in pledges about $85 for church extension debt.

Brother Muckley was at Louisville on Friday evening, at Seward Sunday night, at Wymore April 24, and at McCook April 25, looking up the loans at these places.

The union meeting at Hebron, in which four churches participated, resulted in 161 professions of conversion. Of these 53 chose the Christian church. Brother Schell held a week's meeting after the close, and had 18 other additions. He has baptized 50, with several to be baptized. The net results to the church are 66.

De Forest Austin began a meeting at Blair April 23.

State Evangelists Whiston and wife spent Lord's day at Minden. Baptized one more, making 23 in all, with total added 31. Samuel Gregg, well known in the state, was there also, and will probably be called to the work at Minden and Norman. The church at Minden is fully revived and is enthusiastic. Brother Whiston began at McCook April 25.

The Eddyville meeting, held by Brother and Sister Frank E. Janes, closed at the end of two weeks. Four baptisms and one added otherwise. The church reports itself in much better condition. No preaching had been had for nearly a year. They have subscribed about $20 per month for supply preaching and we hope that some one can be found to take it up. F. D. Hobson, at Kearney, will keep them in mind and perhaps do some work there during the week.

Since E. C. Davis took up the work at Red Cloud there have been 20 additions to the church, seven of them by primary obedience. The audiences have steadily increased. The Sunday-school doubled in attendance. The house has been painted and papered. This, with the fact that harmony prevails in the church work, will be good news to the friends of the Red Cloud work.

J. G. Slick, who had accepted work at Arapahoe, has decided not to do so. This leaves that church still looking for a preacher. A good man is needed.

District No. 3 convention was not well attended. The district is very well manned for preachers for that district. Dutcher and Kirchstein at Omaha, Burch at South Omaha, Swan at Fremont, White at North Bend, were present. Chase of Valparaiso and Divine of Ashland were absent. Brother Beattie supplies at Plainview. The next convention will be at Fremont.

F. G. Hamm visited Rising City and Summit April 23.

Chancellor Aylsworth and the secretary spent Lord's day at Humboldt, April 23. The occasion was the ordination of Bert Wilson to the ministry of the word. Brother Wilson has been serving this church as a student preacher for several years, and, having been proved and found worthy, the church, through its elders, and assisted by the chancellor and this secretary, formally and publicly ordained him at the morning service. The house was fittingly decorated. Chancellor Aylsworth delivered the address and the ordination prayer, the secretary read the charge to the church and preacher.

The new parsonage at Humboldt is getting rapidly along toward completion.

The unhappy and unnecessary confusion prevailing as to the proper use of the Easter offerings, whether C. W. B. M. or Benevolent Association, is painful and should be cleared up before another year rolls around.

We are now ready to receive the tabernacle funds. Let every one who would love to see the work of the state furthered by the construction of a tabernacle on the convention grounds, respond at once with the cash—from one dollar up to twenty-five.

The route chosen from Nebraska to the national convention begins on the Union Pacific. We will go through Denver and Colorado Springs. The details will be worked out and printed in a short time so that all those planning to go may have the itinerary. Write me for definite information. I should be glad to hear from as many as possible in the next three weeks. We should arrange to get at least a car load to go at one time so that we can have our own tourist sleeper. The rate for the round trip, not including sleeper, will be $56 from Nebraska points including Los Angeles and Portland. If the Portland trip is not desired it will be $50. Sleepers are $11.50 per section that will accommodate four, each way. Short stops will be made going, at places of interest. The tickets are good for 90 days.

W. A. Baldwin.
State Secretary.

1529 S. 18th St., Lincoln.

* * *

Colorado.

The next meeting of "the Denver Methodist social union" will have a unique feature. The general topic will be, "Agreements." The familiar hymn, "Count your blessings," will be sung in this way:

"Count agreements,
Name them one by one,
And it will surprise you
What the Lord hath done."

A Jew, an Anglican, a Roman Catholic and a Disciple of Christ will speak on the many things wherein each agrees with Methodism. Is not this something new under the sun? It is not only new; it is good. Now and again it is well to come together and speak face to face of the things in which there is agreement.

The Rev. John H. Houghton, D. D., is rector of Saint Mark's Protestant Episcopal church. He is, for the third time in succession, by unanimous vote of the brethren, president of our ministerial alliance. This alliance includes all the ministers of the city who acknowledge the name Christian, except the adherents of the pope; and even a Roman Catholic priest has addressed the alliance by invitation. Dr. Houghton has established a "clinic" in connection with his church. He proposes to find out, in a strictly scientific manner, what there is in "mind cure," "faith cure," "mental suggestion," "Christian Science," "sacred relics," "holy places," "Dowieism," "mental therapeutics," etc., etc., for the cure of bodily diseases. He proposes to employ representatives of these cults and give the man opportunity to show what they can do in healing the sick. Dr. Houghton does not ignore the doctors of medicine. He believes in them. An accurate record will be kept of all that is attempted, done, accomplished, with the method, or methods, employed.

By the way, Christian Science is not taking the world, as some vainly imagine. Josiah Strong's annual volume entitled, "Social Progress"—a year-book and encyclopedia of economic, industrial, social, and religious statistics for 1905—is just from the press. The latest statistics of "Christian Scientists" are as follows: Ministers, 1,222; churches, 611; communicants, 66,022; the gains of "Christian Scientists" for the year were: Ministers, 104; churches, 52; communicants, 5,739.

There was a more general observance of "Passion Week" in Denver this year than ever before. In the South Broadway Christian church we met each evening for worship and for a study of the incidents and sayings in the life of our Lord during the week of the crucifixion. A young man came last evening with a letter of commendation from a Presbyterian church and requested baptism. I baptized recently a young woman who came with a similar letter from the Congregationalists.

There were special services Good Friday evening in the Central church—W. B. Craig, pastor. The Sunday-school of that church hopes to contribute $200 this year to missions.

Colorado is a great field, if you consider the extent of its territory and the almost boundless possibilities, the area of the state is 103,925 square miles. Colorado is considered one of the arid states; but there are within its borders 280 square miles of water. The population is about 600,000. The Disciples have 45 churches. This is a good beginning. The Baptists have 90. This is a better beginning. The growth of the Disciples is steady, solid, intelligent. They are in better condition than at any previous period. There is a spirit of evangelism unprecedented in their history. The material resources of the state are incalculable; the opportunities of the Disciples are great.

The church in Golden is planning to build a new house and in a better location. J. W. Maddox is the pastor.

A start has been made at Sterling. Leonard G. Thompson, our efficient corresponding secretary and state evangelist, recently spent two days in this place. Twenty-six were enrolled in the Sunday-school the first day. A ladies' aid society has been formed which meets each week.

At Grand Junction 104 persons have been added to the church since F. F. Walters became pastor about a year and a half ago. This church met each evening of "Passion Week."

A. O. Walker, from Medicine Lodge, Kansas, is now pastor at Loveland. We hear only good concerning Brother Walker.

A series of special meetings closed at Greeley, March 29, with 47 additions. Nineteen were baptized. Greeley is a new point. F. D. Macy is the preacher. He has not been with the church a year. There have been 77 additions.

At Rocky Ford eight persons have recently been baptized into Christ. M. M. Nelson is the minister.

J. P. Lucas has been reappointed prison chaplain, at Canon City, by Governor McDonald. Brother Lucas will also preach for the church at Canon City for an indefinite period.

William Henry Jones began work at Salida Easter Sunday. Brother Jones comes from Palmyra, Mo. He comes to Colorado commended as "one of the best young men in the state of Missouri." This is high commendation. F. S. Cook is compelled to leave Salida on account of the health of his family. He will go to Portland, Oregon.

J. H. Mohorter is having good success at the Central church, Pueblo. Four young men were baptized the first week in April. The Sunday-school attendance has increased about 33 per cent without boom methods. When Brother Mohorter went to this church there was a debt of about $800. This has been provided for. The parson and family will, by and by, be in a brand-new parsonage.

S. M. Bernard preaches to fine audiences in Boulder. Under his ministry souls turn to God. Four were recently baptized. We are receiving persons into the South Broadway church as a result of Brother Bernard's work with us last February. He has recently preached his forty-second sermon on "The Books of the Bible." Brother Bernard says that the interest in these discourses is greater than when he began the series sixteen months ago. The house was crowded to hear the discourse on, "The Epistle of James."

The American Christian Missionary Society expended in Colorado, from 1883 to 1891, about $3,000.

Brother E. F. Harris has recently organized "The Society of Applied Christianity." Address him at Longmont for information. This organization is national and interdenominational.

B. B. TYLER.

Denver, Colorado.

* *

A Remedy for Epilepsy.

Out of deep sympathy for our readers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicines he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to any one who may inquire. REV. E. R. IRMSCHER, City Missionary and Editor of "Our Visitor," 643 Olive St., St. Paul, Minn.

You want to know how to get my lamp-chimneys.

(1) Your grocer sells them, if he is fit to be your grocer; may be he don't.

(2) If you'll write me, I'll send you my Index; that tells everything

MACBETH, Pittsburgh.

Illinois.

John W. Street, who preached regularly at Shirley and attends Eureka college, dropped out of his regular work long enough to hold a little meeting at Martinton with 50 additions. This gave me a chance of an extra visit to Shirley, where any messenger of the gospel finds a cordial welcome. This is a splendid church with a very wide range of unoccupied territory. Eureka men have usually done its preaching and a number of its children have enjoyed the benefits of the college.

A few hours at Atlanta with our preacher, S. S. Lappin, is always refreshing. The church has enjoyed an excellent meeting the past winter, held by the pastor and J. W. Kilborn. This is one of the most public-spirited and truly aggressive churches of the state. All departments are well sustained. A Eureka college calendar hangs in its Christian Endeavor room, as would be well to hang in every Christian Endeavor room of the state.

L. E. Chase, the energetic young minister at Armington, is getting a good hold of the work and is much loved by his people. The Armington church has a great field and is able by consecration and sacrifice to build up one of the strongest and most useful churches among us. The field is practically left to us and such a responsibility should not rest lightly upon the church.

J. E. Couch and his devoted wife are worthy leaders of the church at Minier. This is one of the unfortunate churches in the midst of a large foreign population who insist on having saloons in the otherwise beautiful little town in a very rich part of Illinois. The faithfulness of the church is the hope of the place. It may take a long hard fight, but the Lord never fails to lead his forces to victory finally if they are loyal to him. Let no man desert to the enemy, let the position of the church be clear before the community, and victory will come if it takes a whole generation.

Bro. Geo. Southgate, a student from Eureka college, supplies the good little church of Lilly. It numbers about 100 members and was organized about 68 years ago. This is the home of the Lindseys. John Lindsey went to Bethany college from this community, graduated and returned to Eureka as teacher more than half a century ago. D. A. Lindsey, our good preacher, now of Mt. Pulaski, was raised here. Lilly has been a constant recruiting station for other places all these years, and still is and hopes ever to be.

The Pekin church is enjoying a great season of prosperity under the ministry of J. A. Barnett, who graduated at Eureka a year ago. He held his own meeting the past winter with 70 additions. All departments of the church have taken on new life and if all are willing to make proper sacrifices and work together, each willing to push forward, there is a bright future for the Pekin church even amidst the great difficulties which surround it.

We hope all friends and former students of Eureka college are planning to attend our great jubilee commencement June 11-15.

Eureka, Ill. J. G. WAGGONER.

* *

Chicago.

Chicago work is full of activity just now. The evangelistic campaign of the winter is over, but its results are still being observed. The campaign was of brief duration, but as results are counted in the city it was successfully conducted. City problems are intricate when counting results. There were evangelists in these meetings with a record of many more additions in a single meeting than came into all the Chicago churches during this campaign. Many good people who are accustomed to such observations in the country are inclined to ask, Why? The question is suggestive at least. Only they who have worked in both fields can properly answer it.

Another incident, a pleasant one indeed, has been the presence of the Editor of the CHRISTIAN-EVANGELIST among us. The occasion of it was the quarterly rally at the First Methodist church on Easter Sunday. His address was of lively interest and in the interest of wider evangelism in our cities; it is to be hoped it will find its way into the columns of the CHRISTIAN-EVANGELIST.

There was an all day rally of the A. C. M. S. at the Jackson boulevard church on Monday, April 24. To this Brother Garrison remained as the chief speaker. His presence in any of our gatherings is wholesome. The rally was well attended morning and afternoon. A fitting close to the day was a banquet served by the King's Daughters from 6 to 8 p. m. After dinner addresses were made by Carl Bushnell in behalf of the Business Men's Association; and Mrs. E. M. Bowman on "Those Women"; Lloyd Darsie, "A Crisis and an Opportunity"; and "The Sinews of War," W. G. Sickel.

The day was wound up in a great patriotic meeting, with the music by the Jackson boulevard choir, and the address by Brother Garrison. Thus it will be seen that the Editor was

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may, without giving notes, pay EVERY CENT of tuition out of salary after good position is secured, If not secured no pay required.

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kept busy, and while perhaps weary from strenuous activity, he left many and lasting impressions for the larger good of our work. Our only regret is that he cannot be more often among us. ROBERT L. WILSON.

177 92nd St.

* *

Southeast Missouri District Convention.

The annual convention of the southeast Missouri district convened at Poplar Bluff, Wednesday evening, April 26. The opening sermon was preached by E. B. Widger of Kennett. Brother Widger is a new man in S. E. Missouri and this was his first convention. The admiration between preacher and people seemed to be mutual, for all were pleased to have Brother Widger with us and he seemed to enter into the deliberations of the convention with a zest and earnestness that made us feel that he greatly enjoyed his new field and surroundings. The convention began the next morning with an address of welcome by Col. H. N. Phillip of Poplar Bluff, followed by a response by Brother Widger. The report of the corresponding secretary and the roll call of the churches occupied the remainder of the morning session Thursday. The report and roll call seemed to be gratifying to the convention, as it showed a marked gain in workers and results over last year.

The afternoon of the same day was devoted to symposiums on Bible-school and Christian Endeavor work; the former led by Bro. I. R. Kelso and participated in by Brothers I. B. Dodson, of Higdon; R. F. Linn, of Dexter; T. A. Abbott, of Kansas City, and others. The latter symposium was conducted by myself and was participated in by H. E. Van Horn, the new pastor at Poplar Bluff, and E. B. Widger. At the evening session we were entertained by two masterly addresses; one by the president, Dr. Albert Buxton, of Dexter Christian college and the other by T. A. Abbott, of Kansas City.

Friday morning the convention was treated to a drive over the city of Poplar Bluff by the congregation of the local church and other citizens of the town. At the close of this delightful drive the convention devoted the remainder of the morning to a symposium on the "Needs of the Field," reports of committees and the election of officers. The following officers were elected for the ensuing year: President, Albert Buxton; vice-president, I. R. Kelso; recording secretary, Miss Kynion; corresponding secretary, J. H. Tiller; treasurer, Horace Siberell. The afternoon session was in charge of the C. W. B. M., who rendered a very fine program. The convention closed with the sermon by G. A. Hoffmann, of St. Louis. At the close of the Friday evening session Brother and Sister Ruth gave to the convention at their palatial residence a very delightful reception which was enjoyed by all. Upon a whole this was one of the best conventions ever held in southeast Missouri, and every one left it feeling that the outlook for our work in this section is much more hopeful than for many years. The next convention goes to Dexter. HORACE SIBERELL.

* *

The Springfield (Mo.) District Convention.

This was a great meeting. It was an epoch-making meeting and went far above high water mark. The attendance was just double what was expected. It looked very much like a state convention. There were four reasons for this: First, it was held at Monett—a splendid railroad point near the center of the district. Second, the old preachers were there. Third, the ministers of the strong churches, such as Carthage, Joplin, Springfield and others, have become thoroughly identified with the work and are putting their hearts and lives into it. Fourth, and by no means least, Joseph Gaylor, the district evangelist and president of the convention, had done all in his power to work up a good convention.

The program was a delightful one and everybody on it was present. The addresses were among the most helpful we ever heard. W. J. Lhamon, dean of the Bible college, Columbia, Mo., was the chief speaker. His four addresses were highly appreciated and were delivered to crowded houses. The addresses of F. M. Hooten, T. A. Abbott, W. F. Turner, J. W. Baker, D. W. Moore, John A. Stevens, J. H. Jones and W. A. Moore were all worthy of the occasion and made a deep impression upon those who heard them. In addition to these there were other short speeches well rendered and the devotional services were exceptionally good. One lady, who evidently knew little about the Disciples and had not been in any of our meetings before, rose up in one of the devotional meetings and said, "I am a Baptist and I thank the Lord that the Campbellites have heartfelt religion."

Our ladies from the auxiliaries of our C. W. B. M. were present in full force. The way they managed their program is highly commendable to their wisdom and interest in the cause of Christ. Sisters L. G. Bantz and Miss Martha Stout were present from outside of the district and Sister Wm. Hall, district president, together with others from the district, made their part of the convention very profitable. The business of the convention was presented through the committees appointed for that purpose and was disposed of with enthusiasm and wisdom. Among other things Governor Folk was heartily endorsed for the enforcement of our Sunday laws. The work of holding Bible institutes in the churches by Professors Lhamon and Sharpe was heartily approved and the missionary meeting and institute were merged into one annual gathering, which will meet at Marionville, May 1, 1906.

Convention Notes.

Brethren Joseph Gaylor and J. T. McGarvey reported a new church organized at La Russell and money raised for new building.

F. M. Hooton is the political leader of his party in Webster county. He has been a great blessing to the churches of the county, and reports the cause of Christ advancing.

J. W. Alderson, Monett, is the veteran preacher of southwest Missouri and northern Arkansas. He attended every service and enjoyed the meetings heartily.

Clark Smith and W. B. Cochran were both on hand. The former has preached 37 years and the latter 33 years in southwest Missouri.

Joseph Gaylor made a capable presiding officer. He has had 1,200 additions in his work in southwest Missouri in five years.

John A. Stevens delivered the home mission address. Brother Stevens is from the New York of the south, Texas, and carries into his work all the vigor and strength of the state from which he hails.

The officers for the next year are, president, W. F. Turner; vice-president, J. R. Blunt; secretary, Robert Simons; treasurer, J. T. McGarvey. The work must succeed in such hands. G. A. HOFFMANN.

* *

Dedication at West Lebanon, Ind.

The church there now owns a very beautiful house of worship—a house that is a great credit to the church and the town. E. E. Adams is the very successful pastor of the church, and his work is being greatly blessed of God. I recently preached the opening sermon, raised all the money necessary to pay all debts and dedicated the house. It was a great pleasure to meet with the brethren there once more. In other years I baptized quite a number of them. L. L. CARPENTER.

Wabash, Ind.

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

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Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

To Southern Disciples.

If home and foreign missions are the two wings of the church, have not we southern Disciples badly disabled her by clipping one of her wings? Last year the church of Christ in six of the southern states made the following report as to the amount given for foreign missions, for home missions, and the amount received from the home board as supplement to the work being done in these weak states:

	Foreign missions	Home missions	Rec'd from home b'd.
Alabama	$ 592.13	$319.21	$1.500.00
Florida	1,318.97	193.46	1,100.00
Georgia	2,739.59	897.12	750.00
Louisiana	510.78	338.07	1,400.00
Mississippi	323.16	203.85	500.00
South Carolina	309.52	222.29	700.00
	$5,794.15	$2,174.00	$5,950.00

Thus it will be seen that we gave $5,794.15 for foreign missions, only $2,174 for home missions, while we received from the home board as supplemental to our own efforts $5,950. We helped to greatly reduce the home board's receipts and thus compelled a reduction in the supplements to our work, for the home board can appropriate only that which it receives. Surely we can blame only ourselves for this reduction in the supplement to our work.

But it seems a pity to compel the home board to reduce its aid to our work when we are accomplishing so very much. I plead with you to let us all join hands and hearts to make foreign mission offerings no less, but home mission offerings much more, so that our work in the home land and especially in our south land be not retarded. Let us roll up the largest offering in our history for home missions the first Lord's day in May. Our opportunities were never more auspicious. A little money will do much for the Lord's work in our section. The home board appreciates our opportunities and is well pleased with our expenditure of the money entrusted to us. It will put much more money here if enabled by the May offering to do so, and if we show our appreciation of what it has done and is doing for us. Send all offerings to B. L. Smith, Cincinnati, Ohio, Y. M. C. A. building. O. P. Spiegel.

Birmingham, Ala.

"The Star of San Francisco."

Alameda, Cal., April 21, 1905.

Christian-Evangelist:—The star of San Francisco, 1905, is in the ascendant. The prospects for a great convention are growing brighter and brighter. The committee of arrangements, under the skillful management of Chairman Walter M. White, pastor of the West Side Christian church, San Francisco, has the entire enterprise well in hand. Weekly meetings of the general and sub-committees are held, and reports received, suggestions made and discussed, plans adopted, and measures of all kinds working to the general advancement of the convention interests set on foot. The absolute harmony and splendid industry with which all are working, proves that California and the Pacific Coast will feel themselves proud in the matter of entertaining the convention of 1905.

The hall question, which has been a serious one every since our conventions began to be of ordinary size, has possibly been settled better in San Francisco than perhaps for a long time. All who have attended the large conventions will remember that it is impossible to hear more than a small part of what the speakers said, if the meeting place was a large one, and then that splendid stimulus and enthusiasm, gathered from the gathering in a single place of great numbers under the impulse of a common purpose, was entirely lost where it was found necessary to split the convention up into various gatherings, meeting in more or less widely separated buildings. The convention of 1905 will have for its disposal two large auditoriums seating about 1,500 persons each, which are not widely separated but directly contiguous to each other, so that while each person in attendance will be able to hear every word spoken from the platform, yet the two parts of the convention will not be widely separated from each other, thus none of the mass effect of the convention will be lost. The program will be adapted to meet this condition, and delegates can thus choose the sessions which they will attend, and may be sure they will miss nothing of importance that transpires through not being in the other building; at the same time should they wish to change to the other, it is but the work of a minute to do so, as they do not even have to cross the street, but simply step from one auditorium into the other.

The widest possible interest is being manifested in the convention by people at large in California. The evangelistic campaign being planned by our bureau of evangelism is being seized upon with avidity by the churches. There is not a doubt in the world but that we will see our plea proclaimed and understood and appreciated on the Pacific Coast as it never has been before. We are not saying that our convention will be the greatest in point of attendance, but we think we hear enough from those who are coming to be assured that the attendance will be very large. We believe that the figure named by one of the general secretaries, of eight to eleven thousand delegates, will not be too high.

This is an opportunity to visit beautiful California and the wonderful northwest, and attend one of our greatest conventions at the same time. Who is there, who can possibly come, who is willing to hear it said to him next fall, "We had a great convention in San Francisco and you were not there"?

WHEN SLEEP FAILS

Take Horsford's Acid Phosphate

Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

It is not too early to plan for attendance. Write to general chairman, W. M. White, 2520 Bush St., for information of any sort.

P. C. Macfarlane.

South Kentucky.

Will you allow me space in your fresh and newsy columns to say a few things about our south Kentucky work and our coming convention, which meets in the city of Hopkinsville May 22, 23, 24 and 25.

In regard to our work in south Kentucky we not only have reason to rejoice over what has been done, but we are constantly living in the joyful anticipation of what may be done.

September 29, 1904, found me speeding on my way to this south Kentucky field from Paris, Ark., where I had served the church for two years. A few days were spent in St. Louis, during which we had a pleasant time in the busy workshop of the Christian-Evangelist. My daughter and I, together with Miss Mabel Wood, of Paris, started for Lexington where they both entered Campbell-Hagerman college. Thursday, October 4, I left Lexington for my future home and field of labor—Hopkinsville and the 33 counties of southwest Kentucky constituting the territory of the south Kentucky Christian missionary and Sunday-school association. The end of April completed the seventh month I have been in this field. During the time some 25 or 30 places have been visited, three protracted meetings have been held and 40 souls have been brought into fellowship with God and his son, Jesus Christ. About $1,200 have been secured for the support of the work and our small debt is gradually giving way.

Now we look for a moment into the joy of anticipation. In the first place there is a gratifying increase among all of God's people in south Kentucky, of confidence. There is also a disposition to be more liberal, as we must have a larger increase in missionary funds if we would meet our sacred obligations to the Lord. Then again we are expecting a large increase of attendance at our next south Kentucky convention, which meets in this city May 22-25. Let me tell you what we have in store for those who come. Monday evening, May 22, the C. W. B. M. will begin a session which will last till Tuesday afternoon at three o'clock; followed by a rousing mass meeting of Sunday-school children and workers. S. W. Bedford, of Owensboro, one of the best Sunday-school men in all south Kentucky, will have charge. W. M. Forrest, of Virginia, will address the people during the sessions of the C. W. B. M. If we had no other attraction to insure a large attendance to our convention this would be enough in itself. But "the half has not been told." Nearly every phase of the Lord's work will be discussed—chiefly, however, our own south Kentucky work. Such men as T. D. Moore, C. E. Moore and W. H. Pinkerton will make addresses in which the field, missionary forces and spiritual preparation will be discussed.

F. Fowler, "the old man eloquent," will address us on "The Church, what is it, and its final destiny?"

Then we are to have a rare treat on the general theme, "New Testament Evangelism," divided into three subjects as follows: "The Message," by John W. Ligon, "The Method," by W. T. Wells, and Howard J. Brazleton will close on "Its Assured Victory."

Thursday afternoon the Sunday school workers will have the right of way. John S. Crenshaw, of Cadiz, will have charge of this part of the convention. He is certainly one of the best Sunday-school superintendents in Kentucky. He will be assisted by John C. Gates, of Princeton, Prof. Charles Evans, of Marion, S. W. Bedford, of Owensboro, and Robert M. Hopkins, of Louisville. All this gives promise of one of the best conventions, if not the best, we have ever had.

Thursday evening, H. W. Elliott, of Sulphur, will give the final address on "The Crime of Twentieth Century Disciples."

I wish you had space for the full program. Come to see us and we will do thee good. One and one-third fare rates plus 25 cents on certificate plan for all who will come. Free entertainment to all who will write Harry D. Smith. W. J. Hudspeth.

Hopkinsville.

State Bible-School Notes.

We have a new school at Hickory Grove in Platte county. L. S. Cupp deserves the credit. A hundred preachers in Missouri should call the people together in the country districts near them, and set them to work. You who are interested in the souls of men, how can you keep from doing this? Where there are a dozen children and no Bible-school, some one is sinning. "To him that knoweth to do good and doeth it not, to him it is sin."

Holt, Platte and Lafayette county rallies were each a success, because of the leadership of Brethren Peters, Cupp and Coil. Your secretary can speak to representatives of all the schools in your county as well as to one school, and several other adddresses may be given during the day.

The strong schools may not feel the need of the rally, but the weaker ones are very appreciative and are benefited very much. Brethren, it is largely in your hands to decide how much good shall be done in this spring campaign.

The red and blue contest seems to be taking on new life. We have explanatory circulars for you free. Marquand says: "Had contest last October. Increased from 20 to 60 and still enthusiastic and ready for a meeting."

A Lafayette county teacher says: "Every scholar in my class reads the Bible every day." Marshall's superintendent says: "One hundred and thirty out of two hundred and twenty-five read the Bible every day last week, and forty-one from the school obeyed the gospel during the meeting."

We are asking every preacher in the state to

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Thousands of Churches Everywhere
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CHRISTIAN PUBLISHING COMPANY
St. Louis, Mo.

preach a sermon on some phase of the Bible-school work before our June convention. Judging by remarks a large per cent will do so. Some have chosen children's day; others the second Lord's day in June. Choose your own time, but preach the sermon.

R. B. Havener reports twenty-nine days in the field last month. He will have a fine report at Marshall convention June 16 21, and you will be glad you have helped to keep him in the field. W. A. Moore.

Mexico, Mo.

Indiana State Convention, Bedford, May 16, 17, 18.

Tuesday, 2:00 p. m.—Fellowship meeting, addresses by L. L. Carpenter, D. R. Lucas and others.

8:00 p. m.—"The Christian Religion—All Comprehensive and All Conquering," by L. M. Sniff.

Wednesday—Address by A. McLean, sermon by Vernon Stauffer, reports of state evangelist, corresponding secretary, treasurer, address by J. O. Rose.

Afternoon—Sunday-school, Primary and Junior work. Address, J. H. Craig, "Our Duty to Increase." "Evangelistic Facts, Fields, and Forces" by E. B. Barnes. Round Table conference.

Evening—"State Work From the Viewpoint of the Pastor," P. J. Rice. "State Work From the Viewpoint of the State Evangelist," T. J. Legg.

Thursday.—Business. "Church Extension," by Chas. A. Finch. A Conference on Practical Needs, Ways and Means. Address, L. E. Sellers.

Afternoon.—Address, "Men and the Arms" by W. E. Garrison. C. W. B. M. address by W. J. Russell.

Evening.—Address, "On the Firing Line," by Earl Wilfley.

Railway Rates: One fare plus 25 cents for the round trip from points in the state of Indiana, except where the regular one way fare to Bedford is less than $1.00 when the additional 25 cents will not be required.

The First Christian church of Bedford, Ind., will entertain the state convention. A cordial invitation is given for all who can attend to come and make it the banner convention. We will esteem it a great favor to have prospective delegates send their names beforehand so that our committee may arrange assignments before the convention begins. Send all names to the undersigned. Mrs. E. R. Dobbins.

1121 West Fifteenth St., Bedford, Ind.

The Missouri Christian Endeavor Increase Campaign.

The increase campaign is now on in the societies. The following societies have asked for samples of the plan and how to work it: Gallatin, Darlington, King Hill, St. Joseph, Higginsville, Holden, Columbia, Appleton City, Elsberry, Maitland, South Street, Springfield, Bethany, Garden City, Independence, Troy, Second church, St. Louis, Lexington, Rothville, Windsor, Mound City, California.

No society can afford to be left out of this effort at a forward move in Christian Endeavor work. The campaign lasts until June, first Sunday. As soon as you inaugurate the campaign let me know, so I can enter your society as one competing for the banner to be given at Marshall for the largest actual increase by the first Sunday in June.

If you have not heard of the plan in your society, it is possible that your corresponding secretary has put the plans in a pigeon-hole and let you take the consequences. The superintendent sent a notice slip of the campaign to every society on his list, about five hundred. Ask your corresponding secretary to bring out that communication and have it read to the society, or get a new corresponding secretary.

The matter of increase in members is not all the plan contemplates. To get more systematic and liberal offerings is a much needed work in most societies. The plan looks toward this end. Why not? I never could see why some people act as though it were a sin to work a plan to get money in religious work. We have dozens of societies, and churches, too, in the land that do not seem to think it a sin to let bills go unpaid, but the first mention of a plan to increase receipts brings a wonderfully quick development of the conscience on this subject.

Money and numbers do not bring all that is needed. Prompt attendance is a matter of great moment in the work. The plan takes note of attendance on time. That is half the victory: prompt attendance.

Numbers, money and prompt attendance, while they make up a large part of our work, are not all, and by no means the one thing most needful. Taking part prayerfully and spiritually is the goal we all seek. In connection with the effort to increase and better our societies let us look to the development of the members in the exercise of the gift in public worship.

Then, along the line of evangelism, is a great work for our societies. To get a large list of associate members is to get a harvest of souls ready for the pastor or evangelist in the coming meeting.

If we get busy in some such work as herein mentioned, we will have no time to lament the decline of Christian Endeavor.

Write me at once for particulars. Who will be first this week? H. A. Denton,

Missouri Supt. of C. E. for the Christian church.

Louisiana State Convention, Monroe, May 23, 24, 25, 26.

Tuesday Evening.—President's annual address. G. L. Snively on the N. B. A. Appointment of committees, etc.

Wednesday.—Reports. "World Wide Missions," Marcellus Ely.

Afternoon.—C. W. B. M. session.

Evening.—"The Churches and Our Schools," B. C. Caldwell. "Our Duty to America," W. J. Wright.

Thursday.—"Pastors' Problems," by Roy Linton Porter. "Looking Forward" by F. M. McCarthy. "The Mississippi Plan" by W. W. Phares.

Afternoon.—Addresses by Marcellus Ely, W. S. Buchanan, L. C. Wilson.

Evening.—Reports of Committee on Resolutions. "Church Extension." "The Greater Evangelism."

Ministerial Exchange.

If a good church paying from $700 to $1,000 salary will write me, I will put them in touch with a good consecrated man. Address, S. J. Corey, Cor. Sec. New York, Rochester, N. Y.

Have time for one more meeting on account of cancelled date. Can come with or without singer. Address, Evangelist C. R. L. Vawter, Indianapolis, Ind.

Wanted:—Preacher to supply pulpit in May and June; $10 per Sunday. Address, W. R. Jinnett, Columbus, Ind.

Churches desiring to employ a capable young preacher with experience, having best of reference, may address immediately, "Christian Preacher," Concord, Ill.

A minister, age thirty-three, educated and experienced, would be pleased to correspond with some church with a view of locating. Received, last year $900. Address, Christian Minister, 90 M. D., University of Chicago. Chicago, Ill.

Young minister desires to preach for two or more churches within 50 miles of St. Louis. Address, Minister, 605 North Vandeventer Ave.

The church at Sheridan, Mo., desires to locate a minister for half time. Other churches in easy reach. Correspondents desired. They may address Judge J. H. Nash, or Newton Long at that place.

Wanted:—Three preachers for town and country churches. Salary from $600 to $800 per year. We want men who can give good recommendations. Address, J. E. Davis, secretary of Nodaway Valley district, Stanberry, Mo.

Changes.

J. N. Thomas, Normal to Saybrook, Ill.
John Young, Albany, Mo., to Lodi, Cal.
F. G. Tyrrell, St. Louis to Fruitvale, Cal.
C. E. Chambers, Coalgate, I. T., to Mystic, Iowa.
O. C. Bolman, Pleasant Hill to Mason City, Ill.
A. Immanuel Zeller, Bay City, Mich., to P. O. Box 5, Farmer City, Ill.
Andrew Scott, Normal to 720 Bowman avenue, Danville, Ill.
W. O. Stephens, Baton Rouge, La., to Athens, Texas.
C. B. Dabney, Rushville to Barry, Ill.

A. C. M. S.

We feel that the time has come to rally all friends of home missions to the support of the board. If the enlargement of the work, the payment of debt, the pushing of home missions to the front, deserves support, we ask our friends to rally, and very greatly increase our income.

We have stretched our cords now to their fullest extent in enlargement; either the cords must be lengthened or they will break, and appropriations will have to be cut down in every direction. If the churches would only hear our cry and give us $200,000 for home missions, what a work we could do!

Benj. L. Smith, secretary.

The Denton Party to the General Convention.

This party will be the official party for the Endeavorers of all the state and for the churches in North Missouri, Mr. Denton having been appointed Excursion Manager for North Missouri by the Convention authorities at San Francisco. Let all those who come within this territory write at once for full particulars concerning the first and happiest delegation leaving old Missouri for the Convention.

Train leaves Kansas City at 11:00 a.m. Aug. 7. For the Northwest delegation the train leaves St. Joseph same day at 7:30 a. m. Both trains over the Santa Fe. They will come together at Topeka.

You can have your choice of Pullman, Tourist, or Chair Car.

This party will be personally conducted from start to finish by Mr. Denton. We can give you any length of trip and any kind of trip desired.

Will preachers and Superintendents in the territory please announce at church, and help to take a great crowd to the convention.

Write at once to H. A. Denton, Supt. of C. E. in Mo. and Excursion Manager for North Mo., Maryville, Mo.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

[Telegram.]

Chillicothe, Mo., May 8.—Sixty additions in first 15 days; 16 yesterday; home forces.—Crutcher and Wagner.

[Telegram.]

South Bend, Ind., May 7.—Scoville and Smith are here; 25 added to-day; 97 in ten days; crowds turned away to-night; continuing.—P. J. Rice, pastor.

ARKANSAS.

De Queen, May 4.—Preached twice the fourth Lord's day in April five miles from here. Two additions, one man 70 years old. —W. O. Breeden.

CALIFORNIA.

Norwalk, April 26.—R. L. McHatton, of Santa Rosa, closed a 16 days' meeting here last night with 21 additions—18 by confession, two from the Baptists and one by statement. Since last report we have had five additions at regular services—three by letter and two by confession.—J. R. Jolly, minister.

DISTRICT OF COLUMBIA.

Washington, May 2.—Additions reported at ministers' meeting yesterday: Ninth street (E. B. Bagby), three by letter; Vt. avenue (F. D. Power), ten, one by letter and nine baptisms; 15th street (J. E. Stuart), two confessions; Whitney avenue (Walter F. Smith), three baptisms; H street (J. Murray Taylor), one confession; 34th street (Claude C. Jones), five, two by letter and three baptisms. Total, 24, six by letter and 18 by confession and baptism. The semiannual report of 9th street church shows the following increase: Number added to church, 110, Sunday-school 101, C. W. B. M., 17, Christian Endeavor, 44. W. R. D. Winters has been called to continue as assistant pastor. Whitney avenue church has broken ground for a new building.—Claude C. Jones, secretary.

ENGLAND.

London, April 22.—We have concluded a first class mission at the West London tabernacle, with Dr. J. Q. O. Henry, of New York City, and Mr. J. Raymond Hemminger. Good audiences, splendid interest, earnest work, and good results occurred. Children's services and Bible studies were held in the afternoons. Midnight parades each Saturday night were successful in bringing in many, and converting some of the broken fragments of manhood and womanhood from public house and street and slum. The difficulty of this district makes the results more remarkable. About 170 adults and 80 children made profession. The percentage who will take membership with us will be smaller than in American churches for numerous and English reasons. We are much cheered and strengthened by this effort.—Mark Wayne Williams.

ILLINOIS.

Quincy.—We almost doubled the amount raised last year for foreign missions and double the number had a share in the giving. Three additions, two by statement and one by confession of faith.—Walter M. Jordan.

Chicago Heights, May 1.—One young lady confessed her faith in Christ at yesterday's service.—Harry E. Tucker.

Carbondale, May 1.—Three received into membership yesterday. Last night the people crowded the auditorium and lecture room to witness Easter exercises. For our splendid orphans' home work in St. Louis, nearly $25 was given.—A. M. Growden.

Lake Fork.—Baptized three Easter Sunday, and one Wednesday, April 26. This makes 68 members received on this field since Jan. 20, 1905. I was called to Bellflower, Thursday, April 27, to preach the funeral of Thos. Bradberry.—J. D. Williams, minister.

Armington, April 27.—Our work is very much alive. Interest and attendance increase as the spring opens up. March 5 we raised $81 for foreign missions; our apportionment was $30. There was rain and mud but people came for miles just the same to attend our missionary rally. Have recently organized an aid society. It promises to be a most helpful auxiliary. A Junior Christian Endeavor and young ladies' missionary circle will soon be organized. Our church and Bible-school raised $200 for our Benevolent Association and our ladies sent the little folks 36 dozen eggs for Easter. During the past seven months we have raised $450 for missions and benevolences, our church numbers less than 250 members. Two added Easter Sunday and one at our prayer-meeting Wednesday evening, making 19 at regular services since October 1. April 18 we voted our town "dry" by a majority of 25.—L. E. Chase.

Champaign, May 1.—Our meeting, with John Marshall, of Waco, Texas, evangelist, closed April 16, with 230 added. Brother Marshall did us splendid work. A neighboring pastor says, "He preaches the naked gospel." Bro. C. E. Millard as leader of song and soloist rendered us most excellent aid. Six were added at last night's service, a total of nine since the close of the meeting. We are installing a new pipe organ this week and hope to inauguarate a free lectureship during this month, a plan by which some one of the leaders of thought and life in our brotherhood may be heard each month by our people and the community in general. These events will, we hope, greatly increase our usefulness both in the local and the student community.—Stephen E. Fisher, pastor.

INDIANA.

New Albany.—S. M. Martin's meeting at Park church closed with 19 accessions; two by statement, 17 by confession and baptism.—Wm. A. Ward.

Kendallville, May 1.—One confession last night and one from Baptists April 23. Offering for state missions $32. Junior Easter offering over $25. New members added to every organization of the church during April; 67 additions since Jan. 8, 1905. The church will help home missions toward the front on May 7.—J. D. Hull, minister.

Rensselaer, May 1.—We closed a meeting here last evening in which there were 25 additions—19 by confession and baptism. There have been 35 accessions to the church since the first of January. The church is prospering and the outlook is bright for the future.—G. H. Clarke, pastor.

Waveland, May 3.—One added by confession and baptism Sunday evening. Twelve have thus been added to the church here since my coming, and one by letter. Have been chosen by the senior class to deliver the so-called baccalaureate sermon May 7. The church building has recently been beautifully frescoed, the ladies' aid society being the moving force. We are pushing home missions now.—S. D. Watts, minister.

Frankfort, May 1.—Our work in this charming city, and with this excellent congregation, is progressing nicely. This is a splendid church, made up of many earnest workers. The congregations are large, and the outlook for the future is one of greatest promise. During the past month there have been 12 additions.—W. J. Russell, pastor.

Sullivan, May 1.—Since David R. Francis, our minister, took charge of this work over three years ago no report of his labors among us has appeared in our papers, so the official board requested the undersigned to report. During this time every branch of our church work has enjoyed a most healthy and substantial growth. It has not been of the "fits and starts" kind, but steady and substantial. Sister Francis organized the first successful "Junior" we have had; and in three years it has become the "banner society" within this state and bids fair to hold the place. Brother Francis has recently closed his third series of protracted meetings among us, at which 69 were added to the membership, 50 of these by "primary obedience." The majority were men. Much credit is due to Mrs. Francis who had charge of the music and the opening exercises each night. This meeting has been pronounced by men who have lived here over half a century as "one of the three greatest meetings ever held in this community." The house was full almost every night and scores frequently went away for want of room.—Robert Taylor, elder.

Warsaw, April 25.—It can be said in all truth that the work at Warsaw is prospering. The interior of the church building has been recently redecorated at a cost of $250, the greater part of which has been paid and the balance provided for. It meant something of a sacrifice on the part of the people to make this needed improvement at this time, as there is the necessity of raising $500 to apply on church debt this year, as well as the running expenses of the church. We added new lights for the auditorium, and moreover, the money for the debt fund is already well cared for, and the time will find the amount in hand. All expenses of the church are paid promptly—there is but a trifle owing on old bills, and these will be paid in the near future. There is a growth in grace along all lines. Three accessions since last writing; 31 in all since Jan. 1. Would like to hear from an efficient evangelist for a meeting later. Write fully terms. —Edward O. Tilburn, minister.

INDIAN TERRITORY.

Pryor Creek.—I am in a meeting here. Meeting eleven days old; 23 added. Continuing.—S. R. Hawkins, corresponding secretary.

Okmulgee, April 27.—Our meeting still continues with fine interest. We are really having the first favorable weather since the meeting began, yet we have had good attendance and much to encourage from the start. There have been 32 accessions to date. We will continue at least a week longer.—Van Voorhis and Dew.

JAPAN.

Tokyo, March 29.—Nine baptisms at our Ushgome church, four at Hachioji, and one at Takahaya; three of these from Miss Wirick's work.—P. A. Davey.

IOWA.

Osceola, May 1.—The church here is prospering. There were four accessions yesterday, three by confession and one by letter. We have just closed an 18 days' meeting at the Lewis church, eight miles out in the country, which resulted in 55 accessions and an organization with 80 members.—H. E. Van Horn.

Lafayette.—There were two confessions and baptisms, a man and wife, recently. The work prospers at both Lafayette and Alburnett, —B. F. Shoemaker.

Des Moines, May 1.—Three additions by letter at Grant Park yesterday. The church is planning to put in new pews very soon. The outlook is encouraging.—R. Tibbs Maxey, minister.

Des Moines, May 2.—There were 20 additions at the University church here, April 23, eight of them confessions, and three of the eight were from other churches, including a husband and wife who had been very active in church work in New England, and had never heard our plea, but had always wanted to find something like it.—S. C. SLAYTON.

Waterloo, May 1.—Three confessions and two baptisms here yesterday; four confessions Easter Sunday; 23 accessions since we came here the last of November. No revival meeting. Our ladies have completed their "sample sale," and it netted us about $500, which will be applied on our new lot.—MRS. IDA C. GARWICK.

KANSAS.

Caldwell, May 1.—Two by confession last night after the benediction had been pronounced; one by letter not reported.—LEE H. BARNUM.

Lawrence, May 1.—Three by confession at morning service yesterday—all young ladies and sisters. A special sermon to young people in the evening; at the close of the service two young ladies, making five in all yesterday. One young lady to be baptized is a member of the Methodist church, but desires immersion. This makes 45 added since I came here.—W. T. CLARKSON.

Topeka, May 2.—We have just closed a four weeks' meeting with the Fourth church. There were 112 additions, about 80 of them by confession and baptism. This church and the Sunday-school is as perfectly organized as the Japanese army; every member has the utmost confidence in the pastor (Charles A. Finch) and the success of the Master's cause. There were no adverse criticisms on the pastor, nor evangelist, nor singer, nor plans. The success of the meeting was due very largely to the splendid preparations made by the pastor before the meeting began.—H. A. NORTHCUTT, evangelist; V. E. RIDENOUR, singer.

Oxford, May 1.—I began my second year's work here with all in good shape. The church and every department on the honor roll. The church more than doubled our foreign mission offering; the Junior offering on Easter was $40. The average attendance at Junior is over 50. Our Bible-school has increased during the year about one-third. Thirty-four added to Oxford church this year. Although we gave Easter to the Juniors, we will not forget the little and helpless ones. One added from the M. E. church since last report.—B. F. STALLINGS.

KENTUCKY.

Sturgis, May 4.—We concluded a nine days' meeting at this place on Monday night, May 1. Ten additions, all by confession and baptism, and all from the Sunday-school.—J. W. LIGON, minister.

MINNESOTA.

Plain View, May 2.—Meeting goes nicely—17 added. Close Thursday night.—ATWOOD AND GARDNER.

MISSISSIPPI.

McComb City, May 6.—We had five confessions at regular service Sunday, and three were baptized at baptismal service Monday night. This makes 15 additions at regular services since January. Allen Wilson will be with us in June. We expect this meeting to set an example before other Mississippi churches.—W. W. PHARES.

MISSOURI.

Chillicothe, May 5.—Twenty-seven additions to date; 22 the first week, mostly confessions. We continue indefinitely. The whole town is stirred as never before. J. N. Crutcher is the minister.—CLARENCE E. WAGNER, singer.

Hannibal, May 4.—Easter Sunday was decision day in the Sunday-school and 15 made the confession. The movement was continued on April 30 and nine more came, making 24 in all. These young people came forward at the regular morning service in the church.—LEVI MARSHALL.

Trenton, May 4.—We began work here five months ago. Since then there have been 17 additions. The Bible-school has an enrollment of 350, a gain of 150 per cent. An auxiliary to the C. W. B. M. has been organized and $3,000 paid on the church debt. The church membership is nearly 600. The outlook is bright.—S. J. WHITE, minister.

NORTH CAROLINA.

Kingston.—The Martin family have closed a 15 days' meeting with 142 additions and great crowds at every service.

OHIO.

Findlay, May 2.—Monthly report for April—thirteen baptisms and one letter.—C. H. BASS, pastor First church.

Alliance, May 4.—Thirty-four added here up to date. Among the number is the general freight agent of the L. E. A. & W. Ry. and his wife. Bro. A. B. Moore is a host in himself. He is fast bringing the cause here out of a chaotic state.—R. A. OMER.

Bellefontaine, May 7.—We held a two weeks' meeting which closed on Easter Sunday with 25 accessions. W. E. M. Hackleman led in the music and added much to the success of the service. Easter offering for church debt $470.—W. T. GROOM.

Painesville, April 28.—I closed our work at Painesville, April 30 and began at Paulding, May 6. There have been four accessions at Painesville in the last three weeks. On Wednesday evening, April 26, the Christian Endeavorers took possession of the parsonage. Tokens of remembrance were left behind for both the pastor and his wife. It goes without saying that our joy was full. Painesville has a most excellent C. E. society. C. A. Freer, of Collinwood, has accepted a call from Painesville and will begin work about June 1.—J. P. MEYERS.

OKLAHOMA.

Lawton, May 1.—We are in the midst of a good meeting at this place; 12 accessions yesterday, making 33 in all. L. F. Stephens is doing the preaching and his wife leading the song service.—W. T. MORRISON, pastor.

Blackwell, May 1.—One young man united with the church last night. Baptized six persons in the river yesterday afternoon. Just closed a short meeting for the benefit of the church. Work is going nicely; 25 new pupils at Sunday-school yesterday.—ISOM ROBERTS.

Oklahoma City, May 1.—We have just closed a series of meetings, with some 56 additions to the congregation in this city, and much good accomplished otherwise. John T. Hawkins, of South McA'ester, I. T., was with us something over three weeks and did us most excellent work.—S. B. MOORE, pastor.

OREGON.

Salem, May 3.—S. M. Martin is in a meeting here, where D. Errett ministers. Charles E. McVay is song leader and soloist.

PENNSYLVANIA.

Ellwood City, April 30.—April 30 was one of the best days in the history of our church in this place. At Bible-school 116 in attendance; a deep and abiding interest; 100 present at morning service and house packed at the evening worship; many are inquiring the way.—FERD F. SCHULTZ, minister.

RHODE ISLAND.

Providence, May 6.—The Bible-school of the Manton Christian church had an average attendance for April of 78, out of a total enrollment of 90; the collections averaged $2.69. We had one confession on Easter Sunday, and one baptism April 30. Next Lord's day we celebrate our thirty-fifth anniversary. At that service the pastor, Bro. C. W. Bruninghaus, will give a history of our work here and its relation to the work of the brotherhood at large. The work at Manton is the best in its history, and we are planning for greater things in the future.—HENRY A. BLAKE.

VIRGINIA.

Newport News, May 1.—Meeting closed last night with ten added. Our Easter offering paid the last of our building debt and left some money in the treasury. Beginning plans now to remodel and enlarge our house of worship. Sunday-school offering for Virginia missions went beyond our apportionment first Lord's day in April.—MILO ATKINSON.

WEST VIRGINIA.

Bluefield, April 22.—We have just closed a meeting here with home forces which lasted 34 days. The immediate results were 28 confessions, 16 united by statement, three by letter, three reclaimed, two from the Methodists and one from the Baptists, 53 in all. The congregation is greatly encouraged and strengthened and is in a position for better work in the future than for some time past. Much valuable information has been secured that will be a help in the future. Seed has been planted in many hearts that will yet yield a harvest. Services were held only at night except on Sundays and the attendance and interest were good until the close. The writer did all the preaching except one able sermon which was preached by Bro. C. D. Elmore, who is just entering the field as a general evangelist. The recent meeting has brought minister and people closer together and has, we trust, paved the way for greater victories in the future.—W. G. WALTERS, minister.

WISCONSIN.

Grand Rapids, April 29.—Our efforts to plant a Christian church in this city are being blessed and much interest is being taken in our "plea." Until our coming some three weeks ago there had never been a sermon preached in the town. Good audiences have greeted us every evening and the people listen attentively. Eight persons have already come forward and await baptism, among whom is a Methodist, Episcopalian, Moravian, Lutheran and a Congregationalist. Many more are about ready to take their stand with us. H. F. Barstow, of Ladysmith, state secretary, and J. C. Thurman, of Green Bay, state president, were with us Tuesday, and gave us much encouragement. We hope to be able to organize a good church before closing our services, which will continue until about May 15.—C. H. DEVOE AND H. K. SHIELDS, evangelists, Rochester, Ind.

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CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

MILLENNIAL HARBINGERS—Write J. F. Callahan, Noble, Ohio, for lot of M. Harbingers—cheap.

COMPOSITOR WANTED—On straight matter; piece work. Apply Christian Publishing Company, 2712 Pine St., St. Louis, Mo.

WANTED—Position in a boarding school as teacher and librarian, or as companion. Address, S, care of CHRISTIAN-EVANGELIST.

AN opportunity for stock of Hardware, Harness Maker, Stock of Furniture, Physician, Carpenter, Cotton Gin. address, Bank of Paoli, Paoli, Indian Ter.

WANTED—Members of Christian Church, who contemplate locating in Kansas and Oklahoma, to correspond with P. H. Guy & Co., Winfield, Kansas.

INVEST your surplus money in St. Louis REAL ESTATE. We have some good paying apartments, paying as much as 10, 12 1 2 and 15 per cent. on made streets and 20 minutes ride to P. O. Olive through cars. We will attend to collecting rents for you. Reference furnished. R. H. W. Godwin, 4971 Delmar, St. Louis.

Midweek Prayer-Meeting.

May 17, 1905.

WHY TOTAL ABSTINENCE?

"Abstain from every form of evil."—1 Thess. 5:22.

Perhaps the revised rendering of the above passage unfits it for the use it was intended to serve in this lesson. And yet it is pertinent to the subject of total abstinence from intoxicants. Indeed the lesson committee on our International Series of Sunday-school topics and other committees who select scripture passages to teach the virtue of temperance, seem to us to be unnecessarily limited in their use of scripture. One can scarcely teach any Christian virtue without having opportunity of teaching the evils of intemperance, and the wisdom of total abstinence.

A Form of Evil. Among the various forms of evil from which we are to abstain, there is none more perilous, perhaps, and few more prevalent than that of the use of intoxicants as a beverage. The evils resulting from this widespread habit ought to make every Christian set his face sternly against it. A whole brood of evils is to be found in connection with the habit of strong drink. It breeds disease, dishonesty, lasciviousness, poverty, cruelty and crime of various kinds. Its victims are slaves of the worst type. Its woes are described most graphically in Prov. 23:29-45, which should be read. Its victims are barred from the kingdom of God (1 Cor. 6:10).

Its Insidiousness. One of the chief dangers of strong drink is the stealthiness with which it gets a hold upon its victims. No one begins the use of intoxicants with the idea of becoming a drunkard! But it is in the very nature of the poison that lurks in these intoxicants to deceive, to lure on from little to more, and from bad to worse, until the habit is formed, and he who started out to be a moderate drinker finds himself bound hand and foot by cords which he cannot break. Could any more powerful and convincing reason be given why we should totally abstain from the use of all intoxicants as a beverage?

Stumbling Blocks. If it be said that all who use intoxicants do not become drunkards, this fact is freely admitted; but these are great stumbling blocks to others in leading them into habits which they cannot resist. We are bound to consider what effect our actions will have upon others, as well as upon ourselves (1 Cor. 8:9-13). The principle involved in this scripture will prevent any conscientious man from the use of intoxicants as a beverage.

How to Oppose Intemperance. (1) By personal example; (2) by early training as to the nature and effects of alcohol, in the home, in the Sunday-school and in the day school; (3) by moral suasion and exhortation (1 Peter 4:1-5; 2 Cor. 6:17); (4) by wise and wholesome laws, restraining evil men (Rom. 13:1-3).

Prayer. Our Father in heaven, we thank Thee for the warnings in Thy word against the evils of drunkenness and intemperance. May we be on the alert lest we be deceived and brought into captivity to this insidious foe. May all Thy children, by their example, and conduct, and influence, and prayers, and votes, oppose both the use of, and the traffic in, strong drink as a beverage, and may Thy Church present a united front against these deadly evils which threaten our nation and people! In Christ's name. Amen.

* *

Fresh Milk

is always obtainable. Borden's Eagle Brand Condensed Milk is absolutely pure cows' milk combined with the finest grade of granulated sugar. For sale at your grocers. Avoid unknown brands.

Christian Endeavor.

By H. A. Denton.

May 21, 1905.

GROWING UP FOR GOD.—Eph. 4:11-16.

For the Leader.

This is planned as a meeting with the Juiors and Intermediates. The topic wording, "Growing up for God," sums up the whole of Christian object and effort. How many of our churches have any well defined idea of the business of a local congregation? How many appreciate the fact that, as we draw our information from the scriptures of the New Testament on this subject, we find that the only business of a local church is to grow up in the likeness of our Lord; to plan for and assist all who come into the fellowship to model after Jesus and grow up in him toward the fullness of his stature? One is constrained at times to believe the number thus believing is altogether too small.

The Christian Endeavor department is just one of many in any well organized congregation. We are this evening looking into only one phase of the work. But if we do this well there is a great field for us. If the Endeavor work with us is organized in its threefold relation—Junior, Intermediate, Y. P. S. C. E.—we do well. Now let us see to it that every department works to the full limit. Let us not be satisfied with a dragalong gait in our progress.

For the Members.

1. We are to grow up for God. If this be true, then we are not born of full stature in the Lord. This is the experience of every one who has not deceived himself into believing that he has been made over by some sort of magical project into a man of God of full stature and beyond the possibility of sin. Yes, let each one feel how poor, and little, and weak he is when first he seeks and finds the Lord. But let us rejoice at the prospects of a wonderful growth under the direction of God. All the ministries are for the perfecting of the sinning and erring children of God.

2. It is not only so with the individual, but it is just the same with the local congregation, with the Junior, Intermediate, or Christian Endeavor society—it is not born of full growth. It may start well. Its membership may be large and enthusiastic, but it is low of stature in the good works of Jesus. It must grow. It is the will of the Father that it should grow. It is the necessity of the society that it should grow, if it ever accomplishes the object of its organization. Woe to the society that gets its growth! Woe to the band of Endeavorers that says through its president or pastor, "We can not expect to improve much, we will just try to hold our own." It is not possible to hold one's own. One must either gain or lose.

3. The lesson of the scripture to-night is to teach us how all the ministries of the church, of Christianity, are for the building up of the body of the Lord's followers. Not all have the same office. Not all have the same work. All work is the same in rank and in honor with the Lord when it is well done, though. We should not, then, strive for this or that work, with the idea that one is more honorable than the other. It is not so. The only motive that should control in selecting work is whether one is better fitted for this than for that work. Some will be fitted for the Junior service. Work there, then. Some will be fitted for what is a more difficult field, the Intermediate Endeavor. Let such as are fitted not shrink back because it is difficult. Others will find the field of their usefulness in the Y. P. S. C. E. Let them work there. But no one has exhausted his interest when he has looked after his department. He should know and love all the departments. We are growing up together. We must make the bonds of sympathy between the three departments of our work strong.

A Suggestion.

Have a meeting in which all three societies—Junior, Intermediate, Y. P. S. C. E.—are represented. Have each society seated in separate sections. Let officers and committees sit together. Have so many from each society take part, seeing them beforehand. Then give time for voluntary talks. Call for sentence prayers, asking responses from all parts of the room regardless of society lines.

Quiet Hour Thought.

Am I doing what I should in our young people's work in my church?

DAILY READINGS.

M.	Growing like Joseph.	Gen. 39:1-6.
T.	Like Samuel.	1 Sam. 3:19-21.
W.	Like Josiah.	2 Chron. 34:1-7.
T.	Like Daniel.	Dan. 1:8-17.
F.	Like Timothy.	2 Tim. 1:3-12.
S.	Like Jesus.	Luke 2:40-52.
S.	Topic—Growing up for God. Eph. 4:11-16. (Union meeting with the Juniors.)	

* *

MOTHER'S SLEEPLESS NIGHTS.

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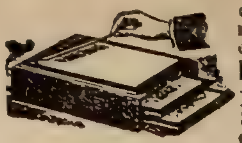

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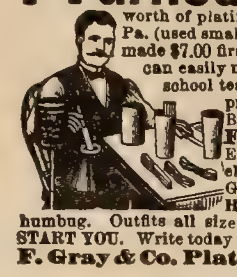

worth of plating in two weeks, writes M. L. Smith of Pa. (used small outfit). Rev. Geo. P. Crawford writes, made $7.00 first day. J. J. S. Mills, a farmer, writes, can easily make $5.00 day plating. Thos. Parker, school teacher 21 years, writes, "I made $9.80 profit one day, $9.35 another." Plating Business easily learned. We teach you **Free—No Experience Required.** Everybody has tableware, watches, jewelry and metal goods to be plated with Gold, Silver, Nickel and Tin plating. Heavy Plate—latest process. No toy or humbug. Outfits all sizes. Everything guaranteed. LET US START YOU. Write today for Catlog, Agency and Offer. Address **F. Gray & Co. Plating Works, Cincinnati, O.**

Sunday-School.

May 21, 1905.

JESUS BEFORE PILATE.—John 18:28-40.

Memory verses, 37, 38.

GOLDEN TEXT.—Every one that is of the truth heareth my voice.—John 18:37.

The order of events from the arrest until the crucifixion is somewhat complicated by the fact that none of the gospels gives an entirely complete account and the several records need to be used to supplement each other to obtain the full narrative. It will be remembered that Jesus and his disciples went out to Gethsemane, probably late at night, after a long evening of fellowship in the upper room. John's record by itself would not indicate the lapse of any time between the arrival in the garden and the appearance of Judas with the soldiers and priests. The other three evangelists, however, tell of the agony in the garden, the prayer, "Let this cup pass, nevertheless not my will but thine be done," and the sleep of the disciples. It seems singular that John, "the gospel of the heart of Christ," should not only wholly omit all record of the establishment of the Lord's supper in the upper room, but should also leave unrecorded these incidents in the garden which seem to show us so much of the heart of Christ. Perhaps it was because John, interested almost exclusively in the divine side of Christ's nature, saw comparatively little value in the human desire for remembrance and the human shrinking from the final agony.

It must have been midnight or even later when the arrest was made. He was taken at once to the house of Annas, the high priest's father-in-law and chief adviser. The events which make up the so-called trial (though it exhibited nothing of the nature of a judicial process) are arranged as follows:

I. JEWISH TRIAL.

(During the night.)

1. Examination before Annas. (Reported only by John.)
2. Trial before Caiaphas and part or all of Sanhedrin in informal session, and condemnation to death on charge of blasphemy.

(While waiting for the morning.)

3. Buffeting and mockery.
4. Peter's denials.

(In the morning.)

5. Formal session of Sanhedrin to confirm the previous act of condemnation.
6. The case referred to Pilate for confirmation and execution of the sentence.

II. ROMAN TRIAL.

1. Accused before Pilate on a new charge—treason.
2. Pilate's examination and acquittal of Jesus.
3. The case referred by Pilate to Herod, and by Herod back to Pilate.
4. The choice—Jesus or Barabbas?
5. Jesus acquitted—and delivered to the executioners.
6. Scourging and mockery.

The lesson directly concerns only the Roman Trial. The insincerity of the prosecutors is evident from the fact that the charge is changed when the case is removed from the Jewish to the Roman court. In the former, he was condemned for blasphemy. In the latter, nothing is said about this and he is accused of treason in claiming to be a king. Pilate would have taken no cognizance of the first charge, and he was evidently not much impressed by the second, since he declared that he found no fault in the man even after he confessed on the charge of claiming kingship.

The words "my kingdom is not of this world" cannot have meant much to Pilate, but he evidently saw that the claim, whatever it meant, was of a wholly nonpolitical nature. He was familiar with all types of revolutionists, from honest but misguided zealots to rascally robbers like Barabbas who covered their depredations under the cloak of patriotic revolt against Rome, and he saw that Jesus had nothing in common with any of these insurrectionists.

The choice of Barabbas to be released is a further commentary on the insincerity of the charge against Jesus. Barabbas was a real insurgent. He had made a rebellion against Cæsar (Mark 15:7) and had committed murder in advancing his revolt. Yet the release of this man is demanded by those who profess such devotion to Cæsar's interests (John 19:12).

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People's Forum.

Editor, Christian-Evangelist:—Through your columns I would like to make a suggestion in behalf of ministerial relief. Any one who has ever attended one of our national conventions and enjoyed the climax of its fellowship in the great communion service, must have felt the appropriateness of the offering for ministerial relief as a part of that worship. On that Lord's day many congregations at home are praying for the success of the convention. It would be easy to bring the other brethren into line with the convention, and for a blessing to be brought back to them by their pastor in attendance. Can we not extend the fellowship of that grand occasion to them in a very practical way?

Allow me to suggest that we make the communion service on convention Sunday the time for making an offering in all of our churches for Ministerial Relief. Eli H. Long.

Buffalo, N. Y.

[The above suggestion has several things to recommend it. In the first place the Lord's day of our convention is already ministerial relief day for those who attend the convention. In the second place it would solve another problem: by relieving the Christmas season from ministerial relief, the Benevolent Association could take that time and relieve the double pressure on Easter day. Besides, there would seem to be an appropriateness about associating ministerial relief with our convention season that would be sure to enhance the interest in that good work. The objection to the plan would be bringing that offering so close to church extension on the one side and state mission day on the other; but a little adjustment here might obviate that objection. The suggestion is worth thinking about.—Editor.]

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MARRIAGES.

WILSON—BARNES.—At the home of the bride's mother at Atlantic, Iowa, April 29, John A. Wilson, of Des Moines, and Catharine Barnes, of Atlantic, W. B. Crewdson officiating. Both are active Christian workers, and will be a blessing to the Lord's cause.

WILLIAMSON—BOWERSOX.—Mr. C. Scott Williamson and Miss Grace Bowersox, at Bellville, Kan., April 8, W. N. Porter officiating.

LITTLE—RAHN.—At the residence of the groom's father, Mr. F. P. Little, April 16, Mr. William B. Little and Miss Iva Rahn, both of Burlington, Col., Eld. C. A. Yersin officiating.

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OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BARRON.

Samuel J. Barron was born in Madison Co., Mo., on Aug. 13, 1841, and died April 1, 1905. He was for many years an officer in the Christian church, and died in the faith. The funeral discourse by the writer was listened to by 500 relatives and friends. S. W. Robinson.

LANE.

On the early morning of Feb. 27, 1905, the quiet and gentle spirit of Mrs. Elizabeth Lane, widow of our late lamented brother, William A. Lane, left its feeble tenement of clay for its home in the presence of the Lord. She died at the home of her daughter, Mrs. A. J. Ellett, in Sullivan Co., Mo., and near Browning. Sister Lane was born near Somerset church in Montgomery Co., Ky., on Nov. 11, 1827, and on Aug. 19, 1846, was married to William A. Lane. Her maiden name was Miss Elizabeth Lane. In 1855 she and her husband came from Kentucky to Missouri, and resided many years in Chillicothe, which was her home on the day of her death. Here her home was ever given to hospitality. She loved the church, of which she had been a faithful member from early womanhood until she was called up higher, and many an humble preacher of the gospel of Jesus Christ has been cared for in the good home where she presided with the true dignity characteristic of her noble life. Never can I forget the great kindness manifested to me in a dark hour of my life by this dear woman and her devoted husband. Like Dorcas of old, she "was full of good works and almsdeeds which she did." Her left hand knew not what the right hand did. Hers was a long and useful life, and the church and the community, as well as her children, will all miss her much, but she is at rest with the Lord. Three daughters, Mrs. Virginia Goode, of Olathe, Kan., Mrs. Fannie Watkins and Mrs. Bessie Ellett, of Sullivan Co., and two sons, W. Newton Lane and Ralph Lane, of near Laredo and Browning, survive their good mother, and no children ever had a better one. Farewell, dear Sister Lane, until that day when we shall meet again on the evergreen shore.

R. M. Messick.

LOWE.

Persis M. Riggs was born in Mt. Pleasant, Iowa, Oct. 31, 1840. At the early age of 15 she gave her life to Christ, and united with the Christian church. Three years later she married Elder Joseph Lowe. It was a union of the hearts and lives of two Christians, and for nearly a half century she filled the difficult position of a preacher's wife with rare tact and cheerfulness of spirit. Two daughters, Mrs. Frank M. Lowe, of Kansas City, and Mrs. Carrie Smead, of Leavenworth, Kan., and three grandchildren, Edith Persis Lowe, Frank M. Lowe, Jr., and Paul Smead, survive her. Bro. Joseph Lowe, so well known and loved by his noble life and consecrated ministry of nearly fifty years in the Christian church, has the sympathy of a host of friends in his irreparable loss. He also has the consolation of the blessed assurance that the reunion is not far distant. Sister Lowe was one of the charter members of the C. W. B. M. in Missouri. She was vice-president of the Christian Orphans' Home in St. Louis at her death. Her life was given to a happy Christian service to all who were in need. Always cheerful, she brought sunshine into many darkened homes. Hers was a strong faith, because intelligent. She knew her Bible. Her faith was steadfast till the end. She passed away April 11, 1905, at the home of Hon. Frank M. Lowe, in Kansas City, amidst the most tender care loving hearts could administer. Love could not keep her away from Christ, whose love exceeded that of all friends, children and her devoted husband. She was laid to rest in Mt. Washington cemetery in this city.

"She has gained her home at last,
In this palace bright and glorious;
Every wave of Jordan past,
Over every foe victorious."

Kansas City, Mo. J. J. Morgan.

THOMPSON.

The news of the death of little Ruth Thompson, eldest daughter of Mr. and Mrs. V. Thompson, late of Windsor, Mo., and granddaughter of Grandma Penny Thompson, so well known to many of the Christian-Evangelist readers, will be received with sincerest regrets. This dear child, after a few days' illness, passed up with a song on her lips to meet her Master. The services were conducted in Little Grove church by myself.

Dix, Ill., April 3. F. O. Fannon.

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ST. LOUIS, MO.

National Baptist Anniversary. Tickets will be sold from all points in C. P. A. Territory, May 15, 16, 17. Return limit May 27th.

ASBURY PARK, N. J.

National Educational Association. Tickets will be sold June 29, 30, July 1 and 2. Return limit July 10th, with privilege of extension to August 31st.

DENVER, COLO.

National Epworth League Convention. Tickets will be sold June 29 to July 3rd, also on July 4th for such trains as reach Western Gateways on same day. Return limit July 14th, with privilege of extension to August 8th.

National Fraternal Order of Eagles, Aug. 15th. One fare plus $1.00 for round trip. Dates of sale and other particulars will be announced later.

National Encampment, G. A. R. Tickets will be sold August 29 to September 3rd, also September 4th for such trains as reach Western Gateways on same day. Return limit Sept. 12th, with privilege of extension to October 7th.

BALTIMORE, MD.

United Society of Christian Endeavor. Tickets will be sold July 2, 3, 4. Return limit July 12th, with privilege of extension to Aug. 31st.

For detailed information, rates, time of trains, sleeping car reservations, etc., consult your nearest Ticket Agent or address—

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Family Circle

Patience!

Have your wearied of the battle? Have you grown discouraged, son?
Looking backward on life's pathway, is it little you have done?
Does the woof beneath your fingers seem to tangle more and more
While the riddle of the future seems yet stranger than before?
Just be patient for a season; for at last the mystic fates
Bring the tangled threads out even for the one who works and waits.

Does she shyer seem and farther from your love's entreating hands,
Than his harbor from the sailor wrecked upon the barren lands?
Is the call of music stronger than your heart's beseeching cries
As she whirls amid the gay ones with the glamour on her eyes?
Yet be patient. Youth will waken, and at last the time will come
When the heart no more is stifled and when love will not be dumb.

Have you seen your idols falling by the road you bravely trod,
With your whole life dedicated to your people and your God?
Did you lift against the dragon dauntlessly your single lance,
To be stricken down by malice or the sword of circumstance?
Still be patient, oh, my brother, and take courage in the fight—
For your own soul will reward you in the battle for the right!

Have you wandered in the wilderness till hope is nearly dead,
While the flying brush of time has painted winter on your head?
Is the promised land no nearer to your anxious, dimming eyes
That have watched the silent heavens for a glimpse of paradise?
Patience!—just a little longer, and the dark night will be gone,
And your soul behold the splendor of the everlasting dawn!

—*Lowell Otus Reese, in Leslie's Weekly.*

❁ ❁

A Shoot of Goodness.

By Edith Eaton.

[There is much interest attached to the author of the following little story. She writes over the pen name of "Sui Sin Far," which, in the celestial language, would be "Narcissus," or "Chinese Lily." Born of a Chinese mother and an English father, Sui Sin Far, or Edith Eaton, as she was christened in Mecclesfield, Cheshire, England, thirty-two years ago, has been writing stories and sketches of her Chinese half-kin ever since her parents moved to this country in 1884. Her father is an artist, with a large family of children, of which Sui Sin Far is the eldest. She has studied her mother's people closely, and writes sympathetically of them.]

There is a lovely little city called Seattle lying between the Olympic and Cascade ranges of mountains in the Pacific Northwest. Puget Sound, stretching its gleaming length towards the mighty Pacific, lies at its feet, and limpid lakes and cool, green forests embrace its head and arms.

It was in Seattle that I first became acquainted with Wan Lin. I had charge of a camp of men working on railway construction and was experiencing great difficulty in securing a good cook. As a last resource I called on the Japanese employment office and interviewed several likely appearing Japs accomplished in the gentle art of cooking. These, however, upon learning that it was a place out of town that they were expected to fill, withdrew their offers of service, and I was turning disconsolately away when the Japanese agent said:

"I have the name of a Japanese cook who is willing to go to the country; but perhaps you would not care for a Chinaman."

"I don't care what he is as long as he can cook. Besides," I added, "a Chinaman's about the same as a Jap, isn't he?"

"That is as you like to think," replied the agent with a shrug of his shoulders. However, he gave me the Chinaman's address and before the day was over Wan Lin was installed in my kitchen camp, to my great content and comfort. I liked him from the first. He seemed honest, capable and industrious. Moreover, his personal appearance was pleasing. I took him to be about twenty-five and was surprised when he informed me that he had attained to the honorable age of thirty-eight. I asked him to explain why he looked so youthful, and he replied, "It is because I not can sleep well—some nights I not sleep at all. That why I have such bad temper."

Wan's explanation amazed me. As to his bad temper, I told him that if he had such an appendage he had better keep it out of my way, as I had no use for it whatever. I subsequently found that on certain days Wan's answers were a little shorter than they might have been, but I deemed it wisest to pass them over without comment, as there had been a time when I too had lain awake nights, and it is said, "A fellow feeling," etc.

In the month of November my contract with the railway company expired and it happened that Wan and I journeyed back to the city together. I caught his eye when he entered the car and motioned for him to come over and share my seat.

"What are you going to do now, Wan?" I inquired.

"I think I go work in laundry in Seattle," he replied.

"You can get plenty to do, then."

"Oh, yes, plenty of work, but not all same kind. Some time I dig grave, some time I cook, some time I get job on boat. One year and half I work in cannery in Alaska and four months I get job on boat. One year I dig in mine."

"You must make quite a lot of money. What do you do with it? Save it like the rest of the Chinamen who come to this country?"

A shadow crossed Wan's face.

"I not can save. My heart not allow me," he replied. And in answer to another question, he explained that all he had over after paying for necessities, went to his people in China, who were very poor. "Sometimes," said he, "my palents' letters make me most sad, for my money I make slow, and though I give all the time, it not make much diffelence and they all the time poor. One day my father say in his letter to me that he think my mother, she have to go out work in the lice field. That make my heart sink into the dark pit of my mind, and for long I try to think of some way to lelieve my people. After some time I get letter from my young blother. He say, 'My father and my mother, they not see me with favorable eyes and that make life most hard for me. You send for me to come to Amelica.'

"I beat my head upon the floor. I say to me, 'What can I do to help my blother and my palent?' I lealize that to keep send money home and do no more, it not seem make my family any less poor. So I decide I work more hard. I work not only day, I also work some time in the night. So by time gone by I have enough bling my blother out. I consider that one way help my family. There be one less mouth for my father's lice. My blother be happy with me and some day him work

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too, so that he also be able to send help to our palents."

"But what about your wife?" I inquired. "If you think so much of your father's family, you wrong your own."

"My wife," said Wan sadly, "I not have no wife. I tell you. You kind fiend. One time I like little Chinese girl much more than my explession can expless me; but she go to the spilit land before she know what in my heart. That why I not need make money for wife and family. I just attend to cultivate my shoots of goodness to show to her in the place of happy spilits. She be little Chinese girl in Amelica mission, and the American lady she tell me she send that message to me."

After my talk with Wan on the train I lost track of him for nearly two years, the march of events in the Northwest having carried me with it.

One day as I was walking along Seattle's water front I paused to watch a crowd of eager men, with a few women interspersed, surging on to a ship bound for an Alaskan port. The last passenger had passed over the gangway when I felt a tug at my coat, and, looking down, beheld my one-time camp cook.

"Wan Lin! How are you?" I exclaimed.

"I all lite. How be you?"

"Cultivating my shoots of goodness," I replied.

Wan Lin smiled at my remembrance of his own quaint speech, and said, "You not forget what I say. Perhaps you lemember also what I tell you about my blother. Now I have save almost sufficient to pay to bling my blother to me. Next month I think I send for him."

"That's nuts, Wan," I replied, "but I thought you would have changed your mind about that long ago."

"My mind not change for one minute."

"It will cost you twice as much when you have your brother to keep."

"I know; but he be good company for me. My own blother!"

"You should think of yourself, Wan."

Wan smiled.

"Oh, it be for me I tubble myself. If I not do what I can for my family, my heart not be at rest. If I tubble myself for my people, it is because I consider me, Wan Lin."

So he argued; but my fifty years' experience of life caused me to shake my head over the use he was making of his little hoardings. Relations have been known to be unappreciative and ungrateful.

When I next saw Wan Lin, he was accompanied by his brother, young Wan Loo, a chunky little fellow of about sixteen years of age. His eyes lacked the frankness and his mouth the sensibility of my former cook's; but he appeared to be a bright, likable young fellow who could speak English even better than his brother, having attended a mission school in Canton, his native city.

Wan Lin's face fairly beamed with affection and pride as he introduced him to me, "He be very smart boy," said he.

Wan Lin was working for Ho Suey, the proprietor of Seattle's chief Chinese laundry, and it was his intention to have Wan Loo engage in the same business—if the boy wished.

I congratulated Wan Loo on having arrived in such good condition, expressed the hope that he and his brother would find comfort in each other, and promised that in future I would patronize the laundry wherein by the sweat of his brow Wan Lin earned his daily rice.

According to that promise, about two weeks later I visited the laundry of Ho Suey. Wan Lin was busily engaged in manipulating a sad iron, but when he saw me, he came forward and relieved me of my parcel.

"Where is your brother?" I inquired.

"He tired; he not work to-day," answered Wan.

"That is strange, I should think you would be the tired one," I rejoined, observing that Wan's face was thinner and his eyes more sunken than when I had last seen him.

On the occasion of my second visit to the laundry, I had the satisfaction of seeing Wan Loo starching linen collars, under the supervision of Wan Lin, who held the position of foreman for Ho Suey.

"How are you, my boy?" I inquired, reaching over to shake hands with the younger brother, Lin having been called away by another customer.

"Me not velly well," replied Loo. Then with a covert eye on his brother, he whispered, "He make me work too hard. Just now he leploof me much."

When Lin came back, he informed me, "I velly bad temper; but my blother, he good temper all the while. He never say one bad word to me, but I closs to him when he not learn quick enough for me."

Poor Lin! He had his faults and knew what they were; but they sank deep beneath the depths of his affection and loving kindness.

(TO BE CONCLUDED.)

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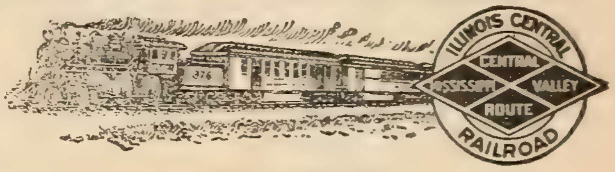

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Papa's Way of Spelling.

By Ida L. McIntosh.

I'm having such a dreadful time
At learning how to spell!
You see, I'm just a little girl
And can't do very well.
I've been to school for two months now
And so some words I know;
For teacher writes it on the board
And says, "g-o" spells "go."

I've learned that "r-a-t" spells "rat,"
And "h-e-n" spells "hen";
That Rover is a "d-o-g,"
And "B-e-n" is "Ben."
My teacher says she thinks that I
Am doing very well;
But papa spells a different way,
And says, "Sh! Don't you tell!"

You see, my names are Alice May,
And my last name is Hall,
And yesterday I spelled them out
At school before them all.
My teacher said, "That's nicely done!"
And so at home last night
I spelled them out for my papa,
And thought I had them right.

But papa said, "You're wrong, my pet;
For 'A l-i-c-e'
Spells 'darling,' and 'M-a-y'
Spells 'sweetheart'—don't you see?"
I told him what my teacher said,
But he declared, "Oh, no!
That's not the way your papa spells;
Your teacher doesn't know."

My papa wouldn't tell me wrong,
Or say what isn't true,
And yet my teacher says that she
Spells just the way I do.
I'm 'fraid I'll never learn to spell—
No matter how I try—
If "darling" 's "A l-i-c-e"
And "sweetheart" 's "M a-y"!
—*St. Nicholas.*

* *

A Week With the Woodneys.

THE THIRD DAY.—CONTINUED.

Mace opened the front door, then said, "There is nobody here; they must have gone away."

"Listen!" said old Mrs. Woodney in a hoarse whisper; "they are going around the house."

"What did I tell you?" Mrs. Geraldine Woodney exclaimed triumphantly. "I said it would be only a matter of time when people would learn that our parlor door is at the back of the house. They thought of it, and have gone around. This is the first time anybody has gone around to our back door. Let us give them a grand ovation for coming to the parlor instead of to our front kitchen." She caught up the lamp, carried it to the parlor and set it upon the organ, which still kept its face to the wall like a punished, bad schoolboy. Old Mrs. Woodney hastily slipped her teeth into her mouth, which had been resting from them since supper, and even Mr. Woodney, who by this time had changed his coat, stood a little straighter than usual. A knock now sounded upon the back door, and Mace opened it, in a flutter of excitement, thinking perhaps one of her rich cousins had come to spend the evening, and glad that her grandmother had in her teeth. It was dark outdoors, and the lamp-light showed very plainly against the black frame of the clouded sky the form of a boy, soiled and ragged, barefoot and weary, with a bundle fastened to his back. Upon his head was a shapeless straw hat which had more than once been rained upon and which had cracked and stiffened under the sun. His coat, much too large for him, dangled its frayed edges about his knees, and he wore no vest, his torn blue shirt, fastened together with a string, was revealed in all its dingy extent. The boy was about Mace's age, apparently, but neither so tall nor so well developed. Indeed, his form was fragile and, in the embrace of the large coat, seemed unnaturally delicate. The face was thin and long; the forehead was narrow just above the eyes, but broadened as it rose, like the forehead of a dreamer and a poet. The eyes were large and wistful, of a golden brown, which added a magic touch to all the face—a magic the more wonderful because its meaning was hidden.

The boy hastily swung the bundle from his shoulder; it consisted of a canvas bag containing a violin and bow and a few trifles. "Will you give me something to eat?" he asked; "I will play for you."

Old Mrs. Woodney slyly slipped out her teeth. They had never fitted, and she saw no occasion now to punish herself with them. Mrs. Geraldine Woodney saw her castle of a guest coming to the parlor door fall to the ground. "Is there anything cooked, Mace?" she asked.

"I am sure," spoke up Mr. Woodney, "that something can be found. Is it a child?"

"A boy, with a violin," his wife explained. "He doesn't look very strong. Where do you come from, boy?"

"I left a place in Illinois," the boy answered shyly. "It was a farm near Galesburg."

"But how did you come all this distance?"

"I walked, generally, but sometimes I rode on wagons, and once on a freig[illegible]in." The boy stood very straight, althou[illegible] was not tall, with his bare heels together, and his eyes fastened on Mrs. Woodney's face. His violin was in one hand, the bow in the other. "Can I play for you?" he asked.

"You shall play for us after you have eaten," said Mr. Woodney; "it is bad business to pay in advance." The boy looked at the speaker and for the first time discovered that Mr. Woodney was blind. He glanced at Mrs. Woodney, and she saw tears in the golden brown eyes. They were his passport. "Put your fiddle on the organ," she said kindly, "and come with us to the kitchen. We will try to find something for you." She carried the lamp back to the kitchen and the others followed. "There is very little to offer you," she said. "Here are cold boiled potatoes, we meant to fry for breakfast, and cold cornbread and—and—Mace, what were we going to have for breakfast, besides the potatoes?"

"There is always the molasses," said Mace cheerfully. "And as it will be his first time at it, he may like it real well. The first time we tried it, we thought it delightful."

"Sure enough," said Mrs. Woodney, "but there *isn't* any cold cornbread. I remember now, poisoning it for the mice."

"I am afraid," remarked Mr. Woodney regretfully, "that a very few bars of music will pay for your supper, my lad."

"I will play the very best I can," said the boy impulsively, "because all of you are so kind to me. And I am so hungry that the boiled potatoes and the molasses will do fine, all mixed up."

"Did you ever try it before?" old Mrs. Woodney asked, glancing at his thin frame as if she suspected that he had been subsisting upon such diet a long time.

"Oh, no!" cried the boy. "Oh, no, never! But," he added with great earnestness—everything he said was uttered with the emphasis of one whose soul enters into his speech—"I'd rather have 'most anything and feel welcome to it, than have fine things given to me as if I were a beggar."

"Hurrah!" cried Mr. Woodney. "That's the American spirit. A fellow that talks that way will always stand by the stars and stripes. Geraldine, couldn't you cook him some bread?"

"There isn't a drop of gasoline in the house," replied his wife; "I meant to send Mace to the store early in the morning."

"There's no use to go there, *now*," said Mace, "for they won't talk business after six o'clock."

"Mace," said her father, "you've been the length of the village, is there anybody you could borrow a little gasoline from, or some bread?"

"I believe we can get it from the store!" cried Mace with a sudden idea. "I hate borrowing. Papa, you come with me, and I'll explain. The boy had better come, too."

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"Shall I bring my violin?" asked the wanderer.

"You'd better leave that fiddle on the organ," spoke up old Mrs. Woodney. "I believe it would do more harm than good." Mace took her father's arm and the boy followed out of the yard. As the village had no street-lamps, they found the road very dark, but as the store was just across the way, they reached the store sidewalk without many stumbles. The store was surrounded by a lawn, and the fence and gate gave the effect of a residence, after six o'clock. Mace could hear voices from the front porch, where Mrs. Wren and some of the children were still seated.

"Now, papa," she whispered, "you call Mr. Wren here to the gate, and tell him it's on business." Mr. Woodney raised his voice: "Is Mr. Wren there?"

"I am, sir," answered Mr. Wren from the darkness.

"May I speak to you on business?"

Mr. Wren left his rocking-chair and came out to the gate, while the other Wrens remained where they were, each talking along some line congenial to himself, and nobody listening to anybody else. There was thus produced a continuous hum of voices which allowed Mace to say to the store-keeper with no fear of being overheard, "Oh, Mr. Wren! we are out of gasoline, and want to get just enough now to cook a little bread."

"But it's after six," Mr. Wren objected, rubbing his fat hands doubtfully, and shaking his fat head.

"Can't you get us just enough to cook some bread? I've brought this can, you see. I thought you might, because here is a very hungry boy who hasn't had anything to eat for so long that it would be more like doing a kindness than like business."

"Gasoline is gasoline," said Mr. Wren, "and never smells like anything else. It's pure business, gasoline is. But I'll tell you what I'll do, Miss Mace. Give me that can, and I'll slip around to a back window and see if I can crawl in. I am afraid they're all locked, but there's the bare chance that one isn't."

"That's just what I thought you might suggest!" exclaimed Mace, louder than she intended.

"Is that Mace Woodney's voice?" cried Mrs. Wren starting up.

"Yes," warned Mace, "but I'm here on business!" Then to Mr. Wren—"Run, Mr. Wren, run!" Mr. Wren, his fat sides shaking with suppressed laughter, snatched up the can and trotted away in the dark.

"Then don't you dare to come upon this place," cried Mrs. Wren good-humoredly. "Keep your business outside our fence! Are you alone, Mace?"

"My father is here. Mrs. Wren, this is my father."

"Pleased to meet you," called Mrs. Wren, who could see no vestige of Mr. Woodney. "Are you on business, too, sir?"

"Good-evening, Mrs. Wren; I'm afraid I am, this time. Mace has explained to me your six o'clock rule."

"Mr. Woodney," said Mrs. Wren earnestly, "one is obliged to put business out of one's life for a period every day or be swallowed up in it. Necessity obliges us to live over the store, but we are not obliged to talk about it, and think of it all the time."

"I quite agree with you," he returned; "I think it quite an admirable plan to close your mind to the store when you close the store-door."

"There is no connection at all," Mrs. Wren assured him, "between the store and the upstairs rooms where we live. It is just like having two distinct houses under the same roof." At this moment a crash was heard from within, and Mrs. Wren's voice rose to a scream of alarm, while the various Wren children cried out that there were robbers in the house.

"Madam," cried Mr. Woodney in distress, "allow me to explain. Mace, lead me up to the porch that I may make myself heard." Above the alarmed cries of the girls and the ferocious voice of Reginald Wren, who was demanding a meaning of the crash, were now to be heard peals of hearty laughter. "That is Mr. Worth Acre!" cried Mace. "Mrs. Wren, it is all right."

Another voice was heard laughing—the voice of Mr. Wren. At the sound of so much mirth all alarm vanished. The blacksmith was now to be seen, carrying a lighted lantern in one hand, and with his other hand, holding the merchant by the collar. Both were convulsed with laughter, and a tin can, which Mr. Wren held, shook so violently that the gasoline within could be heard dashing from side to side. They came around the house, while Mr. Worth Acre explained, between delighted peals, that he had just left his shop and was going home by the alley behind the store when his lantern showed a fat pair of legs disappearing through the store window. He had crept up and had seized the burglar on his reappearance. At first Mrs. Wren was disposed to be ruffled over her husband's infringement of the six o'clock rule, but it was impossible to withstand the blacksmith's boisterous good humor. So presently all were laughing, and when Mr. Woodney carried the gasoline away, everybody was in a glow of high spirits. As the Woodney house was on Worth Acre's way home, he crossed the street with the party of three, and on the way learned what the gasoline was for. "Now this boy will want to sleep somewhere," remarked the blacksmith. "I'll just take him to Horseshoe House after he has had his lunch."

"It is very kind of you to offer him a bed," said Mr. Woodney gratefully. "Then you will come in and wait for him, and perhaps take a bite with him yourself?"

"Now, that would be friendly," said Worth Acre. "Anyway, I'll go in to the light and get a look at the little chap's face."

(TO BE CONTINUED.)

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◆

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◆

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◆

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◆

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◆

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◆

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◆

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◆

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◆

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◆

"The Christian's Use of the Tithe System" is a good pamphlet to introduce where you want a "revival" of faithfulness in meeting our obligations to the Lord, as many cheerfully testify after using them. They are mailed at three cents each, 25 cents per dozen, $1.50 per 100.

◆

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◆

More than 7,000 copies of Living Praise have gone out in the last few months, indicating somewhat the popularity of this excellent all purpose book, and more than 500 of them have been sent out this week, some in limp cloth at $2 per dozen, others in boards at $2.50 per dozen, others in full cloth at $3 per dozen, not prepaid.

◆

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◆

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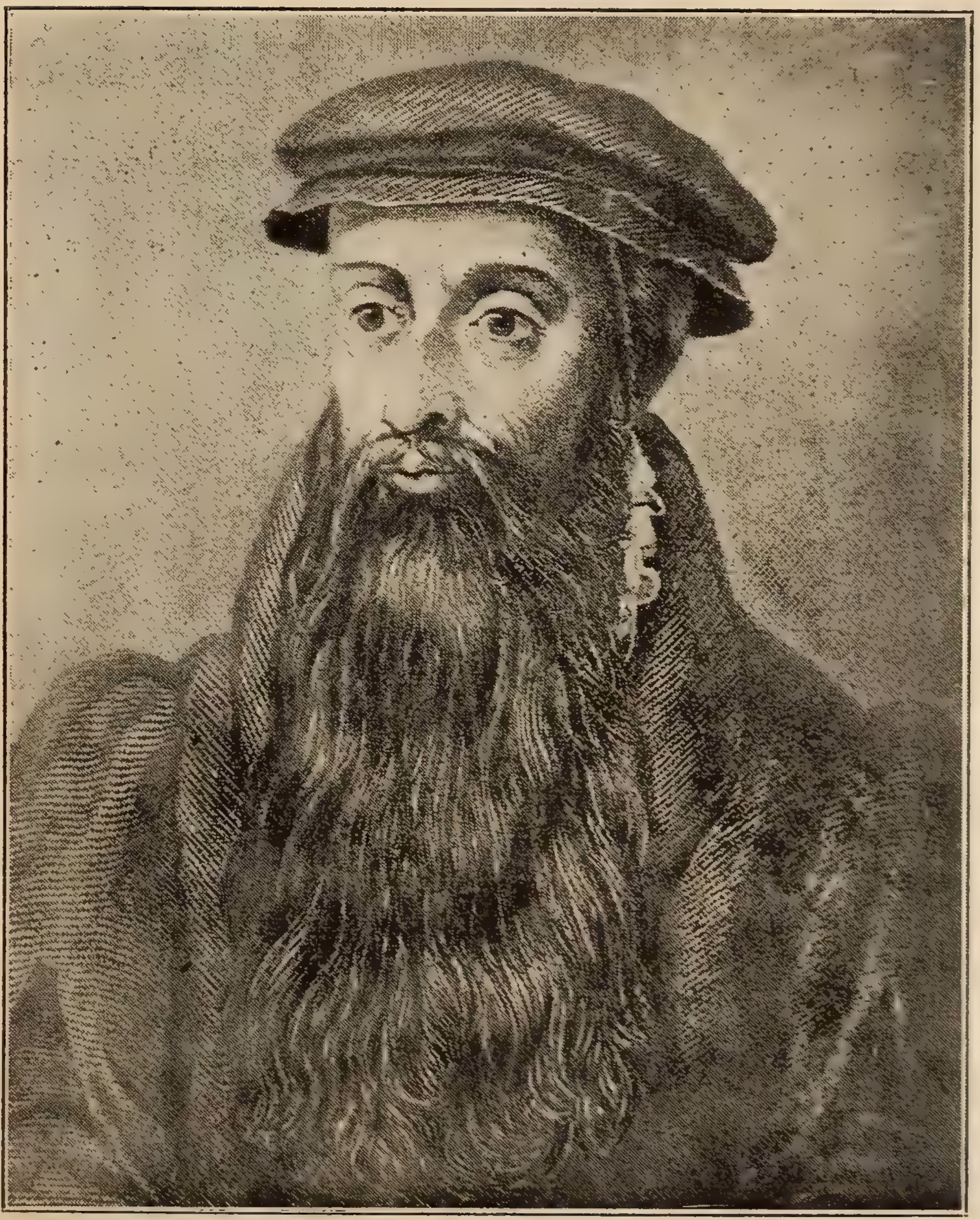
A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 20. May 18, 1905. $1.50 A Year



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CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } **Staff Correspondents.**

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
    Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
    The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
    For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
    Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
    And the song of victory.

J. H. GARRISON.

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Christian Church Convention

California

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Special Excursion

Christian Church Special (equipped with standard and tourist Pullmans) leaves Dearborn Station, Chicago, via the Santa Fe, 10 p. m., Monday, August 7, leaves Kansas City 11 a. m., August 8, and arrives Los Angeles 6:00 p. m., August 12, stopping several hours at Albuquerque, N. M., Redlands, Cal., and Riverside, Cal.; also one day at Grand Canyon of Arizona. Personally conducted by a representative of the Santa Fe. Mr. G. W. Muckley, Corresponding Secretary, Board of Church Extension, American Christian Missionary Society, Mr. R. H. Waggener, National Superintendent, Christian Church Y. P. S. C. E., and Mr. Chas. A. Young, of the "Christian Century," will be in charge.

Grand Canyon Side Ride will cost $6.50 extra for railroad ticket, $1 extra for Pullman, and reasonable amount for accommodations at El Tovar hotel. The most wonderful scenic spectacle in the whole world, worth going thousands of miles to see. No extra charge for Redlands and Riverside side-rides through California orange groves.
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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLII. May 18, 1905 No. 20

Current Events.

The President and the Strike.

Mr. Shea, president of the teamsters' union, and the other strike leaders in Chicago seized the opportunity presented by the President's brief stop in that city to present a memorial to him. The gist of it was (1) a reiteration of their willingness to submit the whole question to an arbitrator and abide by the decision; (2) a request to be allowed further opportunity to present their side of the case to the President before any federal action is taken; (3) and the chief burden of the document, a protest against the use of federal troops at the present time in Chicago. The President gave them little satisfaction. He disclaimed any knowledge of the merits of the case, deprecated the reference to the army as if it would in any case be used except for the preservation of order, and declared that he heartily approved of all that Mayor Dunne had done to restore peace in Chicago. The document presented to the President was singularly shallow and feeble. The following paragraphs show the tone of the references to the army:

> "They [the employers] openly boast that they can spurn [the request for arbitration], and that the troops under your command will shoot down him who dares to openly protest against their action. They flatter themselves that the federal army is their ready tool to act upon their suggestion—right or wrong—and they therefore refuse to have any inquiry made as to whether they are right or wrong.
>
> "But can they do it? Is the army all these men think it is? Is it not a fact after all that the power of the army even rests to a great extent upon the support of the people? What would a few soldiers be against a nation?
>
> "Is it just or is it necessary to bring the United States army into Chicago in an effort to smother the cry of the toiler for arbitration?"

◆

A Perverted Statement.

Was there ever a flimsier statement of a case? If the above paragraphs are true, it seems that the employers are openly boasting that they will get the federal troops to shoot down whoever politely but firmly requests arbitration. We must admit that that open boast has not reached us. But we have heard the employers threatening to get the federal troops to shoot down, if necessary, any person or persons who conspire to commit assault and murder in the streets of Chicago, As a matter of fact, certain persons, chiefly strikers and their sympathizers, have made it unsafe or impossible for certain other persons to engage in lawful occupations which they have a legal right to engage in, have killed many of them and injured many more, have interfered with the conduct of business, have blockaded the streets, and have subjected innocent and disinterested persons to inconvenience, danger and personal injury. If troops are called out, it will only be to put an end to these lawless conditions. When President Shea identifies the enforcement of law and order with "smothering the cry of the toiler for arbitration," he does his own cause a very great injustice. Every person who has a spark of intelligence knows that federal troops never did and never will "shoot down" men who in an orderly way are demanding arbitration for their grievances. Mr. Shea overleaps his mark and makes himself ridiculous. Only last week he was saying to Attorney Meyer, in regard to the "imported" strike-breakers: "We have a right to attack them wherever found." Now he says to the President: "Every act of violence performed by either a union man or a sympathizer reacts to our detriment." The latter statement is true as a general proposition, but meaningless when taken in connection with Mr. Shea's other utterances. As we have said many times before, we believe in unionism, but the curse of the union is unwise and irresponsible leadership. There are not enough John Mitchells to go around.

◆

Chicago's Gas Bill.

In striking contrast with the gas tangle in Philadelphia is the happy issue of the first part of a fight for cheap gas in Chicago. By a unanimous vote, both houses of the Illinois legislature passed a measure which gives the Chicago city council the right to fix rates for the sale of gas and electricity for lighting purposes and also authorizes the city to sell the surplus electricity from the plants which are operated for municipal purposes. It still remains for the Chicago council to take advantage of this enabling act and establish a reasonably low rate for gas. Two facts give great importance to this announcement for cheap gas. One is the increasing use of gas as fuel. Is it not possible that some of us may live to see the time when the burning of coal within the limits of our cities will be forbidden by law and the cleaner fuel universally used in its place? The other interesting fact is the accumulating evidence that gas can be manufactured and sold with a reasonable profit at prices much lower than those generally charged. The investigations in New York lately showed that gas had been actually sold wholesale at prices varying from 28 to 40 cents per thousand feet, and apparently there had been a fair profit in it for the seller even at these low figures.

◆

French Neutrality.

The long delay of the Russian squadron in leaving French waters in Indo-Chinahas strained the relations of Japan and France almost to the breaking point. It appears, in general, that Rojestvensky's vessels have obtained coal and supplies and have found opportunity for cleaning their hulls, and that when they were warned against abusing the hospitality of a neutral harbor they withdrew for a short time beyond the three-mile limit, meanwhile keeping up communication with the shore, and presently returned to harbor. The Japanese minister at Paris has made a formal protest, to which M. Delcasse, French minister of foreign affairs, has replied with the assertion that there has been no breach of neutrality. The French argument is summed up in five conclusions, which have been approved by Great Britain: (1) There is no internatioal code on the subject of neutrality. Each nation has its own code, and it would be a sufficient defense for France to say that she has acted in accordance with her own understanding of the requirements of neutrality. (2) Precautions have been taken to secure impartial treatment of the belligerents. (3) Russian purchases at French ports have been insignificant, and less than from the British and Germans, especially in the matter of coal. (4) That any possible favor which may have been shown to Russia would have been shown to Japan equally under similar circumstances. (5) In short, France has completely fulfilled its duty as a neutral power so far as it was possible to do so. The appproval of this general statement by Great Britain disposes of the fear that Japan would be able to bring Great Britain into the war under the terms of the alliance, and it is reported that the temperature of the Japanese feeling against France has fallen considerably. Meanwhile the reports, vague and unfounded as they are, give Japanese sympathizers an increasing uneasiness. The junction of the two squadrons under Rojestvensky and Nebogatoff seems a certainty. The accidental sinking of Admiral Togo's flagship Mikasa is an unconfirmed rumor which is probably not to be taken seriously. The possible escape of the Vladivostok squadron to join Rojestvensky is giving some concern. In spite of his lamentable and absurd mistakes in the North Sea, Admiral Rojestvensky has handled his case very skillfully.

* * *

A Preventive of Crime.

A writer in the current number of the Craftsman asserts that the possession of a trade is the best known prevention for crime, and his argument goes a great way toward proving the proposition. Statistics show that a large percentage—some say as high as 80 per cent—of the men who are brought to trial for crime are men who have no trade. Perhaps the possession of the trade, with the accompanying opportunity for earning an earnest livelihood, removes the temptation to criminality. It is certain that the trained workman is to a much larger extent than the unskilled laborer free from the uncertainties and vicissitudes which furnish the suggestion for much crime. But more than that, the process of acquiring skill in any trade, the discipline to which a man must submit himself to obtain command of any craft, goes far toward removing a man from the class of the potentially criminal. The principle is the same that is involved in the introduction of manual training into the educational system—namely, that the training of hand and eye contributes not only to the making of the workman, but to the making of the man and the citizen.

* * *

Taft on Rate Control.

Secretary Taft was invited to address the International Railway Congress at a dinner held in connection with their meeting at Washington. What was expected was doubtless a polite, agreeable piece of postprandial oratory dealing with the magnificent contribution of the railroads to the advance of civilization and the wonderful growth of the industry in America. What was delivered was a strong and ringing address in favor of government control of railway rates. "You cannot run railroads as you run private business," he said. "You must respond to the public demand. If there is danger of discrimination, then you must allow the establishment of some tribunal that will remedy that discrimination." The toastmaster, Stuyvesant Fish, president of the American Railway Association, felt called upon to answer Secretary Taft at some length and laid emphasis on the rights of capital and vested interests, after which Secretary Taft asked for fifteen minutes to reply. The request was granted, of course, and Taft reinforced his previous remarks by outlining a plan for government control. It was a notable occasion and it displayed Secretary Taft in an admirable light as a man who does not hesitate to beard the lions in their den and who can give a good account of himself when he does so.

President Roosevelt, in his speech at the Iroquois club dinner in Chicago, had something to say about rate legislation. He heartily approved of Taft's remarks. "Personally," he said, "I believe that the federal government must take an increasing control over corporations. There should be, and I trust there will be, ho halt in the steady progress of assuming such national control, and the first step toward it should be the adoption of a law conferring upon some executive body the power of increased supervision and regulation of the great corporations engaged primarily in interstate commerce of the railroads."

* * *

Why They Lost Their Jobs.

An enterprising Chicago paper has recently conducted an investigation into the reasons why young men lose their positions. Some allowance must be made for the fact that these are the reasons assigned by the men who were discharged. The bosses who discharged them might tell a different story. Still, on the whole, it appears that the men represented in this series of returns have dealt very frankly with their own shortcomings and have not been inclined to shift the blame for their failures. Of eighty-one persons who recounted the stories of their discharge the reasons are classified as follows:

Drink	11
Because he wanted to learn English	1
Called on girl while on duty and lied about it	1
Shirked work	2
Swelled head	6
Refused to run errand	3
Because the beer froze	1
To reduce expenses	3
Thought business couldn't run without him	1
Gave the boss the wrong tip on a race	1
"Kidded" the boss	1
Cheated to keep up with heavy work	1
Loafed	9
Didn't work unless specially told to do something	1
Offered to box with priest	1
Bad company	7
Cigarettes	2
Wanted to marry boss' sister	1
Business discontinued	4
Accused of drinking	3
Accused of gambling (one guilty)	4
Boss boorish to women clerks	1
Couldn't understand when owner dictated in broken English	1
Carousing unfitted them for duty	7
Forty year old stenographer wanted to marry him	1
Manager's wife disliked him	1
Aspired to get higher jobs	4
"Knockers" got busy	2

It will be observed that 21 of the 81 got into trouble and out of work through drinking or carousing, while the many more whose faults were "loafing," "bad company" and "swelled head" would probably contribute several to the number of those whose fundamental weakness was drink. The data was not sufficiently extended to form the basis of a very large generalization, but, so far as they go, they show rather strikingly that the man who loses his place usually does so through his own fault. It is generally true that the right sort of man can get a place and keep it.

* * *

Mob Law in Missouri.

A negro who had kidnapped, and held for ransom a woman and child the other day was lynched by a mob at Belmont, Mo. Kidnapping in this state is a capital offense whether in white or black man, and the facts were so obvious that the law must have been vindicated by the proper officials. For a mob to take the prisoner from the hands of the sheriff and summarily lynch him is one of those acts of lawlessness which we have many times condemned. We are glad to see that Governor Folk has at once taken steps to prosecute the mob leaders. It is this spirit of every man being a law unto himself to do his own way that is one of those greatest sources of weakness in our commonwealth. We trust every Missourian will uphold Governor Folk, who has done so much already to vindicate the law, in his effort to give every man justice apart from passion.

* * *

The Ragged School Union.

The "diamond jubilee"—the sixtieth anniversary—of a very useful institution has just been celebrated at the residence of the Lord Mayor of London. This society maintains 219 Sunday-schools in London, with 50,000 pupils in them. Last winter it provided 14,000 Christmas dinners and 300,000 books for the children of the poor. Upon the rolls are 7,000 crippled boys and girls and in a year it deals with no less than 100,000 waifs. Most of the work is carried on by voluntary helpers and it is the kind of work for which he who takes note of a sparrow's fall will bless them.

* * *

Cutting Loose from Rome.

At the moment when the Roman Catholic prelates of America have gathered in St. Louis to confer the pallium upon its archbishop and announce a new one million dollar cathedral, comes news of the breaking away from Catholicism in the old world. Forty-seven students in the University of Vienna have publicly cut "los vom Rom" and preferred the reformed faith. Creeds and customs change slowly in Austria, and this student movement is significant.

Contending About Words.

In answering some questions in relation to the Holy Spirit, Bro. J. B. Briney, editor of the Christian Companion, says:

> "Are Christians literally and personally in the Spirit, and at the same time the Spirit literally and personally in them? Are Christians literally and personally in Christ, and he at the same time literally and personally in them? We know that Christ is personally in heaven, and therefore is not personally in people on earth."

It is a pity to have some of the most precious promises of Christ to his disciples obscured or explained away by the use of terms which serve only to confuse the mind. What, for instance, is the force of the word "literal," in connection with the Holy Spirit's indwelling? If it be used in antithesis to the word *figurative* or metaphorical, then we would ask if the coming of the Holy Spirit on the day of Pentecost was a "literal" fact, or was it a mere figure of speech? It would be admitted, probably, that this advent of the Holy Spirit was literally true. The consequence of that coming was that the disciples were "filled with the Holy Spirit." Is that "literal" or figurative? The phrase, "baptized in the Holy Spirit," we take it, is a figurative statement of the same fact. The former statement seems to us to be a literal, unfigurative statement of the fact. The minds and hearts of the disciples were filled with the Holy Spirit. But in any event let us hold to the reality of the fact, and not fritter that away by contending about words.

Again, did the Holy Spirit accomplish this work *personally*, or by proxy? We should say his coming and his filling of the disciples was actual, real and personal. It was the Holy Spirit himself, working in and through the disciples, and accomplishing his purpose through them. But if our brother, or anyone else, stumbles at such words as "literal" and "personal" in connection with the Holy Spirit, let him throw them aside and affirm, without qualifying terms, as Paul did, "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God?" and "Christ liveth in me." Why should it be thought a thing incredible, in the realm of the spirit, for Christ to dwell in us, and we in Christ, or that we should be in the Holy Spirit and the Holy Spirit should be in us? These are spiritual truths, and are spiritually discerned.

In his work on the Holy Spirit Dr. Richardson uttered a warning against the attempt to explain away what we cannot fully understand which we will do well to heed in our time. He says:

> "Much of the rationalism and skepticism which exists, in relation to the indwelling of the Spirit, arises from the tendency which men have to demand positive definitions and palpable demonstrations in regard to matters wholly beyond the provinces of reason and sensation, and to refuse credence to everything which may not be actually submitted to sensible perception, or made plain to the ordinary understanding. In their vain endeavors to express what God is, in forms of human speech, metaphysical theologists presume to dogmatize and decide in regard to themes upon which the human mind should simply meditate in humble adoration."

Brother Briney is neither a rationalist nor a skeptic, but he has been led into this method of reasoning about the Holy Spirit, partly perhaps in revolt against certain extravagances and errors concerning the Holy Spirit, and partly by his tendency to eliminate the mystical from Christianity, and to bring its great truths within the sphere of logical demonstration. It is safer, in our judgment, to humbly accept these great utterances of Christ and of his apostles in their fullness, even when they reach heights and depths which transcend our knowledge, rather than attempt to reduce them to a meaning which falls within the sphere of our knowledge or experience.

Is This True?

Here is about the worst charge against the Baptists we have seen for a long time, and, strange to say, it comes from a Baptist paper, being quoted by one of our exchanges from The Baptist and Reflector. That paper is represented as saying: "They [Baptists and Disciples] agree absolutely only on one point, and that is the form of baptism. They disagree on every other point!"

That is very bad indeed; bad, we mean, on our Baptist brethren. We had supposed that they agreed with the Disciples of Christ on the following, among other things:

1. The inspiration and authority of the Holy Scriptures, and their sufficiency as a rule of faith and practice.
2. The Tri-Personality of God, who is revealed as Father, Son, and Holy Spirit.
3. The sinfulness and depravity of men, and the necessity of regeneration in order to the enjoyment of life eternal.
4. Salvation by grace, through faith in the Lord Jesus Christ, who is to be accepted and obeyed as both Saviour and Lord.
5. The mission of the Holy Spirit, who came on Pentecost to abide in the church forever, to convict the world of sin, of righteousness and of judgment, and to dwell in the hearts of believers for their enlightenment, comfort and sanctification.
6. That the gospel is the power of God unto salvation, and should be preached unto all nations for the obedience of faith.
7. The church of Christ is built on Christ, and is made up of all true believers and only such as share the new life in Christ.
8. The perpetuity of the ordinances of baptism and the Lord's supper, only penitent believers being proper subjects for baptism.
9. Believers are to grow in grace and in the knowledge of Christ through prayer, Bible study, and Christian service, loving one another and forgiving one another as Christ also forgave them.
10. Beyond this present life it shall be well with the righteous who enter into the full enjoyment of life everlasting, while the wicked and impenitent enter into a just retribution on account of their sins.

Now, in all these things we supposed the Baptists were in essential agreement with us, but the Baptist and Reflector says they are not! Is this true? We do not believe it, but we are willing to allow our Baptist brethren to speak for themselves. What do the Watchman, the Standard, the Baptist Argus, the Central Baptist, the Religious Herald, and other representative Baptist papers say about this?

Later. We have learned that the paper from which the above charge is quoted, is published at Nashville, Tenn. We admit that there is something palliative in that fact, as it may have gained its idea of what the Disciples of Christ believe from a local contemporary, but it is by no means a justifying fact, for an editor is not dependent on his local environment for his information concerning other religious bodies.

Union Between Baptists and Free Baptists.

The Watchman (Baptist), of Boston, states that a movement is on foot for the promotion of union between the Baptists and the Free Baptists. In a number of states the Baptist conventions have appointed committees on this subject. The plan now is to have a number of representatives of the Free Baptists meet with the Baptists in their national anniversaries in this city on May 17 and 18, where, in mutual consultation, a national committee may be appointed to enter into negotiations with a similar committee from the Free Baptists with reference to closer relations and ultimate union. The Watchman quotes the Rhode Island committee of Free Baptists as saying: "We believe this movement is from God, and that the fulness of time has come for such action," and the Watchman adds, "We heartily endorse their words." We are delighted at this manifestation of the spirit of union.

It will be remembered that committees have been appointed both by the national convention of Free Baptists, and by that of the Disciples of Christ, to confer together on the same subject. There seems to be no good reason why, when mutual misunderstandings are removed, and a better acquaintanceship has been brought about, all these "baptized churches of Christ," as Dr. Ford would call them, should not co-operate as brethren in the advancement of the kingdom of God. The main difficulty, of course, in all such union movements, is the spirit of provincialism that prevails here and there in all religious bodies, and the extremists, from which none are exempt. But why should a movement which has its impulse from God, and which is in direct harmony with Christ's prayer for the oneness of his followers, be thwarted by a minority of extremists? Ought we not to obey God rather than man?

The question may occur to some, whether the negotiations for union between Baptists and Free Baptists would hinder the progress of union between the Free Baptists and the Disciples of Christ. We see no reason why these movements toward union should not help each other. It is the *spirit* of union, after all, that is going to overcome whatever obstacles there are in the way. Back of the spirit of union is the conviction that divisions among Christ's followers are wrong, and should be healed. Where this conviction exists, it will seek unity in all possible directions.

The three religious bodies named ought to have no difficulty in standing together on the inspired platform of unity given by Paul: One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. And thus united what an invincible power they would be in bringing in the universal reign of Christ!

Children's Day.

It is the first Lord's day in June. It is the Red Letter day in the Sunday-schools. It is looked forward to with pleasure, and backward to with pride. It is pre-eminently the children's day. They have the right of way. Preachers, elders, and deacons, may be present and assist in any way they can, but they must not get in the way of the children! The children do the singing and most of the talking and nearly all the giving.

All the best schools have been getting ready for it for weeks. If your school hasn't, it is time you should wake it up and show it the calendar! Tell it June is here with its roses and its sunshine and its children's day. What would June be without its children's day? What can a Sunday-school be that has no part in this great national children's festival?

What does children's day mean? It means that the children amount to something; that they are the future church; that they have minds to understand and hearts to feel; that they can respond to the Savior's appeal for help in carrying the good news to all the world. It means that the children who give their dimes and dollars today will give their hundreds and thousands to-morrow.

Therefore give it the right of way, and make it a great day.

Notes and Comments.

The president of Virginia Christian college, Josephus Hopwood, says in the April issue of his little paper, The Light: "I am sixty-two years old today, April 18." There must be some mistake about that! Josephus was a college mate of the editor of the Christian-Evangelist, just a little while ago, and at that time he was "one of the boys," learning his lessons, and dreaming his dreams, like the rest of us. Is it possible that he has allowed the years to run by with so rapid rate that he is now an elderly gentleman of sixty-two? The school girl was right—"Tempus *does* fugit!"

◆

It used to be a very popular answer with some of the popular evangelists to say, in reply to the question, "What must I do to be saved?" "Do nothing at all. Jesus Christ has done it all." But that answer completely ignores the distinction between what Christ may do for a soul, and what the soul must, in the nature of things, do for itself. Dr. Theodore Cuyler, one of the sanest and most sensible religious teachers in this country, says:

> "What must I *do* to be saved?" You are right in emphasizing that little word "do," for your Savior having already done his mighty work of providing an atonement for you, the next *doing* must be done on your side. If anybody tells you to do nothing at all, but simply trust yourself to Christ, he or she may only confuse you. Jesus himself never gave any such advice. He said, "Follow me," and that means, go where I lead you, and do what I tell you.

That sort of talk has the advantage of being both scriptural and sensible, and is calculated to lead men out of a fog-bank into a plain path that grows brighter unto the perfect day.

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We perhaps ought not to be surprised to learn through recent reports from England and Wales that Evan Roberts, the evangelist, and the leading spirit in the recent great revival in Wales, is showing signs of an abnormal mental condition. One of our exchanges says:

> Recently Mr. Roberts visited the Welsh Calvinistic chapel, in Liverpool, where, although the meeting had been in progress for two hours, awaiting his coming, he sat for an hour silent in the pulpit, and his sermon was mostly a repetition of the one word, "obedience." The churches he is to visit are kept a close secret. He has puzzled and troubled his friends by occasional outbursts against unnamed individuals, whom he has charged with hindering the influence of the Spirit. He stopped, and bade them leave the building. A minister tried to soothe him, but he moaned and rocked in anguish.

It is possible that in addition to the extraordinary strain that has been put upon Mr. Roberts he is the victim of some extravagant theories concerning his use by the divine Spirit, which have preyed upon his mind. We trust that rest and further time for reflection will bring the noted evangelist back to a normal state. Meanwhile it is said the revival in Wales goes on, regardless of any one man's leadership.

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Prof. Geo. A. Coe has expressed the opinion that the reason why more women attend church than men is that the churches, in their organization and methods of administration, are better adapted to feminine tastes and activities than to those of men. This is probably not the only reason, but it is worth considering. The organization of a Business Men's Local League in each congregation would go far toward remedying this defect. There is no doubt but that the women of our churches are better organized than the men. It may be laid down as a fundamental proposition in church life and growth that people must be given something to do in order to be interested in the church and to develop their spiritual life. As a matter of fact few of our churches expect the men coming into the church, outside of the official board at least, to do anything more than to make a pledge to current expenses and attend the services with reasonable regularity! That sort of regime is not going to develop a very robust and heroic type of Christian character.

◆

St. Louis is to be the center of Baptist interests this week. The Northern and Southern Baptists will meet here in fraternal conference from 17th to the 23d inst. in the Third Baptist church, on Grand avenue. This will be their first joint session since their separation into two distinct assemblies in 1845, we believe. It is not proposed, as we understand, that any proposals will be submitted in this joint meeting for "organic" union of the two branches of the denomination, although "organic" union in this case can mean little more than their co operation in missionary work through the same societies and by joint conventions. No doubt the free intermingling of these brethren will do much to obliterate geographical and sectional distinctions. Then if there be economic and fraternal reasons why they should cooperate more closely, this is bound to come in time. It is a great religious body, standing for great truths and principles and having a great history and a promising future, that meets in our city, this week, and the Christian-Evangelist extends its fraternal greetings and bids them God-speed in every good word and work.

◆ ◆

We are glad to notice that now and then even an editor is appreciated. The editor of the Central Baptist, Rev. J. C. Armstrong, recently received a testimonial from his St. Louis brethren in the form of a purse that will enable him to attend the Baptist World Congress to be held in London this summer. We congratulate him.

Editor's Easy Chair.

S. H. L.: Your personal letter is all the more appreciated, because it is the only expression of approval which has reached us, of the editorial which you so heartily endorse. We believe with you that the positions taken in the editorial to which you refer are vital to our future success. But we are not surprised that no one but you has expressed his approval, and that you do it under the seal of privacy. We are glad to believe that many among us are willing to have these things said in the CHRISTIAN EVANGELIST, but they do not care to say them or to publicly endorse them when they are said by some one else. Nor is it always cowardice on their part; it is quite as often the result of an honest conviction that their usefulness might be impaired by their endorsement of sentiments which a large element of our membership are not prepared to accept. We are not finding fault with that policy, but—it is not ours.

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But is it not a wise principle, approved by our Lord, to withhold certain truths from people who are not ready to hear them? Yes, that is the principle Jesus adopted in respect to his disciples, and by the Holy Spirit he has been showing them those things for nineteen centuries. What the Holy Spirit, through the scriptures, has made plain to us, that we are to teach to those who are prepared to accept it. All people do not make the same progress. Some make rapid progress in spiritual things while others are slow to learn, and seem quite satisfied with their meager elementary attainments. If there be a dull boy in school who seems unable to get on with his lessons it would be wrong to hold back the entire school to his slow pace. Why should it be otherwise in the church, which is the school of Christ? "We speak wisdom," says Paul, "however, among them that are fullgrown," that is, who have made sufficient progress in the knowledge of spiritual things to understand his message.

◆

How is a preacher to manage this question when in every church there are so many grades of advancement? Perhaps this is where "rightly dividing the word" has one of its applications. A wise pastor will try to adapt some of his spiritual food to the different members of his flock. But a preacher must not assume too readily that he has attained spiritual conceptions of Christianity which his members would not appreciate. We have often known it to be the case where the members in the pew were hungering for some of the deeper things of the spiritual life, and were fed on controversial husks which they did not care for. Most preachers can learn something of real faith and consecration from some very humble and unpretentious people in their congregations. It is a good deal safer for a preacher to trust his members with any assured truth, which he has learned in his spiritual experience, or any well-attested facts relating to the Bible, than to incur the charge of believing one thing and preaching another.

◆

The editor solves the problem of adaptation by the principle of "natural selection." People naturally select the religious paper that furnishes the kind of food, in quality and quantity, to satisfy their spiritual hunger. We found out a long while ago that there are some people who do not relish the kind of food we supply. They are generally people whose spiritual tastes have been formed by a different sort of religious pabulum. Our subscription department sometimes sends out sample copies to names gathered here and there, and the responses received to the invitation to subscribe furnish confirmation of what we have said about different tastes. Some write: "That is the kind of paper I have been longing for; enroll me as a permanent subscriber"! Others say: "I don't want your paper; it doesn't suit me," and one man—perhaps he belonged to the "floating membership"—added "stop it,—— quick"! Perhaps that man would turn out and get up a club for another paper that suits his style. *De gustibus non est disputandum!*

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It is a great gain when a man becomes reconciled to the fact that all people are not going to like him and his way of believing and teaching. It will help one to be reconciled to this situation to remember that Jesus said, "Woe unto you when all men speak well of you!" The CHRISTIAN-EVANGELIST, with a constituency of which, as respects both size and quality, any paper might well be proud, has never been in danger of this woe. There have always been those who have not spoken well of the paper. But for more than a generation it has continued to bear witness to the truth as God has given us to see the truth, believing that the truth-loving and the truth-seeking would justify its course. It not only sees no occasion to change this policy, but it sees no justifying reason for its continued existence except as it remains faithful to this mission. If it were possible for a religious paper to die pursuing this course, its epitaph might well be: "Blessed are the dead that die in the Lord."

◆

A flying trip up into Michigan last week enabled the "Easy Chair" to see some of the resorts in their preparatory stage, getting ready for the summer visitors. We were glad to find that the reports concerning the ravages of the winter storms at Macatawa park were exaggerated. The lake-front plank driveway has indeed been undermined and broken up, but only about one-third of the granitoid pavement has been destroyed. These will be replaced. One or two new cottages are under way or near completion, and a few cottage owners were on the ground overlooking some repairs. Pentwater, 80 miles further up the lake, where the "Easy Chair" expects to summer again, as far as the San Francisco convention will permit, was smiling, unharmed by winter storms. Located in a cove or bend of the shore line, it seems to be better protected than most places. The 40 acre plot fronting on Lake Michigan, which has been taken by a few brethren for a summer colony of Disciples, wore an inviting look, even this early, with its majestic heights, its deep ravines, its pines, hemlocks and oaks, and here and there the trailing arbutus adding its fragrance and beauty to the scene. On these forest-crowned sand-dunes, and along these picturesque ravines, we hope one day to see scores of tasty but simple cottages inhabited by Christian resorters.

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If the "Easy Chair" does not often rise to the heights of imagination where poetry is born, it has at least had the effect of inspiring the poetic muse in others. The following beautiful and tender verses from the pen of one of our gifted St. Louis sisters will, we are sure, be appreciated by the Easy Chair readers:

"APPLE BLOSSOMS."

BY MRS. P. R. GIBSON.

["Only a faded apple blossom!"—Editor's Easy Chair.]

O blossoms so delicate, dainty and sweet,
So full of rich promise, your coming I greet;
With your exquisite breath, o'erladen with spring,
How tender, suggestive the thoughts that you bring!

Back again—home again—bridged the long years,
By memories spanning life's torrent of tears,
To the glad days of yore ere the sunlight of life
Had grown dim in its toil, its care and its strife.

Back again—home again—borne on your breath,
Heartache forgotten, and sorrow and death—
As storm clouds that sundriven backward must roll—
These vanish as child-life comes back to the soul.

In your rich buds of promise, sun-tinted, I trace
The dawning of life with its mystical grace;
I see in your faces that rival the snow,
Dear kindred and friends of the days long ago.

O memories tender and sweet as your bloom,
Like gay, gladsome children troop into the room.
A father's caress, a mother's fond kiss—
Was ever a memory dearer than this?

Sweet blossoms, I turn with a hope that grows glad
Away from these memories tender yet sad,
To find in your forecast of fruitage to come
A promise of joy in the bright "harvest home."

Behavior Becoming the House of God

By Archibald McLean

The Lord delights in that which is beautiful and becoming. He is a God of order, and not of confusion. He has made everything beautiful in its season. He asks us to do all things decently and in order. He has given us the faculty of taste for this very purpose. This faculty has its place and its function no less than reason and conscience and imagination. There is room for its exercise in the church as well as in the home and in society. Some things connected with public worship are acceptable to God and pleasing to all good people. These are worthy of consideration by all who desire the edification of the body of Christ.

In the first place, good taste requires that the entire membership be in their places on time. This will be a delight to all, and will be a great advantage to the service. Some good people are habitually late. If these same people had an invitation to meet the president of the nation or the governor of the state they would take pains to be on time. They would regard it discourteous to appear after the time appointed and after the reception had begun. If we feel this way when we are to meet a fellow-mortal, how much more when we come together to meet God! Once in a while one may have a sufficient reason for being late. Ordinarily there is no reason, and not even an excuse, The Sunday newspaper, that abomination of our time, that enemy of the church, is responsible for much tardiness. It will add immensely to the interest and value of the services if all are in their seats when the time comes to begin. Every late arrival detracts from the beauty and impressiveness of the worship. Tardiness is in bad taste. It is disrespectful to the God of heaven whom we profess to serve and adore.

Secondly, good sense and good taste will lead one to sit in the body of the house and well to the front. One man on the front seat is worth more to the service than two on the back seat or in the wings. Not only so, but one gets twice as much good from the worship. A great aching void in the heart of the church, while the audience is ranged like wall-flowers, is depressing to the leader and to all present. One should go to the sanctuary to give help as well as to get help. The benefit one receives will be measured by the contribution he makes. Every believer is a priest. It is his province to offer up spiritual sacrifices. If these are properly offered they are acceptable to God through Jesus Christ. There is no obligation relating to the public worship that rests upon the minister that does not rest equally upon every member. The body of Christ is fitly framed and knit together through that which every joint supplies. The ambition of every Christian should be to assist according to the measure of the ability that God has given him. By so easy and simple a matter as sitting in the best part of the house one can help mightily.

Thirdly, a sense of propriety will lead one to come prepared to sing and pray and listen with the spirit and with the understanding. One cannot do that if his mind is full of the latest scandal or crime or accident. He cannot do that if he is thinking how he can buy and sell and get gain. It has been well said that if a man comes to church with his head full of business he cannot go away with his heart full of blessing. If his mind is preoccupied the message will go in at one ear and out at the other, the good seed will not be able to find a lodgment. One should go to the house of God after a season of prayer and praise. This meeting God is the supreme event of the week. A bride adorns herself when she goes to the altar; courtiers array themselves in their best robes when they are to be presented to their sovereign; so a Christian should suitably prepare himself in every respect when he is to meet and worship the King in his beauty.

It should be known and remembered that nothing perfunctory is well-pleasing to God. He is Spirit, and he wishes us to worship him in spirit and in truth. He is the King eternal, immortal, invisible, the only God; he is the blessed and only Potentate, the King of kings, and the Lord of lords. The seraphim cover their faces and their feet and worship him in lowliest reverence. Nothing inconsistent with the dignity and glory of the Most High is in place here. Sleep and drowsiness are an offense. One would not think of sleeping in the presence of the president of the nation. That would be regarded as an insult. The same is true of yawning. No cultured person would yawn in a neighbor's parlor. Any one with the slightest respect for his host or for himself would refrain from such inexcusable rudeness. One who claims to be a follower of "the first true gentleman that ever breathed" should be careful not to violate the most elementary rules of good manners. Indifference, however manifested, not only discredits the worshiper, but hinders the worship. It takes the heart out of the minister. He cannot do his best if those to whom he ministers are unsympathetic and irresponsive. He cannot deliver his message as he would. The whole tone of the service is perceptibly lowered. It should be borne in mind that we go to church to meet God, to hear his word, and to receive blessings from him. The minister and the ordinances are the channels through which he pours his grace into the soul. If there is any discourtesy shown, it is shown not to the minister but to God whose mouthpiece he is. The profit one will derive from the service will depend upon his frame of mind and heart, The hungry and receptive will be filled with good things; those who have no sense of need will be sent empty away.

Minister and people know that there are times when the atmosphere is electric. The audience is awake and alert. They have come prepared to participate in all that is said and done. They are in fullest sympathy with the object for which they have met. There is no sign of sleep or weariness or indifference. The leader is at his best. He surprises himself and his hearers. Strangers are profoundly impressed. Saints are edified, They drink in the truth as the thirsty land drinks in the rain. Sinners are convinced and confess with their lips the faith that is in their hearts. God is honored and his cause is advanced. Of such a church and such a service it may be said, "This man and that man were born there."

Thirdly, good taste will prevent undue haste in the conduct of the services. Haste is incompatible with dignity and edification. The tendency in modern times is to boil everything down, to cut everything short. It is easy to push that tendency to an extreme. It is possible for a service to have some merit other than that of brevity. It is not an uncommon thing to see persons restless from the time they enter the house till they leave it. They look at their watch or at the clock every few minutes. Their whole bearing shows that they are eager for the end. There is a sigh of relief when the speaker reaches the conclusion. While the doxology is being sung and the benediction is being pronounced they are occupied with putting on their overcoats and rubbers. As soon as the last "Amen" is uttered, or even before, there is a grand rush for the doors, which the janitor is careful to have standing wide open so as to facilitate the exit. In their minds the main thing is that the services be compressed within the very narrowest limits. The sermon is judged not by the amount of truth it contains, but by the number of minutes occupied in its delivery. The fewer the better. It goes without saying that in the presence of God all haste is irreverent and indecent. If one should act in the same way in the presence of some distinguished character or in a group of friends he would be considered as deficient in the rudiments of culture. In any social circle no well-bred man shows that he is bored or that he is weary, or looks at his watch, or hurries from the place. He knows that if he were to show any lack of appreciation of the occasion he would wound his entertainers, and would advertise himself as a boor. If it is necessary to withdraw to take a train or to fill an engagement, he apologizes for the necessity of leaving that charmed circle before the function closes. There is a place for good breeding in the church as well as at a banquet or at a ball.

The saints of all ages have found unspeakable delight in the house of God. "How amiable are thy tabernacles, O Jehovah of hosts! My soul longeth, yea, even fainteth, for the courts of Jehovah; my heart and my flesh cry out for the living God." "A day in thy courts is better than a thousand." "One thing have I asked of Jehovah, that will I seek after: that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in his temple." "I was glad when they said unto me, Let us go into the house of Jehovah." We are told to wait on Jehovah, to wait patiently for him. "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." "Delight thyself also in Jehovah." Such "waiting" and "dwelling" and "delightiug" preclude extreme brevity and haste. When an audience is pleased no one is in a hurry to get away. The language of all is,

"My willing soul would stay in such a frame as this,
And sit and sing herself away to everlasting bliss."

Those who frequent the circus and the opera and baseball games watch hour after hour, and the audience is larger at the end than it was at the beginning. It would be the same in the house of God, if all who attend understood that they are there to meet God and to be refreshed and energized and illumined by him. If all Christian people felt as they should about public worship, the scandalous rush for the doors now seen in some places would be unknown. Instead of a desire to depart at the sound of the last word of the service, all would sit down and engage in silent prayer for a few moments and then retire quietly.

Lastly, a due regard for what is becoming would lead all to give on a scale worthy of the place and the object. It is in God that we live and move and have our being. It is in his hand that our breath is, and his are all our ways. "Of him, and through him, and to him, are all things. To whom be glory for ever and ever." He asks us to remember our obligation to him and to give as he has prospered us. "Bring an offering, and come into his courts." He asks the best we are able to give. In ancient times, when the blind and lame and sick were offered, he refused to accept them. He said to the people who were guilty of sacrilege, "Present it now unto thy governor; will he be pleased with thee, or will he accept thy person?" He charged those people with robbing him. They impudently asked, "Wherein have we robbed thee?" He answered, "In tithes and offerings." For this robbery they were cursed with a curse. "Bring ye the whole tithe into the store house, that there may be food in my house, and prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it." The same charge and admonition are in place now. Many of those whom he has abundantly prospered make no return whatever. They do not give a penny or a prayer or one single interested thought in a year to carry on his work. Many of those that give something, give a pittance. They are offering the blind and the lame and the sick and the torn. They would not dream of offering on that scale to the governor. He would spurn such paltry trifles. There are those now, as there were then, who withhold more than is meet, and it tendeth to poverty. Their very blessings become curses. It was said by one of old time, "Thy people offer themselves willingly in the day of thy power." This is the glorious day of which the inspired Psalmist spoke. To rob God is bad manners as well as bad morals. Those who do this offend their Creator and wrong their own souls.

If the conduct of all Christian people were in harmony with the will of God, the results would be very great and very gratifying. Those who looked on would be convinced that God is in them indeed, and they would fall down and worship him. This is the new apologetic that the age needs.

Letters From a Retired Minister

[Young Prentice has just written to his uncle confessing to a very distressing pulpit failure. The young man also writes that a very prominent member of his congregation seems to have taken offense at some strictures his pastor recently made on a popular amusement of the day.]

LOS ANGELES, May 6, 1905.

MY DEAR NEPHEW:—I am making it a point to answer your latest letter right away. For the first time I've detected an unmistakable note of discouragement in your letter. Now, I'm not a bit surprised. I expected it before this. Life isn't all sunshine, neither is the minister's way always a rose-strewn one. I think I can testify to that. Even the most buoyant fellow gets under the juniper tree occasionally. But I don't want you to take this too much to heart. I see you are disposed to quiz me a bit. Did *I* ever preach a poor sermon? Yes, and many a one, too. Now, I'm not proud of this, I'm just answering your question. I suppose I suffered as keenly from a sense of pulpit failure as any youngster in the ministry ever did. The fact is, during the first years of my preaching experience, I rarely slept any on Sunday nights. If I preached poorly, I felt too bad to sleep, and if I preached well I felt too good to sleep, so in either case I rolled and tumbled about the bed fighting all the battles over again. I kept this performance up for several years. Maybe I never would have gotten over it had it not been for the words of a dear old preacher who had known me from the time I put on my first pair of trousers, and had been greatly beloved by my father. I poured out my story to him once, and, after listening to it patiently, the old gentleman smiled on me and said very slowly, as if weighing every word:

"William, you aren't leaving anything to God; besides, William, you know your sermons at their best aren't going to turn the world upside down, and at their worst, William, they won't do any harm. Do your level best, William, and leave the rest to God." You see, Will, it's very easy to go wrong here. It's the old story of thinking more of the form than the matter. I don't believe the man who always keeps in mind the object of a sermon ever really fails. Here is an instance fresh in my mind. Three weeks ago Dr. Bailey's pulpit here was filled by young Rhodes of Brockton. You know what a brilliant youngster he is. Well, in the morning he gave us a fine sermon on Romans 5:1. His delivery was as effective as one could wish. He fairly magnetized that big audience. I go out very little of nights, but I went out to hear him. He spoke in the evening on Hebrews 2:3 and I saw pretty soon that he was ill at ease and uncertain of speech. But he struggled on manfully. Big beads of perspiration stood out on his forehead. I never saw a man more painfully conscious of failure. Finally he gave it up and said, as nearly as I can recall the words: "Friends, I can't present my message to-night as I prepared it, but I can tell you the love of Jesus. Some of you are neglecting the greatest thing in the world. You are missing this great salvation simply by neglecting it. Surrender to your Christ, submit to him. Oh, do it to-night." I tell you there was a thrill in his voice, a pathos in his words, that went with convicting power to the hearts of all of his hearers. There were four conversions. Now I say, Will, that this was grander than Father Taylor's getting tangled up in a rush of utterance and saying, "I have lost the nominative case, but one thing I know, I am bound for the kingdom."

I don't think you can misunder-

(*Continued on page 636.*)

As Seen From the Dome

By F. D. Power

Two important conventions are in sight: July 5-10, and August 17-24. The first occurs in the neighboring city of Baltimore and will consist of the Christian Endeavor hosts gathered from all lands for their bi-ennial festival; the second is the great missionary convocation of the Disciples of Christ at San Francisco. In both of these Christian assemblies we have a deep interest. Coming as they do on the Atlantic and Pacific coasts, and uniting the Chesapeake and San Francisco bays, they tell of the breadth of our Christian sympathies and the wide sweep of our Christian activities. From sea to sea and beyond the seas must be the reach of our parish. The outlook from the Dome takes in the world and all worlds.

Washington is closely connected with the Oriole city. It is just 40 miles away and we make the trip in 45 minutes. The Christian Endeavor convention is therefore in a sense our convention and we will send 5,000 young people to enjoy it. For our young men and women all over the land this will be a great event, we trust. It has been two years since we journeyed to Denver, and were refreshed on that mountain top of privilege. Except for the tumbling of the tent on the heads of a few thousands of us, that was a blessed meeting, and this promises even larger things. Baltimore is the sixth city in America, has passed its 175th year, and to-day covers 32 square miles. It was laid out in 1730, 60 lots of less than one acre each, three streets and nine alleys. It is now a mighty metropolis famous for commerce and progress. It is new Baltimore and greater Baltimore. The fire of February 7 and 8, 1904, swept 150 acres of its finest business section, but from its ruins it has risen in richer splendor. Recently $13,000,000 have been voted for municipal improvements; new docks and piers are to cost $6,000,000; and a sewer system is to take $10,000,000. A million more is to be expended in parks, and cobblestones are to give place to modern pavements. The great fire was a great blessing. Wider streets, better buildings, up-to-date equipment in every respect mark the spot which a year ago was a great heap of ashes, twisted iron, and smoking brick of "fire proof" structures.

We call it the Monumental City. It is historic in every way, the home of the "Star Spangled Banner," written by Key during the attack of the British in 1814. One sees in the harbor Fort McHenry whose flag inspired the national song. Key was on board a ship, and in the light of early dawn when the firing ceased, looked to see what flag was flying on the ramparts. When he saw it was the "Stars and Stripes," he sat down and wrote his immortal song. Taking it to Benjamin Eades he said it must be sung to the "Anacreon in Heaven." It was sung in Baltimore for the first time by an actor named Durang. Key died January 11, 1843, at the home of his daughter, Mrs. Howard, on Mt. Vernon Place. Battle monument also commemorates this event of 1814. It is in the midst of the business section and is a tribute to the brave defenders who sacrificed their lives during the repulse of the British.

The title, "Monumental City," came no doubt from the shaft to George Washington whose corner stone was laid in 1815. It is a noble Doric column of white marble, rising 180 feet and surmounted by a statue of the Father of his Country. Mount Vernon Place where the monument stands is in the heart of the most wealthy and exclusive residence section, enriched by statuary and other objects of art. Other columns and memorials are those to the Maryland heroes of the Revolution, to the Confederate soldiers and sailors, to the Mexican war veterans, to Poe, Wallace and Columbus.

In its parks and public buildings the city is one of the richest and most beautiful in the land. Druid Hill is a splendid resort for thousands, with 671 acres of lake and lawn and grove. Clifton Park has 255 acres. Carroll, Riverside, and Federal Hill, Patterson Park, and the public squares, and Eutaw Place, Mount Royal, Fulton Avenue and Broadway with their parked street beds are attractive spots. Then Johns Hopkins Hospital, Peabody Institute, the Pratt Library, the Woman's College, the City Hall, Post Office and Court House, and the many splendid churches and houses, give great architectural beauty to the convention city, One must not conclude that all there is of Baltimore is cobble stone pavement, and overground sewers, and the B. & O. railroad, and "the Sun paper," "plug uglies," and oyster houses, and ill smelling tunnels, and white marble steps which they are perpetually washing. It is really a city well worth visiting. The Calverts were quite respectable, and all the race who came over in the Ark and the Dove in 1634 were really very astute, and large minded, and well intentioned folks, and their successors on the head waters of the Patapsco have proven themselves worthy of their sires.

Baltimore has a history. Here was once the capitol of the nation in the darkest day of its life when Congress was fleeing before the redcoats. Here Franklin Pierce was nominated, and Lincoln and Johnson and Horace Greeley. Here the first telegram was received sent from Washington in 1844, "What hath God wrought?" Here, too, Edgar Allan Poe and Sidney Lanier wrote their lyrics. Sometimes these two men are alluded to as Baltimore's literary lights. It suggests the wit's remark that Pennsylvania's two most famous men were Albert Gallatin, of Switzerland, and Benjamin Franklin, of Massachusetts, to say Poe, of Virginia, and Lanier, of Georgia, were Baltimoreans, but they did write here, and Poe's body rests here in the old Westminster burying ground at the corner of Fayette and Green. Poe's foe was the appetite for drink and he died here at forty. He was picked up on the street, Oct. 4, 1849, taken to the Washington university hospital where he died, Oct. 7, and on a raw cold day, with only nine people present, the remains of the immortal singer were laid away. For twenty-six years the grave of the author of the "Raven" was unmarked; then the public school teachers and pupils erected the monument with his face cut in the stone and his name carved on the base. Lanier, possibly a great poet, certainly a better man, battled with consumption and fell at thirty-nine, dying in Lynn, N. C., in 1881. Read his "Sunrise," or "The Harlequin of Dreams," said to show more genuis than all the poems of Longfellow, Lowell and Poe.

Of course you will come eastward July 5-10, and you will see this noble metropolis of the Chesapeake; and then you will go westward for the vision of the Golden Gate. That August festival on San Francisco Bay, 17-24, should be remembered constantly in our prayers. As I train my spy glass from this elevated station on the whole scene it is a surpassingly charming one, a vision splendid. There is the ever memorable pilgrimage itself. Over Uncle Sam's broad domain toward the setting sun; along the old trail of the red man, the emigrant wagon, and the gold seeker, once alive with buffalo, deer and antelope; rolling along in a comfortable Pullman and eating dollar dinners in the diner, and dreaming of red skins and Argonauts and Bonanza kings and nascent empires and wild beasts and prairie schooners and cowboys; sweeping onward through growing cities and towns, well tilled acres and grazing herds, across prehistoric seas and burying grounds, and treasure-locked regions and great masterpieces of nature; amid bewildering buttresses and temples, columns, castles, colonnades and cathedrals reared without hands, through deserts and snow-sheds endless and aggravating, and vast stretches of mountain scenery stupendous and awe-inspiring in their lonely grandeur, over the roof of the world you are carried to a lovely region of orchards and wheat fields and orange groves and gardens, and live oaks and warm sun and clustering towns and villages, to the very gate of

(*Continued on page 636.*)

Our Congregationalism*

By Prof. Silas Jones

It is understood that there are some among us who would affirm the proposition that we are anarchists and others who are of the opinion that we have a pope, though they grant that his authority is not universally acknowledged. Disregarding these extreme views, we pass on to the inquiry concerning the extent to which the principles of congregationalism have been adopted by us, and to ask what are the tendencies, if there are any, toward anarchy on the one hand, and toward ecclesiastical tyranny on the other.

A creed is involved in every protest against creeds. When Pyrrho declined to turn aside to save himself from being crushed by a wagon or from falling over a precipice, on the ground that nothing is worthy of belief, not even the testimony of the senses, he nevertheless had his philosophic creed to which he adhered rigidly. What men mean, therefore, when they say they will have nothing to do with creeds, is that they do not believe some things that are accepted by their neighbors as true or were held to be true by men of former generations. Objection may legitimately be taken to the form in which a doctrine is stated and to the manner in which its acceptance has been secured. The Disciples of Christ have rejected many articles in the creeds that have come down to us from the ancients. They have been liberal in their denunciations of the methods by which opinions of councils have been forced upon unwilling peoples. But they have never taught that it is a matter of indifference what a man believes. On the contrary, they have ever insisted that it is a great moment in a man's life when he can say from the heart, "I believe that Jesus is the Christ, the Son of God," and thus joins himself to those who hold the fundamental verities of the Christian religion. They teach that a man's belief determines his growth in character and his usefulness to his fellow men, and therefore his standing before God.

Inasmuch as we have no ecclesiastical body whose right it is to tell us exactly what we must believe in order to be saved and to pass judgment concerning those who reject its authoritative standards, how do we protect ourselves against teachers of strange doctrines? Does not great scandal result from our method, or lack of method, of dealing with propagators of error? In attempting to answer these questions, account is to be taken of the age in which we live and of the kind of people with whom we have to deal. The theologians of the early councils had before their minds the unity that prevailed in the Roman empire. Rome compelled men by military power to obey her laws. The church of the middle ages was the Roman empire in ecclesiastical garb. It treated dissent as a crime. The eyes of some men of the present are turned toward the church of the middle ages. It is the embodiment of their ideals. The truly modern man seeks no such embodiment for his ideals. If he has the historic spirit, he will not withhold the praise that is due the ancient church for its great achievements in behalf of religion and civilization. He will recognize the limitations under which the early thinkers and statesmen of the church labored, and he will not condemn them for their failure to think and act like citizens of the United States in the twentieth century and advocates of the return to apostolic simplicity in religion. The institution they built made possible the modern state and the modern church. In the new order the individual has his rights. His intelligence and conscience constitute the court of final appeal in matters of faith. He dares to examine the facts for himself and to formulate his own creed. His acquaintance with the methods of science has made him suspicious of the ancient creeds and indifferent to the opinions of ecclesiastical dignitaries. He counts it a sin to let another think for him. Now we have tried to be modern in our efforts to preserve the unity of the faith. Our fathers made their appeal to the people. They erected no court for the detection of heresy. That we have always fully trusted the people will not be maintained. The pre-eminence accorded to Mr. Campbell because of his abilities was desired after his death by other men. They reasoned that Mr. Campbell's authority had been necessary to save the churches from destructive heresies and that he ought to have a successor. One man said, a short time before Mr. Campbell's death, that as soon as Mr. Campbell had gone he would denounce certain men and send them into retirement. He was a good man and he had consecrated his energies to the service of Christ. But he and others who aspired to the office of creed-maker had wrong notions as to the way in which false teaching is to be corrected among the Disciples of Christ. The people refused to stop at the barriers *they* erected. Several years ago a number of the leading preachers of Illinois got it into their heads that some provision should be made to bring the preachers to account for their loose opinions. Some of the men of college training began to fear the unlettered would not pronounce correctly the shibboleths of orthodoxy. After a few speeches had been made and a few private conferences held, the matter was dropped.

There has been disorder here and there, owing to the desire to grant to every man the liberty there is in Christ. A brilliant preacher has now and then led astray his congregation, or a good part of it before the slow methods of public opinion separated him from his brethren, with whose aims he was no longer in sympathy. The disorders that have been due to erratic preachers do not call for an apology on the part of the whole people. Individuals may deserve censure. We are a growing people and we must pay the penalty of growth. All truth is not yet in our possession. The man who thinks we are not casting off the errors of former generations fast enough is one of us, and also the man who thinks that we are in danger of forsaking the right way of the Lord in our zeal for what is new. Both men have a right to be heard. The young man must have a certain freedom to make mistakes if he is to be worth anything when he comes to maturity. The old man must have freedom to indulge in what the young men consider pessimistic comments on the paucity of correct opinions. We shall continue to express our view freely and the churches will continue to receive the ministries of the men whose teaching they are willing to approve. Our troubles would probably be increased if we should put forth an authoritative statement of belief and appoint a body of men to see that it was accepted by every one who came forward as a teacher.

The weakest point of our congregationalism appears when we attempt to organize our strength for evangelization and Christian culture. The fellowship of congregationalism is one of sentiment. Affiliation for Christian activity must be spontaneous. There is a lack of right sentiment concerning the enterprises that require the cooperation of all the churches. Thousends who call themselve good and true disciples and pass for such with their neighbors have little or no knowledge of what is being accomplished by co-operative effort and of what might be accomplished if every disciple would do his part, and they endure their ignorance with tranquil satisfaction. It is perfectly natural that a church with a vision so limited should busy itself with trifles and separate itself from Christian people for reasons that have no warrant in scripture. Personal whim takes the place of the principles of Christ. The church becomes a private institution, as all churches are to the extent to which they are sectarian.

What is the sentiment in our churches respecting the educational problem? In many of them it has never been suggested that there is an educational problem. The representative of the college is regarded as an enemy if he appears and asks to be heard. Churches that have for years heard the gospel from the lips of men educated in our colleges, that demand thoroughly trained men for their pulpits, have not the slightest sense of obligation to the colleges. Here is a danger of our congregationalism.

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*Being a portion of the Reviewer's paper at the Congress.

The weaker churches would fare better if they were not so suspicious. Suspiciousness is not to be charged against them all. The little churches contain some of the truest souls in the world. A considerable number of them, however, are always looking for sinister motives in those who come to join them in Christian activity. Their undoing comes because they question the motive of the wrong persons. While they are telling the representative of the state missionary society their conviction that he is trying to foist an ecclesiasticism upon them, the rascally preacher creeps in and destroys the church. The evangelist or secretary could have warned them against the bad preacher but they would not listen. Increase of intelligence will effectually cure suspiciousness.

The immoral preacher is a greater reproach to us than the heretical one. Who does not feel a sense of shame when he reads in one of our papers, "Warning: A Bad Man!" followed by a description of the offender and a list of the names by which he has been known, under which he has won his reputation? The same man will disgrace half a dozen churches after his character has been published to all men. Ministerial associations have done good service in exposing the immoral preacher. The secretaries of the state missionary societies are able seriously to interfere with his plans. But he is still a problem. If all the churches were in touch with the missionary organizations of the states, they would be comparatively free from his devices.

The people have a direct vote on the management of our religious papers. In subscribing for a paper a man gives his vote in its favor. The editor whose views you abhor is the only defender of the faith as another sees it. Your favorite editor is a stupid traditionalist in the eyes of your neighbor. The people also have the control of the colleges in their own hands, whether they elect the trustees or not. The colleges must come to the people for students and for money.

Some Safeguards.

1. Emphasis on the personal Christ rather than a definition of him.
2. The Christian ordinances. As they are observed in all the churches, they keep prominent the fundamental facts and principles of Christianity.
3. Associations for the discussion of topics of vital concern to Christian people—the congress, ministerial associations. We learn to understand one another, we bring our judgments nearer together.
4. The missionary conventions, district, state, national. They supply information and inspiration, and emphasize the real thing for which we stand.

Letters from a Retired Minister.

(*Continued from page 633.*)

stand me. You know what I think of ragged pulpit preparation. But when you've done your best, that's all you can do. You will need all your strength both of body and mind for the next duty. Let the dead past bury its dead. "No man having put his hand to the plow and looking back is fit for the kingdom of God." Don't cross any bridges till you come to them and in some instances not even then. You will have enough real problems without taking to heart every unavoidable thing. I am rather disposed to make answer to the problem the latter part of your letter presents, by relating an incident I heard Dr. John Robertson, of Glasgow, tell when he was with us last spring. That great hearted blonde Scotchman gave us a bit of his personal history. He said that in his first pastorate there was a very wealthy and prominent member who was worldly to a distressing extent. "Finally," said Dr. Robertson, "I could stand it no longer, and preached a sermon in which I struck his sins some hard blows, when to my consternation he put his fingers in his ears and calmly sat the sermon through." After that every time young Robertson's sermon touched on the particular sins of that man, up would go his fingers to his ears. The young pastor was distressed immeasurably. The thing just about made him sick.

Not long after these distressing experiences began, Robertson was down to London and called on Mr. Spurgeon, who was ever the young preacher's friend, and with whom he had some acquaintance. Well, to shorten a long story, Mr. Spurgeon saw the young man was worried about something, and bade him open his heart. He did so, and poured out the whole miserable story, almost ready to burst into tears the while. And he concluded by saying:

"Now Mr. Spurgeon, what would *you* do if you had in *your* congregation a man who put his fingers in his ears every time you preached the truth to him?" Spurgeon's face became very long and very serious. "What would *I* do if I had a member of my church who put his fingers in his ears every time I preached the truth to him?" he repeated, his brows contracting all the time as though in deep thought. "*Well, I think I should pray the Lord to send a fly to light on his nose!*" Dr. Robertson went on to say that a good many worries had been spared him since, by this remark of Mr. Spurgeon. I think you can find an application in it for this particular experience of your own.

Feel free, Will, to preach what you believe, but remember, your hearers will accept only so much of your sermons as shall commend itself to their consciences, and since conscience is an elastic thing, don't look for unanimity. You won't find it.

"And now I commend you unto God and to the word of his grace, which is able to build you up and to give you the inheritance among all them that are sanctified."

Affectionately your uncle,

William Prentice.

Our Early Violets.

By Alice Alwilda Frost.

Welcome, welcome Violets!
With joyful hearts we greet you!
Greet every modest drooping head,
So glad we are to meet you!
Tho' cold bleak winter stayed so long
With garment white above you,
Your royal hues now dot the green,
And O, how much we love you!

For May-day cheer you're everywhere
With blossoms in profusion;
You fill our baskets for the sick,
A surprise—yet no delusion;
And thus at early dawn you go,
Upon the threshold waiting,
'Til gathered in to cheer the heart
Of the Shut-In with your greeting.

'Tis joy and comfort that you bring,
'Tis promise—winter's ended.
New life, new strength shall come again,
New growth with beauty blended.
Without you life were incomplete;
You come with touch caressing,
To fill our hearts with hope and cheer—
Our early spring-time blessing.

As Seen From the Dome.

(*Continued from page 634.*)

the Occident and Orient, and to warm hearts and happy homes, to a great city in an ideal situation on the Pacific with its Nob Hill and its Golden Gate Park, its Chinatown and its Sutro Baths, its Seal Rocks and its Palace Hotel and its everlasting bay windows, and above all its Christian convention.

Two cautions: take your overcoat, and don't believe everything they tell you. Several men were telling California stories on the Overland Limited. One after another had delivered himself of his most colossal imitation of Munchausen. A bystander took in the recitals without change of countenance. Presently one of the group turned to him and said: "Stranger, you don't seem to express any surprise at these things." "No," drawled the stranger, "I am something of a liar myself." Still even the stories are not more picturesque and immense than the realities in mountain and forest and field and flowers and fruits and people, and most of all in the blessed assembly of the Lord's elect. Go, by all means. Next to the "Forty-niners" will be the Nineteen-fivers.

Our Budget

—Ohio state convention, Newark, May 22-25.

—Missouri state convention, Marshall, June 16-21.

—Indiana and Texas in state convention this week.

—Missouri Bible college dedicates its new building May 24.

—Oklahoma City is entertaining the ministers' institute May 16-18.

—The Michigan state convention will be held at Kalamazoo, June 5-8.

—Make a note of these dates and plan to attend your state conventions.

—This is a good point for the Business Men's Leagues to get in their work in seeing that their churches are represented in these conventions.

—Concerning the debt of the South Broadway church Brother Tyler says: "Our church debt is down now to $3,500. The treasurer sent off $500 May 1, 1905. The slogan is, "Burn the mortgage in December, 1905." Money is coming into the treasury of the South Broadway church as I never saw money come into a church treasury; and every week persons are turning to the Lord. It is a glorious thing to be permitted to engage in the work of a herald of the good news and to live in such an atmosphere as that in which I am now living!" Brother Tyler has done much to create the very atmosphere he finds so invigorating.

—E. L. Frazier, who has spent some weeks in Florida, has come north again.

—A. C. Boblitt has resigned at McArthur and aecepted the work at Leipsic, O.

—J. K. Ballou, the new pastor at Sioux City, Ia., is making a splendid beginning in his new field of labor.

—J. N. McConnell, of Palouse, will succeed A. J. Adams at Rosalia, Wash., Brother Adams taking charge at Waverly.

—Under date of May 7, Bro. B. B. Tyler writes from Denver, Col., as follows: "Hiram Van Kirk, of Berkeley, Cal., is in Denver, in the interest of the San Francisco convention. He is on his way to the east. Mrs. Van Kirk is with him. He preached in the South Broadway church this morning. To hear the sermon that Brother Van Kirk gave us was a privilege. If he is in the habit of preaching as he preached to us this morning, any church that can secure a sermon from Prof. Van Kirk is to be congratulated. Three persons came forward, one to confess Christ, and two with letters of commendation. Three candidates are awaiting baptism."

—The Frankfort (Ind.) Times contains a report of a sermon by W. J. Russell, in which he pays his compliments to "Christian Science," which had just been presented to the people of that city by Judge Hanna. He quotes Judge Hanna as saying that Christian Scientists believe in Jesus Christ, and then quotes from Mrs. Eddy's "Science and Health" as follows: "The science of being shows it to be impossible for an infinite soul to be in a finite body" (pp. 205). She explains the incarnation by saying that "the virgin mother conceived the idea of God and gave her ideal the name of Jesus" (pp. 334). Brother Russell compares with this, John 1:14, "The word was made flesh and dwelt among us." He also quotes John, making the anti-Christ to be he that denieth that Jesus Christ is come in the flesh. In like manner he showed that Christian Scientists do not believe in the atonement.

—A. L. Ferguson has just closed his work at Cuba, Ill., and will reside for the present in Macomb. There were 37 additions during his pastorate of two years and four months. His successor has not been chosen.

—The Easter offering for the Benevolent Association has about quadrupled in three years.

—J. M. Lowe thinks there is nothing like being a country person, now that he has tried it. His residence is still Galesburg, Ill., where W. G. Brown is the faithful minister.

—The South Meridian street church at Indianapolis has recently paid off its debt. There have been frequent additions and a perceptible increase in attendance recently. C. R. L. Vawter is the minister.

—Melancthon Moore, who has been elected president of the Kansas state ministerial association, has been pastor of the Christian church at Garnett for several years, where he is beloved by the members and respected by the citizens.

—Miss Myrtle B. Parke, of Staunton, has been called to the pastorate at Ramsay, Ill. She has accepted, but will continue her studies in Eureka college, where she has shown herself to be a bright, consecrated young woman and a good student.

—C. H. Winders will deliver the baccalaureate sermon for Christian college next Lord's day, and F. N. Calvin, of St. Louis, the commencement address on May 23. R. G Frank is the preacher for William Woods Sunday morning, and M. A. Hart will deliver the annual address to the juniors in the evening. Home talent entirely this year, and good talent.

—News from Cincinnati, O., indicates that Brother Bower is doing a good work at Columbia and erecting a new building; Brother Harvuot has secured a lot at Evanston and begun work; Howard Cramblett reports 44 additions at Richmond street since January 1, fully half of them by baptism. In another column we give a statement about the evangelistic campaign.

—May 8, was to have been a great day at Bakersfield, Cal. The mortgage has been paid off to the church extension board, and about $300 of other indebtedness on the property, leaving the congregation entirely free of debt. A special program had been prepared for the burning of the mortgage, but a severe storm necessitated a postponement of this event for two weeks.

—A good program has been arranged for the convention of the eighth district of Illinois, which will be held at Carterville, June 6-9. Among those to take part are D. A. Hunter, Gilbert Jones, B. J. Radford, E. W. Sears, W. W. Weedon, W. A. Schwartz, H. J. Reynolds, R. H. Robertson. Entertainment will be free to those who send their names to Mrs. F. L. Davis, Carterville, Ill., by June 4.

—The contract has been let for the building at Brazil, Ind., and the congregation, which it will be remembered was burned out some three months ago, expects to build a new and better home within six months. The cost will be about $20,000. The needs of the congregation and rapidly growing Sunday school have been studied. We are glad to know that every department of this work under Bro. E. L. Day, is active despite the great inconveniences to which it has been put.

—W. J. Russell, pastor of the First Christian church at Frankfort, Ind., has had many calls for special addresses since he began his work there in March. On Sunday evening, May 21, he is to give the baccalaureate sermon in the Presbyterian church. On May 30, he is to give the memorial address for the Grand Army of the Republic. On the first Sunday in June he is to give the memorial address for a union meeting of the Knights of Pythias, Odd Fellows, Redmen, and Maccabees, at Rushville, Ind. His work at Frankfort is marked with great interest. The home offering is five times larger than it was last year; three times larger than it was two years ago; and will double any previous offering for the American Missionary Society.

—Rolla G. Sears, in the absence of W. H. Williams, head of the Hebrew department in the University of Wisconsin, at Madison, is teaching his classes. Professor Sears is also a regular member of the instructional force in that department and teaches Hebrew prose composition. He completes this year the requirements for Ph.D. in the Universities of Chicago and Wisconsin.

—St. Louis had a pleasant visit from the Georgia mountain missionary, Wm. Shaw, last week. He preached for the Union avenue Christian church on Lord's day evening, May 7, and delighted the people. He also spoke to the ministers' meeting Monday morning. His mission to the city was to secure the co-operation of the Benevolent Association in caring for the homeless children in his 'charge," and we learn he was successful. Brother Shaw will always be welcome in St. Louis.

—Twelve years ago the First church, Covington, Ky., was destroyed by fire. When George A. Miller took charge of the work eleven years ago, the debt on the building, over and above the subscriptions then on hand, was about $18,000. The building cost $33,500. There has been a constant reduction of the debt, until on Sunday, May 7, by a special effort, enough money was raised in cash to pay off the remainder and leave $500 in the treasury. The congregation is hoping for greater usefulness in the near future.

—W. J. Burner, of Barry, Ill., spent last Lord's day in St. Louis, preaching morning and evening at the Union avenue Christian church, whose missionary he is to Argentina. The C. W. B. M. auxiliary of the congregation with the co-operation of the congregation raised a sufficient sum to entitle them to select their mission field and missionary and they have chosen Argentina, and Brother Burner, who desires to start to his new field as early as possible. The church was well pleased with him.

—The church at Bowling Green, Ohio, where Clyde Darsie is pastor, has decided to commence the erection of a new house of worship as soon as suitable plans can be prepared. The necessity for this action became apparent last winter during the Shelburne-Reynard meeting. A subscription list has been circulated, and $15,000 has already been pledged by the members for the work. The new building will stand where the old one has stood. D. Mercer is chairman of the building committee, and J. W. Knight its secretary.

—The following from the Central Christian Advocate, it must be remembered, is applied to *Methodist* general secretaries, not to ours:

"Those old stories told by the perambulating general secretaries, how we try to smile as we hear them for the forty-eleventh time! They remind us of the little lad who was very quiet during the first courses, and every one forgot that he was there. As dessert was being served, however, his father told a story. When he had finished and the laughter had ceased, the little son exclaimed delightedly, 'Now, papa, tell the other one'! "

—"Although not a member of your body, and to my mind there is much among you that is wide of the mark of New Testament Christianity, yet your paper is so manifestly fair and Christian in spirit, and your 'plea' is so sound and wholesome, that I have concluded to read it this year at my own expense, which expresses better than words my appreciation of your paper."—Thanks, brother. We are sure that there is much in all of us that falls short of New Testament Christianity, especially as to practice. We are glad you have the grace of forbearance for that, while you accept what is good.

—Grant K. Lewis, pastor of the First Christian church at Long Beach, Cal., has been unanimously elected secretary of the missionary work of southern California and Arizona, and has accordingly resigned his pastorate. The same position was tendered Brother Lewis a year ago, and he accepted the work temporarily. But his congregation was up in arms at once, and in view of the fact that a new edifice was in course of erection, Brother Lewis gave his thought to the pastorate. He has been at Long Beach about three years. A $20,000 building and a congregation more than doubled is the result. The annual convention of southern California will be held at Long Beach in August.

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Thomas W. Phillips Again Helps the Cause.

Thos. W. Phillips, who has been long considered one of the general supporters of the work of the American Christian Missionary Society and who supported Wm. F. Cowden as our superintendent of missions in the northwest, who now gives an annual subscription to the American Christian Missionary Society, enough to support J. A. Joyce as corresponding secretary of the western Pennsylvania board, has further shown his devotion and interest in the work of home missions by giving $5,000 to the American Christian Missionary Society as a "Norman Phillips Permanent Named Memorial Fund."

Norman Philips was the beloved son of Thos. W. Phillips, and died of typhoid fever. His father desires that his name should be held in everlasting remembrance, for in the name of this fund the American Christian Missionary Society agrees to keep a missionary preaching the gospel through all the years. Brother Phillips has just promised, also, sums to Bethany and Texas Christian college.

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Children's Day.

Children's day was first observed by our Sunday-schools in 1881. Since then the schools have given $577,499.00 for foreign missions. This shows what can be done by gathering up the small amounts.

The two Sunday-schools that made the first offerings for foreign missions were the Central of Cincinnati, and the Fifty-sixth of New York city. These schools gave before children's day was appointed. They gave before they were asked.

Last year 3,532 Sunday-schools responded to the call of the foreign society for financial aid. The contributing schools are 600 more in number than the contributing churches. This means well for the future. The schools to-day will be in the churches to-morrow. Those who are trained to give in childhood will continue to give in after years. The habit being formed, they cannot depart from it.

This year the Sunday-schools are asked for $75,000. For a million children this is not an extravagant request. The schools are well able to give $75,000. They would give twice that amount if they had a chance. The trouble is not with the children; it is with those who are their leaders. Their leaders do not have enough faith in them to ask for money for the Lord's work. If they had, they would be surprised at the results.

Two-thirds of all the children living have no knowledge of Christ. They have never heard the gospel. They have never sung any of the sweet songs that were inspired by the life and teaching of Jesus of Nazareth. They are strangers to all that brightens and blesses the lives of children in Christian lands. They need Christ and the gospel of his grace. The money given on children's day goes to supply this need.

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A Call From Wyoming.

One addition by letter since last report. We sent an offering of $15.50 to the Benevolent Association as the result of our Easter collection.

At present the writer is the only preacher of the Christian church in the state, as I am informed that Brother Sickafoose has gone from our borders.

There are several towns in the state that ought to have the primitive gospel preached in them, for there are many people in them that have been identified with the church that could be gathered together, and many that would accept simple New Testament Christianity, that will stand aloof from denominationalism. Laramie, a town of some 10,000 inhabitants and having the state university located there, should not be neglected.

Cheyenne, the capital of the state, a city of 15,000 inhabitants, should have the simple gospel. The basin country, into which thousands of immigrants are pouring, should be looked after.

There being so few churches in the state, we can have no state organization for a time, at least, and we must look to the home missionary society for our help. We feel that the society will help us if the churches will place the means in their hands. It is not the missionary board alone that is anxious as to the result of the home missionary offering, but out here in the west are many hearts that will ache if the collection is small, for it will mean that at least another year must pass before we can hope to receive the help that we must have if this state is ever taken for Christ. Brethren, I appeal to you in the name of our divine Lord, in the name of the gospel that he revealed and commanded us to preach, in the name of the scattered brethren all over the west and especially all over Wyoming, in the name of those who have not the gospel of our God, but who need it even as you, that you come over and help us.

We are poor and needy, but we will not let Lord's day, May 7, pass without contributing to this worthy cause. Will you? Brethren, if you fail in this, well may the Master say when you stand in his presence, as God said to Cain of old, "The voice of thy brother's blood crieth unto me from the ground."

F. E. BLANCHARD.

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Evangelistic Campaign in Greater Cincinnati.

The Disciples of Christ in Greater Cincinnati are planning vigorously for the evangelistic campaign which is to begin October 8. Some of the very best men in the brotherhood are being engaged as evangelists. Both the strong and the weak churches are planning to co-operate. An enthusiastic rally was held in the Central church, April 28, in the interest of this work. W. J. Wright had planned to be with us and gave us a stirring address. All the preachers present followed with brief talks. Another rally is being arranged for on June 16, in the First church, Covington. This second rally will be preceded by a general exchange of pulpits throughout the city. It is hoped that we may secure one of our best evangelists to address the meeting. This simultaneous effort does not only promise a great opportunity for saving souls, but is doing much to bring our churches in this vicinity together in a deeper, sweeter fellowship in Christ. It means much for the cause of New Testament Christianity that similar meetings are being planned for in many localities throughout the country. Our great plea will be brought to the notice of thousands in this way who otherwise would not hear it at all. Judging by recent similar efforts we are to look for great victories next fall. In every country or community where there are three or four churches there ought to be simultaneous meetings arranged for, as well as in our great centers. Whole states ought to enlist in such an effort. I feel that a day ought to be set apart in all our churches for special prayer in behalf of our evangelistic work. This would not only bring upon us the blessings of God but would at once thoroughly unite our hearts in the work of saving precious souls. I want to ask at any rate that our brethren pray that the cause of primitive Christianity may triumph in the great and wicked city of Cincinnati as it never has triumphed before. "Finally, brethren, pray for us, that the work of the Lord may run and be glorified."

W. G. LOUCKS,
Chairman of the campaign committee.
Station R, Cincinnati.

Christian-Evangelist Special.

This train will leave on the Burlington, August 9 at 9.00 p. m. for the great west. It will take in Denver, Colorado Springs, Pike's Peak, Manitou Springs, the magnificent scenery of Colorado, Glenwood Springs, Salt Lake City, the new San Pedro R.R., Los Angeles, San Francisco, Portland, Seattle, the delightful scenes along the Columbia river in Oregon and Washington, through Idaho, Montana, by way of Yellowstone National Park and finally through Wyoming, South Dakota and Nebraska home. In fact this trip takes in every state west of the Missouri river except North Dakota. To travel 6,000 miles among such scenes in company with the best Christian people is the opportunity of a lifetime. Do you wish to make this trip at our expense? If so write us at once for full particulars.

The R. R. fare for the round trip will be from Kansas City, $56; St. Louis, $63.50; Chicago, $67.50. To this for double sleeping berth in tourist car add about $7.00 for the round trip. Meals will cost you from 50 to 75 cents on train. In California meals may be secured for 25 cents. The cost of lunches is much lower. The stops will be one day Colorado Springs and Pike's Peak. One day in Salt Lake City, two days in Los Angeles, six days at San Francisco at the convention, two days in Portland at exposition, and one day in Helena. In addition to this you may stop as long as you will at any place you wish within the 90 day limit of your ticket. Do not fail to write at once to CHRISTIAN-EVANGELIST Special, 2712 Pine street, St. Louis, Mo.

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Another Annuity for the Home Board.

The American Christian Missionary Society received $500 last week from a brother in Ohio on the annuity plan. This is the second payment toward a $5,000 named memorial fund that this brother is creating. The Home Board agrees to maintain that fund as a personal memorial, and in the name of that fund guarantees to keep a missionary preaching the gospel through all the years. This is the twelfth named memorial fund of the American Christian Missionary Society.

The Missionary as a General Benefactor.

The history of missions, whether on the frontiers of our own country, or in foreign lands, is a history of the progress of civilization. Foreign missionaries especially have had much to do in molding the civil and social life of the peoples among whom they have labored. This fact is illustrated in the following communication from the United States Minister in China to Bro. W. P. Bentley, one of our missionaries at Shanghai, China. The letter speaks for itself:

Legation of the United States of America,
Peking, China, March 30, 1905.

W. P. Bentley, Shanghai, China:

Dear Mr. Bentley:—On my return to Peking about two months ago, I found a package of your pamphlets, suggesting the establishing of a Board of Agriculture for China, awaiting me.

The suggestion is an excellent one, and, in compliance with my promise to you in Shanghai, I forwarded the pamphlets, with my hearty endorsement, to the Board of Foreign Affairs for distribution among the high officials.

I am now in receipt of a reply to my note, saying that your pamphlet shows a thorough acquaintance with agricultural matters, and that the establishment of such a board would be of great benefit as shown by the results obtained by the United States Department of Agriculture. The note also reports the distribution of the pamphlets and requests me to transmit the thanks of the board to yourself.

I sincerely trust that your suggestions may have careful consideration and bear some practical fruit in the adoption by China of some measures looking to the improvement of their agricultural methods.

Very respectfully yours,
(Signed) E. H. Conger,
American Minister.

In suggesting this plan for a National Department of Agriculture for China, Brother Bentley has probably conferred untold benefit on the millions of that country. If it should be carried out, as Brother Bentley suggests in a personal note, "Science would confer an inestimable boon upon the millions of human beings who are now perishing for want of knowledge. The destruction of want and famine is certainly part of God's plan." Nothing can be more certain than this, for nothing is foreign to the kingdom of God that has to do with the welfare of humanity.

Great Victory in Sight.

Last year we undertook to raise $250,000 for foreign missions, but failed. The receipts were $211,318. The effort is being renewed this year. We must gain $38,682 if we succeed.

During the first seven months of the missionary year, October 1, 1904, to May 1, 1905, the receipts amounted to $119,130, a gain of $31,381, or over 35 per cent. During this time the churches as churches gave $63,137, a gain of $8,277, or 15 per cent. The churches as churches were asked for $100,000 this year. It now seems probable that they will give this amount.

Individual offerings for the seven months amounted to $14,485, a gain of $9,275, or 178 per cent. We are confidently expecting $25,000 from this source this year.

The gains thus far are phenomenal; more than ever before for the corresponding time in our history. They show what can be done. If we can gain $7,301 more before September 30, we will reach the goal. Shall it not be done?

Our chief hope of success now is in the children's day offering, the first Sunday in June. Last year the children gave $56,832. We are hoping to receive $75,000 from them this year. Many leaders urged us to ask for this amount. The day of larger things is here. It is hoped that each school will break all previous records. Remember, a signal victory is in sight.

Twelve new missionaries are under appointment and will sail for the far east in September. The New Bible college at Jubbulpore, India, is in course of construction. More than $20,000 is assured for the female Christian college, Tokyo, Japan. The reports from the fields are the most encouraging ever before received. These are glorious days. Advances are being made everywhere. Our people are coming to a larger and better life.

May we not count upon the united, industrious, persistent, and generous effort of every friend?

A. McLean, President.
F. M. Rains, Cor. Sec'y.

The Home Offering.

From the office of the American Christian Missionary Society, we have received a splendid report of the first week of the May offering. The secretary, Benjamin L. Smith, says that the record of the week shows 105 churches sent in offerings this year that did not contribute last year. The offerings of the churches are more than $869 ahead of the first week last year. Sixty-six churches contributed larger amounts than last year.

The offering, of course, has only begun. The entire month of May belongs to the work of home missions, and it is the earnest hope of every true lover of our cause that this gain will be maintained, until the records show the largest income by our Board of Home Missions in all its history.

State Convention of Ohio.

The state convention of the Christian Women's Board of Missions of Ohio will be held at Newark, May 22-23.

Mrs. H. Gerould, of Cleveland, who has just returned from a nine months' visit in India, will be with us. We are most happy to say that she will be the speaker on Monday afternoon at 2:30, May 22, and on Tuesday morning. I. J. Spencer, of Lexington, Ky., is the speaker for Monday night. Miss Rannells and Mrs. McCorkle speak Tuesday morning and Prof. C. T. Paul, of Hiram college, and our national president Mrs. N. E. Atkinson, are the speakers for Tuesday afternoon. With the usual business and president's address the program will be one of the best. Good music by J. Herman Dodd and Miss Dean. The Newark church gives a reception to all delegates Monday from 3:30 to 4:30. A rate of one fare plus 25 cents for round trip.

Mary A. Lyons, Secretary.

Ministerial Exchange.

Wm. H. Van Deusen, Box 163, East Smithfield, Pa., can be secured as pastor or evangelist.

J. M. Lowe, Galesburg, Ill., can assist in special meetings within one hundred miles of that town "upon interesting terms."

There is a good opening at Cleveland, Minn., for a physician who is a member of the Christian church. Address, Box 95.

Le Roy St. John, singing evangelist, Terre Haute, Ind., having closed the season with Evangelist Harlow, will be open for engagements after May 28.

The churches at Redfield and Cunningham, Ia., want a minister. The latter place is six miles in the country. He should be married. Address N. Meade, Redfield, Ia.

A young, unmarried minister, fair education, one year's successful experience as preacher and pastor, desires a place to preach for two or more churches. Present salary about $600. Can furnish the best of references from leading Iowa preachers. Address L. W. Box 18, Park Ave. station, Des Moines, Iowa.

Children's Day

FOR HEATHEN MISSIONS

The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:

1. Children's Day exercise, **Brightening the World, by Prof. P. H. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc.** It will meet the demands of the most exacting schools of all grades.
2. *Missionary Boxes.* They are a new design, printed in red.
3. The Children's Day number of the *Missionary Voice* ranks high. It is prepared especially for children.

Please give local name of school. Give average attendance. Order at once. Address,

F. M. RAINS, Cor. Secy.,
Box No. 884. CINCINNATI, O.

There is a good opening for a Christian physician of the old school in these parts. He could locate at one of several points with splendid prospects of a remunerative practice. I will be glad to give information to those enclosing stamped envelopes. Claris Yeuell, Lewisville, Minn.

Prof. T. M. Burgess, superintendent of our public school and also clerk of our church, is qualified for a more advanced school than ours. He is a graduate of Eureka college, with nine years' experience of successful teaching. Any school board wanting a $900 or a $1,000 man, should write him. H. H. Jenner, Washburn, Illinois.

"I know of a good thousand dollar preacher who is in the prime and vigor of manhood and a splendid worker and pastor, who would take a congregation for eight or nine hundred dollars with a promise to increase his salary as soon as the congregation feels able to make the increase. I can recommend this man, and parties desiring his services may write directly to me. Z. T. Sweeney, Columbus, Indiana."

Changes.

A. L. Ferguson, Cuba to South Lafayette St., Macomb, Ill.

W. A. Fite, Tucson, Ariz., back to Amarillo, Tex.

P. A. Davey, Japan to 88 Burke Road, Cumberwell, Victoria, Australia.

S. M. Bolton, St. Louis, Mo., to 1015 Temple St., Los Angeles, Cal.

Walter S. Hayden, Indianapolis to Sullivan, Ohio.

A. C. Boblitt, McArthur to Leipsic, O.

A. J. Adams, Rosalia to Waverly, Wash.

J. H. Ragan, Eddyville to University Place, 1350 W. 27th St., Des Moines, Ia.

C. G. McNeill, Covington, Ky., to Maple Ave., Sta. M., Cincinnati, O.

West Kentucky Convention.

The members of Christian churches in western Kentucky are cordially invited on behalf of the church here to attend the west Kentucky missionary convention to be held here May 22-25. Free entertainment will be provided for all who come. Send your names to Miss Bettie Hopper of this place. H. D. Smith.

Hopkinsville, Ky.

Some Notes on Cuba

By W. S. Giltner

Mrs. Giltner and myself arrived in Havana on Monday, the 27th of March. In the afternoon of the same day I attended the Protestant ministerial association. There were ten present besides myself. There were five communions represented, to-wit: The Baptist, Christian, Congregationalist, Methodist and Presbyterian. There was a paper read in Spanish by a Mr. Hubbard on "The Work of the Holy Spirit in Conversion." I do not understand Spanish. It was a well written, scriptural document, judging from the comments upon it expressed in English. The trend of the remarks plainly showed that the speakers expected no conversions by the agency of the Holy Spirit apart from the written or preached word. The general expression was that "the gospel is the power of God unto salvation to every one that believes." The passage from John was quoted: "These things are written that you might believe that Jesus is the Christ and believing might have life through his name." It was very manifest that no one of these missionaries believed that there could be any conversions by the direct or miraculous influence of the Spirit independent of the word of God.

On Thursday night Brother McPherson conducted services in the chapel in his own home. The services were all in Spanish. A short sermon was delivered by Brother Godinez, a native assistant. He is a gifted, fluent speaker and is a graceful, eloquent, natural orator. The singing was under the direction of Brother McPherson, and Miss Meldrum presided at the organ. The tunes are the same we use and hymns in Spanish are the familiar ones we sing at home. The worship, though conducted in an unknown tongue, was very soulful and inspiring.

On Lord's day at 9 o'clock a. m. the Bible-school was held in the same chapel. The classes were all taught in Spanish except the Bible class taught by Miss Meldrum in English. She uses the same lesson helps that we do. There were in the class several Presbyterians from Minnesota, several visitors from Kentucky and other states, and some English-speaking Cubans. Miss Meldrum is from Buffalo, N. Y., and was baptized by Brother McPherson while he was pastor of the Jefferson St. church in that city. She is a "living link" supported by that church. She is thoroughly qualified for her work and her instruction will compare favorably with that of the most skilled and best informed teachers I know in Kentucky. At half past 10 a. m. English services were held in the Methodist chapel on Virtudes street. Mr. Clements, the minister, preached an excellent sermon on "The Atonement." It was their quarterly communion day. At 4 o'clock p. m. in the chapel at Brother McPherson's home the Lord's supper was observed with appropriate memorial services. At the conclusion of these exercises, Brother Martinez, an intelligent and influential Cuban official, was immersed in a baptistry in the house. He will make a very valuable member, as he is already beginning to take part in the worship.

On Lord's day the Ninth Bible-school was held in the chapel at 9 o'clock; at 10:30 a. m. all attended the English services at the Methodist chapel. Dr. H. Grattan Guiness, the distinguished preacher, author and missionary worker of London, delivered a very inspiring sermon on "Blessed." The Psalms begin with "blessed" and with hallelujah. Christ came to beatify or bless mankind—make men happy. He began his ministry with blessed and he repeated it nine times. He descanted in detail upon the nine characters whom Jesus pronounced happy—the inner man, not the outer, Christ beatifies. He quoted in closing and commented upon Paul's benediction upon the Corinthians: "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all. Amen." The audience was delighted. Brother McPherson conducted Sunday-school in Spanish at 64 Concordia at 2:30 p. m. At night he conducted English services in the Young Men's Christian Association building, 67 Prado. The test of loyalty is obedience. Text: "To obey is better than sacrifice and to hearken better than the blood of lambs." This was by far the largest audience we have seen at any service.

In the two weeks we have been here J. C. Martinez has been baptized; Morales, from the Baptists, a zealous Christian, has taken membership; and six natives have confessed and will be baptized next Lord's day. All these came at the regular services. This work is marvelous in our eyes. Contrast this with the condition under Spanish rule only a few years ago when the Roman Catholic church was the established religion of the island. "So late as 1898 when the funeral of the Maine victims was held in the Government Palace and Captain Sigsbee requested of the bishop of Havana that the Protestant burial service might be read over the Protestant dead, the request was politely declined. All Sigsbee could do was to read the services a part at a time as opportunity offered, chiefly in the carriage on the way to the cemetery and afterwards in his room at the hotel." The Spanish-American war has changed all this. All the denominations have chapels where services are held both in English and Spanish several times a week.

The Methodists have the largest number of missionaries on the island, The Presbyterians have the strongest financial backing; a Mrs. McGregor, of Detroit, Michigan, has given recently $25,000 to buy a suitable lot and build a good house of worship upon it. This will give them great prestige, as no other Protestant communion, so far as I can learn, owns any property. Is there not a wealthy brother or sister who will contribute a like sum to build a suitable house for the Christian church? Notwithstanding our small force of workers here—Brother and Sister McPherson, Miss Meldrum, and the native assistant Godinez—they are making more converts than any of the communions represented. Brother and Sister McPherson are greatly overtaxed and are making sacrifices that ought to make us in the States blush with shame when we contrast what we are doing with their marvelous work and self-denying sacrifices.

Here is a statement prepared by Brother McPherson which gives you some idea of their multitudinous duties.

Statement.

We hold at least eight services a week—more than 400 each year. We have four mission points in Havana. We had fifty accessions last year—as many as any of the other religious bodies represented in Havana.

The Methodists have had a work here more than fifteen years. The Baptists have had a work here 20 years. Until Miss Meldrum came last October, Mrs. McPherson and I did the work. The Methodists have had fifteen and eighteen missionaries here all the time since I came.

Mr. Godinez assists us in two of the services each week. He is forty years old; he has been a student of the Bible twenty years and knows it and preaches it. He is a poor man with a family of seven children. His life as a Christian father and husband commends him. He works hard every day, He ought to be released from his work in order to give all his time to helping us. Other churches here employ native helpers not so good as Brother Godinez and pay them good salaries.

Brother Martinez, who was baptized last Sunday, is one of the best educated men in Havana. He is a graduate of Belen university, one of the oldest and strongest Jesuit colleges. He is an official in the provincial governor's office of Havana and is regarded as being one of the influential men in politics whose character is above reproach. A little more than a year ago he began studying English with me at his own urgent request. Now he is a devoted and talented Christian man who reads his Bible daily. I gave him Isaac Errett's "Our Position" for an English study, with the New Testament. He used these with his dictionary and grammar, sitting up nights until one o'clock. Now he understands my English sermons and is profoundly convinced and convicted. He is caring for seven orphans, he not having any children of his own. He told me that during the past year he has thought more of God's love and mercy and of his own responsibilities than in all the other forty years of his life. The Jesuit priests fleeced him out of hundreds of thousands of dollars of inheritance. His father founded a Roman Catholic school in Havana. He made his first talk in prayer-meeting last Wednesday evening.

We hold one all-English-speaking worship each week and our English meetings during more than five years have probably had a better average attendance than any other English-speaking worship in Havana.

The education of our children has been a problem from the beginning. We have had to teach them in our home, and besides this duty Mrs. McPherson, much of the time without a servant, has had to oversee the house and assist at all the services. This has been a great trial to her strength.

When we opened our mission on Calle B near a Catholic church, the priest threatened to come and demand a hearing of our congregation, because he did not regard us as a church, but as a society for public meetings in which all should have a right to participate. I told those who informed me of his attitude and threat that his coming would do him no good, for our worship should not be molested; but that, if he wished, we would go to a park or public hall and discuss what he wished to say. His threat has not been heard of since.

Mr. Roscoe Hill and Mr. M. Menges have charge of our mission at Matanzas. Also in a little town out of Matanzas they have a number of members. They find the work very easy in such towns as Matanzas and smaller ones as compared with that in Havana where there are so many diversions. And the missionaries of other churches say that the results in Havana are very difficult to achieve in comparison with other parts of the island. In Matanzas and in a country around are about fifty members.

NEWS FROM MANY FIELDS

A Yankee in the Old Dominion.

Since my last notes to the Christian-Evangelist I visited Mizpah church in Dinwiddie county, Va. It rained and no one came but the janitor and Bro. F. O. Robertson, an elder in the church, who drove me over. But here is a missionary story, as I learned it from this elder. Some years ago the church was called Zion and it had the ministrations of a preacher who told them they could not give for missions, that they could not do more than pay him. They were paying him $150 a year. After several years had passed they could not pay that amount and he ceased to preach for them. They then secured a preacher at $100 a year who took the same view of missions as the former minister, and they were not able to pay him long.

This elder was himself opposed to missions, but Miss Bessie Farrar, now Mrs. Madsen, of Pendra Road, India, came to the community to organize a C. W. B. M. auxiliary. She spent three or four days in this elder's home, and when he saw how well she was equipped for the mission field, and realized that she intended to leave home and friends and society for work in dark India, he was converted to missions, and you hardly ever saw a man more thoroughly converted.

The church tried about this time to build a new house of worship, but was so reduced in numbers they did not succeed. Some brethren in another community proposed to join with them in erecting a building at some point between the communities. A neat new house was built, costing $1,000 and much hard work.

There was a debt of $600. The fearful ones said, "It will take 14 or 15 years to pay it." The church was dedicated and a meeting afterward held by **W. H. Book**, and the debt raised, besides a large number gathered into the church, so that they number over a hundred members.

This year, 1904-5, they are giving for these objects:

Preaching at home	$250.00
State missions	50.00
Foreign missions	15.00
Rebuilding school at Kimberlin Heights	15.00
J. C. Reynolds, burned out	13.65
Janitor	12.25
Toward building Blackstone church	100.00
Total	$455.90
Also individuals in the church gave to Virginia Christian College, Lynchburg,	200.00
Grand total	$655.90

Last year they gave for church extension, and their Junior Builders was the banner organization of all the Junior Builders in the world, raising $85.

They will also give for home missions. Let every church that is afraid it can not give for missions have this read in their service, and if any church has not taken an offering for home missions, let them do it at once, for their own salvation, and to help save the world.

At Crewe I found Bro. Stephen A. Morton in charge and had a good service. Like Stephen of old he is a man full of faith and of the Holy Spirit. The church made pledges for home missions.

Beulah, a small church in the country, promised $20 for home missions. Here I was entertained by Symeon Bondurant whose brother was a professor in Bethany college, now studying at Chicago university.

At Green Bay I spoke in the afternoon, and spent the night with F. W. Berry, who lives on his farm and preaches at various points. Lord's day morning found me with the church at Chatham. This is the home of Daniel E. Motley, president of Christian college, Washington, D. C. At night we had a good audience at Danville, and J. A. Spencer, minister there for five years, gave a hearty second to my message. I had a pleasant visit, and met Sister Farrar, mother of Mrs. Madsen.

Monday night I had a hearty reception at Martinsville by **W. H. Book**, the only edition of the kind, though he has quite a library of Booklets. After I had made a strong appeal to his congregation, he said, "I endorse every word of it." Pledges were taken. The original Book is not bound in calf, or any other way. He preached a sermon some time since against the dispensary in Martinsville, and was asked to apologize by one of the city officials. He told the official he had nothing to take back, and when threatened if the accusations were repeated, assured the man he was afraid of nobody.

From **W. J. Basset's** I enjoyed a horseback ride of four miles to Horse Pasture church. The church is exceedingly plain but they expect to do something for home missions.

I spoke one night at Stoneville, N. C., where Bro. J. A. Spencer preaches once a month. They will take the offering. At Roanoke I found **W. G. Johnston** interested in many good works. They will not only give for home missions, but he and Brother Coffey were in a meeting at Piney Grove, near by, with about 30 additions. They hope to establish a church there.

Bro. B. F. Ammen entertained me at Salem, and I spoke to a good audience. They promised to take the offering. Brother Owen was to begin a meeting April 25.

At East Radford Lord's day morning the home mission claims were presented. Bro. S. L. Jackson took good care of me. I spoke at Pulaski at night, and was a guest with Brother Howard.

At Wytheville I spoke on Monday night to a deeply interested audience, and was kindly cared for by Bro. J. D. Pobst. The next night Bro. **A. H. Shores**, who has done much for the work at Petunia, drove me to that point. I came to Chilhowie, and had a fair hearing, though a revival was in progress at the Methodist church. Most of the last mentioned places are without a regular preacher, but nearly all made pledges for the home work.

Waynesboro, Pa. J. A. Hopkins.

* *

Florida.

I chronicle with sadness the death of the wife of our evangelist, S. J. White. Brother and Sister White had only begun life's pilgrimage together, and her taking away seems doubly sad. All our hearts turn in loving sympathy to him.

The cause throughout Florida is in a healthy condition. On the resignation of F. J. Longdon, Jr., as evangelist for the east coast, the state board called Bro. Andrew Chisolm to that work and he enters the field at once. Brother Chisolm is a graduate of Kimberlin Heights and has preached in Michigan and Pennsylvania. He brings the enthusiasm of youth to his task and we predict for him a career of great usefulness on the east coast.

Pastor E. H. Rayner, of Kissimmee, is in the midst of a church building enterprise. The building is a neat frame, to cost, completed, about $3,000. When the building is dedicated Brother Rayner feels that he must reenter school to more thoroughly equip himself for the ministry. The matter of securing his successor has been left with the state board and a strong man from the west will be installed before Brother Rayner leaves, if the board's present plans are carried out.

Evangelist M. L. Harlowe is in a fine meeting with First church, Jacksonville, with 57 additions the first of this present week. Our correspondent from Jacksonville writes, "You can say all the good things you please about Brother Harlowe's preaching; he's the best teacher I ever heard," etc., etc. The membership of the First church is now nearly 700.

Evangelist E. L. Frazier, of Indiana, has been in a meeting with the St. Petersburg congregation. Two baptisms and some splendid preaching have been reported. This congregation has grown from 11 to 43 in the past nine months.

Tampa has just closed a meeting, with Robert Lord Cave, of Clarksville, Tenn., doing the preaching. Writing out of the depths of a rich experience, I am almost sorry our papers can not publish eulogies, for there are many things I am impatient to say concerning the value of Brother Cave's work with us. Suffice it to say, however, that the spirituality of the congregation is deepened, a splendid hearing was won for the truth as we see it, and 13 were added to our membership. Tampa is building. The chapel to our new structure will be complete in a few days. It will be adequate for our needs for some time, and as compared to our present quarters, seems to us a dream of beauty.

The nursing mother of this Florida work is the A. C. M. S. Without the support received from this source we could not live. Last year Florida churches gave so little in return for fostering care that I am ashamed to print the amount. Now an opportunity is offered to redeem our credit, and I am confident that our offerings for home missions will this year be far in advance of any previous offering.

J. P. Rowlison, Cor. Sec.

Tampa, Fla.

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Lexington Notes.

A party of Disciples from Lexington will attend the national convention at San Francisco. Bro. I. J. Spencer and Prof. Hall L. Calhoun will be among the number.

There are now men's clubs in seven of the Protestant churches of the city. Federation of them with a view to advancing the cause of civic righteousness, is talked of. The membership in all aggregates 275.

Campbell-Hagerman college is now soon to close its second session. Pres. B. C. Hagerman reports a prosperous year. The baccalaureate sermon will be at Central church on Sunday, May 28.

The rally for home missions, conducted by Bro. Wm. J. Wright, superintendent of evangelism, was well attended at Broadway church. Brother McGarvey asked pardon at the close of the rally for calling attention to the fact that all on the program were his "boys," excepting Brother Wright, who graduated at Bethany.

The new building of the Y. M. C. A., corner Mills and Church streets, just opened, cost, with ground, about $40,000, the furnishing $6,000 or more. It is an ornament to the city and has brought the Lexington association forward in association ranks as well as in local esteem.

Central Christian church is looking forward to renovating and repairing the building during the summer. An Easter offering amounting to

$450 toward the $2,000 necessary, was made. The list of committees was recently revised in the board of officers, and interest in the plan of transacting the business of the church through committees has been revived. The congregation recently decided to give a month's trial to the individual communion system, adoption or rejection of it to be made after the trial.

Broadway church is having good audiences and in every department of work is manifesting energy. Attendance at its Sunday-school is now 350 or more, and enthusiasm prevails. There are additions to the church almost weekly. Its protracted meeting this year will be held, commencing October 15, with James Small as evangelist.

Chestnut street church has had additions almost every Sunday since its meeting last fall. Its midweek meeting is the marvel of all the brethren. The house is almost filled every Wednesday night. It participates in all good works projected by the Lexington brotherhood.

Southside church has made gratifying progress during the past six months, under the ministry of Bro. A. P. Finley. Fifty have been added to the membership. Improvements are now being made to the building. Two rooms and a baptistry are being added at a cost of nearly $500. The Sunday-school has increased. The church helpers have been especially active.

Miss Lavenia Oldham, who spent twelve years under the Foreign Christian Missionary Society at Tokio, Japan, and who was last year selected by Central church as its living link, has visited Central several times this year, coming over from her mother's home near Mt. Sterling, where she is spending her furlough. She was given a reception by Mrs. Spencer's missionary Bible class last month, and will probably be here again on children's day.

Lexington, Ky. BARCLAY MEADOR.

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Illinois.

I have been delighted to find a new spirit of enterprise and corresponding growth of churches in southern Illinois. The eighth district is comprised of the counties of Alexander, Franklin, Harlin, Jackson, Johnson, Massac, Perry, Pope, Pulaski, Randolph, Saline, Union, Williamson and Gallatin. In all these fourteen counties, there are churches of Christ except the last named, and in them all the state missionary board has rendered valuable assistance except in Gallatin Co. There are about 72 churches, 30 preachers, and 5,524 members. In 1893 it is said that only two churches in the district had preaching all the time, now there are at least 13 (with only occasional intervals).

The brethren now complain that the early preachers, although heroic and self-sacrificing men, themselves did not teach the members the same degree of sacrifice. That they for the most part labored on the farm for a living, and failed to teach the brethren that they that preach the gospel should live by the gospel. Many of the congregations have overcome this difficulty, and are liberally supporting the cause at home and are beginning to reach out into the larger enterprises of the church. One of the present preachers seemed a little slow to fall into line for missions, and one of the enterprising wealthy business brethren told him that if he did not preach on missions he would oppose his staying another year. This is a very hopeful sign for the great cause for which we stand. But the preachers ought not to wait to be prodded in such matters, they should lead in carrying the gospel to the ends of the earth. What is true of missions is true of the college that furnishes the men; true in looking up young men and women, and in directing them to higher Christian education and in encouraging liberal support for the college. In no part of the state have I found a more cordial welcome by both preachers and people, and I am truly grateful to them.

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In no place are signs of growth and prosperity more marked than in Carbondale. The church has come from an obscure part of the city and from a dilapidated house into a beautiful new modern building that cost about $20,000, possibly more, and is about paid for. A new parsonage is by the side of it, where the new, energetic and much-loved preacher, A. M. Growan and his family live. He is in a meeting with about 15 additions, and expects to close soon. He is late of Hamilton, Ohio, and we bid him a cordial welcome to our state, and trust that he will enter with us enthusiastically into all our state enterprises, as he does into the Carbondale work.

H. G. Bennett was his predecessor, by whose wisdom and energy much of the church's prosperity was brought about. He is spoken of in the highest terms of love and respect. He is now in Jefferson City, Mo., where we hope he will be as successful and useful as he has been at Carbondale.

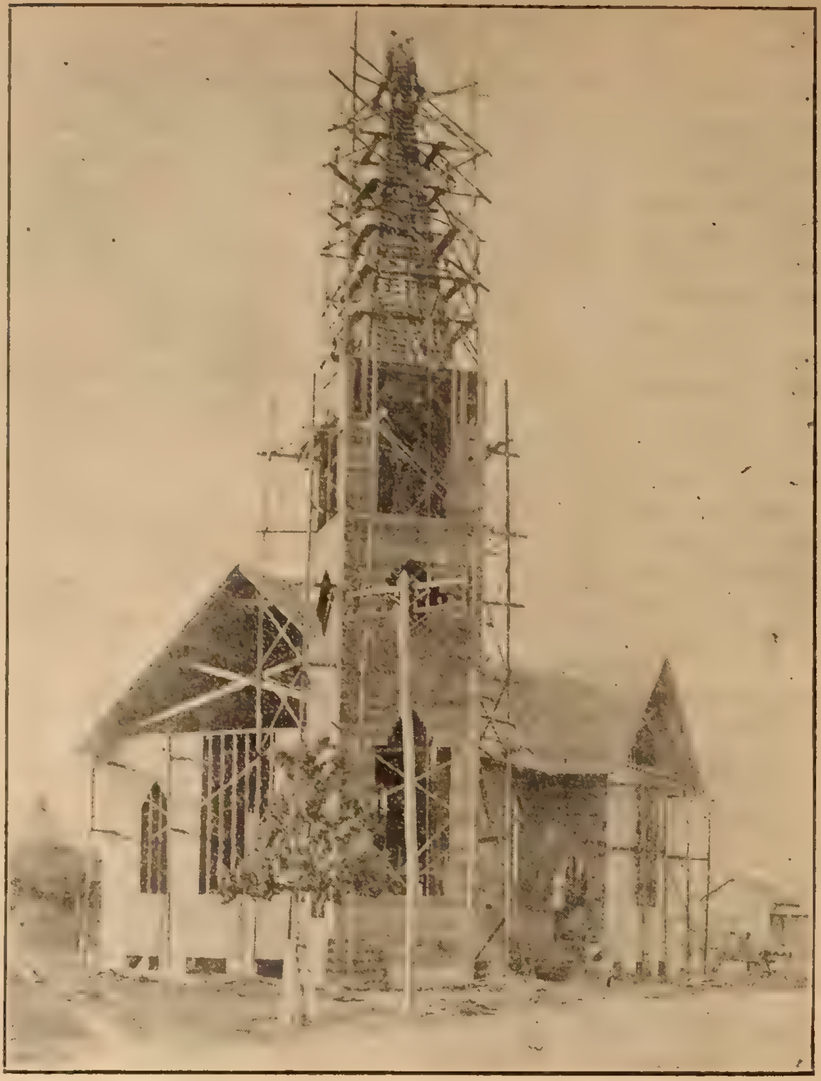
At Anna we found H. J. Reynolds, another graduate of Eureka college, pushing the work vigorously. Removals have greatly weakened the church, but its faithful few push forward. They have bargained for the Congregational church, which is comparatively new, and cost some $7,000, and Brother Reynolds has succeeded in getting nearly enough money pledged to pay for it except a small loan from the church extension fund. It is surprising what can be done by the Lord's help when his people set their heads, hearts and pocketbooks to work for him.

The church at Cobden is really two miles in the country, and is ministered to by a former Eureka student, T. J. Holloman. The membership is composed largely of substantial farmers and grows slowly, but fills a most useful place and is doing a fine work.

Preparations are being made at Eureka for a great celebration of the college jubilee, June 11-15. Due notice will be given at an early day, and all our good friends will receive a cordial welcome. J. G. WAGGONER.

Eureka, Ill.

The New Church at Kissimmee, Fla.



We give herewith an illustration of the Christian church in course of erection at Kissimmee, Fla. The first service in it was held on Easter Sunday, just a year from the date when Bro. E. H. Rayner visited first the dozen Christians at this place. "We are," writes Bro. Rayner, "still working and praying that God will send us help through his stewards in order that we may at least get the windows and doors in our church." A year ago we were not recognized in Kissimmee; now we have the best location in town, and when finished the building will be an admirable one. It must be closed in soon as the rainy season is fast approaching. Bro. Rayner says $1,000 is the sum needed by the Kissimmee brethren.

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Michigan.

The Michigan state convention will be held at Kalamazoo, June 5-8. Programs are distributed. A rate of one and one-third fare on the certificate plan has been granted by the railroads. We are looking for the largest attendance ever gathered in our state convention. This has been a successful year in our work. Several new churches have been organized, several great meetings have been held, nearly all the churches have been strengthened, many preachers have been located, and more money has been raised for all lines of mission work than ever before.

The brotherhood at large can scarcely appreciate how great a mission field Michigan is. Remember that Michigan contains nearly 60,000 square miles of territory. Not only so, but this territory is inhabited by more than two and one-half millions of people. Thirty-six counties have no church of Christ, and twenty others have but one church each. Two million people in Michigan do not have access to our churches. The few churches we have are nearly all very weak. But there is no field on earth that brings as large returns for money invested as Michigan. This is not a guess. It is a conclusion reached through investigation. It would be well for our mission boards to note this fact.

C. W. Clark closed a meeting at Rapid City recently, with 30 added to the church, 19 by baptism. Brother Clark is now aiding W. F. Schrontz in a meeting at Excelsior.

William Sumpter has entered upon his work as minister at Petoskey, and the church is hopeful of large results.—W. H. Hedges, of Wexford, recently organized a church at Hanover, one of his out appointments.—G. G. Horn has accepted a call to the work at Dowagiac, to begin service June 1. Brother Horn has done a splendid work at Fremont, and we shall expect good things to come to pass in his larger field.

G. M. Weimer has closed his work at Wayland.—C. J. Tannar assisted F. P. Arthur in a meeting at Grand Rapids, with 18 added to the church.—C. O. Purdy is in a meeting at West Sebewa, with a number of converts to date.

W. H. Kindred will close his work at Adrian, June 1, and enter the Michigan field as evangelist under the Clark fund. Brother Kindred is a good preacher and will be a great help in our state work. Churches desiring his services will address him at Adrian for dates and terms.

J. S. Raum, of Saginaw, is assisting J. F. Green in a meeting at Mt. Pleasant, with 30 added to date.—C. W. Gardner has located with the church at Lacata, and preaches half time at South Haven, where he recently organized a church of 26 members. He reports the outlook encouraging, and two baptisms at South Haven recently. Do not fail to attend the state convention at Kalamazoo, June 5-8. It will be our greatest convention.

C. M. KEENE.

❀ ❀

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Kansas (First District) Convention.

The convention of the first district of Kansas was held in Hiawatha. W. T. Hilton, of Atchison, gave us an earnest and lofty message. Splendid papers upon live topics were presented in the Bible-school and church period, concluding with an address by W. S. Lowe. Many helpful thoughts were contributed by those who took part in the C. W. B. M. program, the session closing with a fine address on "Is it Well With the Child?" by Brother Lowe. In the evening two splendid addresses were given by Mrs. W. C. Payne, of Lawrence, and Geo. W. Muckley, of Kansas City.

Those who took part in the Christian Endeavor progam were H. A. Denton, of Missouri, R. J. Phipps, pastor of the Presbyterian church at Hiawatha, and Carl A. Polson.

In point of attendance, interest, and character of papers and addresses this was the best convention held in the district for a number of years. Throughout all that was said ran a vein of hopefulness and encouragement. Much credit is due the president, Bro. Baxter Waters, in whose church the convention was held.

The mayor of Hiawatha, who is also a presiding elder in the Evangelical church, addressed the convention. His remarks were most fraternal and revealed an unusual knowledge of the Disciples of Christ, their work and progress. Prof. G. A. Hoffman, principal of the Hiawatha academy, a Baptist institution of learning, also spoke, and in the most brotherly fashion.

The next convention will be held in Atchison. W. T. Hilton was elected president.

Oneida, Kan. CARL A. POLSON, Sec.

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State Bible-School Notes.

R. B. Havener sends a fine report for April—27 days in the field, 24 addresses on Bible-school work. He is now in a meeting at Sullivan.

State Bible-school Evangelist Hopkins, of Kentucky, writes: "We yield the banner to Missouri and Marshall on per cent of scholars reading the Bible every day."

He claims the banner, however, on the per cent of ministers who will preach on Bible-school work this spring. I am mailing a request to every Missouri preacher asking that a sermon be preached on this great work before our June convention.

Now, preaching brother of mine, shall it be proven that Kentucky preachers will show more interest in Bible-schools and the children than Missouri preachers?

Drop me a card saying you will preach such a sermon. Jesus took a little child as a text for a wonderful lesson. Have you ever in all your life tried it? You'll find it a most interesting study for yourself and your people.

Our county rallies are proving very helpful. A good one in your county would be a great inspiration. Why not work one up? *You* lead, we'll help. Start to-day.

Some one writes, "We should have one in St. Louis." Of course you ought. Set one day apart to study methods of teaching.

Joplin schools are planning an excursion for the children. They expect to take 2,000 people. Why shouldn't the city become interested in Joplin churches of Christ? They do something for the children.

Have you organized a Bible-school this spring? Do you know of a neighborhood with a dozen children and no Bible-school? Of course you do. Then you ought to get busy.

W. A. MOORE.

"The Christian Use of the Tithe System."

This tract appeared in the CHRISTIAN-EVANGELIST in the form of a serial, and in response to a quite general demand it has now been put in convenient tract form for wide distribution. Those who believe in the principle it teaches should aid in giving it wide circulation. The adoption of this regulative principle of giving, among us, would solve more problems, cure more evils, and give a greater impetus to all our worthy enterprises than any other one thing of which we can think. It seems to be the next great forward step among us. Brother Wharton has rendered the cause of Christ great service in his treatment of this subject, and we heartily commend his tract to all who wish to honor God with their substance. J. H. GARRISON.

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Missouri Notes.

Everything is moving towards a great state meeting at Marshall, June 16-21.

Some one suggests that the annual gathering be called "the state meeting," this will include the conventions of the state missionary, state Bible-school, state C. W. B. M. and state Y. P. S. C. E. All in favor of the suggestion say "Aye." The ayes have it and it is so ordered.

H. F. Davis, of St. Louis, has been appointed special railroad secretary and is moving everything to secure the best rates. His intimate acquaintance with railroad men and interests, gives him a peculiar fitness for this work.

Each department, state missionary, C. W. B. M., Bible-school, Y. P. S. C. E., is striving to outdo the other in efforts to make the meeting the biggest in the history of the Christian church in Missouri.

Everywhere we go, both to church and convention, the enthusiasm for the "best convention ever," is manifest. A letter from E. B. Widger, pastor of the church at Kennett, Dunklin county, says, "We are coming, don't know how many, but we are coming." That is nearly the farthermost point away from Marshall, and means that all others can come, if they will.

Have you sent your name to the chairman of the entertainment committee, C. A. Knight? If not, send now or you may be in trouble.

All the churches in Marshall, except the Episcopal, have placed their houses at our disposal on the Lord's day and the committee on program, in conjunction with the pastor, B. T. Wharton, have made selections of men to fill these pulpits. It was really embarrassing to make selection from such a number of splendid men.

Every week now these "state meeting" notes will appear and if you want to keep posted you must read them.

The district conventions, in southeast Missouri at Poplar Bluff, in southwest Missouri at Monett, were by all odds the best in years, if not the best of all.

Last, but not least by any means, but placed here that it might be the last to meet your eye and leave its impress upon your mind—it has ever been our joy that we have never been compelled to report a deficit in the treasury at the state convention since the payment of the one that came with the office nearly a decade ago. The prospect now, however, is not as hopeful as we could like. We have the deficit now, a nice, smooth, up-to-date article; we have not tested its wearing qualities and have no desire to do so. What we want, and want badly, is to get rid of it at the earliest possible moment. This is one of the things that must be done.

Seriously, brethren, the situation is critical. So many of our churches failed to take the state offering in November and have found themselves so crowded with other offerings since that they have not seen the chance to "wedge the state offering in." Immediate action of the largest liberality is needed in order that we may round out the year with a good report. Will not every preacher whose church has not yet taken the offering for state missions at once lay this matter before his people and urge a large, generous offering for this work?

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

[Telegram.]

South Bend, Ind., May 14.—Thirty added to-day; 70 this week, 167 to date. Continuing. Brother Rice filled Metropolitan pulpit.—Chas. Reign Scoville and De Loss Smith.

CALIFORNIA.

Pasadena, May 8.—We entered upon the second week yesterday. In all 31 added—13 yesterday—nearly all confessions. Congregations are large and interest good. F. M. Dowling is the beloved minister. His poor health continues, and he is able to be present only on Sunday mornings. I look for 100 or more added here before we close. The Sunday-school attendance yesterday was 287—the largest in its history.—Sumner T. Martin.

COLORADO.

Denver, May 9.—Four persons confessed Christ in the Central church Lord's day, May 7, and one in the South Broadway church.—B. B. Tyler.

FLORIDA.

Jacksonville, May 9.—One baptism at the Church street Christian church, one restored and one to be baptized this week.—T. Henry Blenus.

IDAHO.

Viola, May 3.—I am a meeting here; two confessions to date. I will hold a debate with Rev. C. T. Cook, pastor of the M. E. church of Rockford, Wash., at Fairfield, Wash., beginning Monday, May 15.—M. H. Wood, evangelist.

ILLINOIS.

Rossville, May 8.—Three additions at Rossville, May 7.—H. H. Peters.

Marine, May 8.—Geo. L. Snively, general secretary National Benevolent Association, preached here yesterday morning and evening. There were four additions, one by letter and the others by confession and baptism.—A. W. Jeffress, elder.

Bement, May 9.—At Bement Sunday morning I preached on our benevolences and in the evening seven confessed Christ. Monday evening these were baptized and the mortgage of the church was burned, with great rejoicing.—J. A. Clemens, Illinois field secretary N. B. A.

Sterling, May 11.—Seven additions by letter and statement not before reported. Brother Green, of Rock Falls, is using our baptistry freely. We are indeed gratified at his success in the Falls. J. W. Johnson, the minister at this place' has been used twice recently in addressing the Y. M. C. A. We have converts regularly from the meetings and Bible classes of the association.

Mason City, May 10.—I have been in this new field but six weeks. The congregation is not large but has a fine missionary and fraternal spirit. During this brief time we have contributed $41.10 to outside benevolence and missions, $5 to Fannie Crosby, $16.35 to our Benevolent Association, $29.75 to home missions. We have a splendid Sunday-school and prayer-meeting and expect to reorganize the Christian Endeavor society later. We have already commenced to plan a series of revival meetings to begin in October with home forces. —O. C. Bolman.

INDIANA.

Indianapolis, May 12.—Our meeting at Sandborn closed at the end of the second week with 19 additions—16 baptisms, three by fellowship. J. G. Elstun of this place sang for us.—L. E. Murray.

Terre Haute, May 8.—Yesterday there were four additions to the College avenue church—one by confession and baptism, one from the United Brethren church and two by statement. The house was crowded last night.—Leonard V. Barbre, pastor.

New Salem, May 8.—We began our meeting yesterday with home mission offering of $121.82, and four confessions. H. H. Saunders is leading the song service. Fine prospects.—Frank B. Thomas.

INDIAN TERRITORY.

Weleetka, May 8.—We are in a meeting assisted by Mr. and Mrs. Guy B. Williamson, song evangelists. It was necessary to go to the opera house last night, and our audience was the largest ever assembled in this town.—F. Hooker Groom.

Muskogee, May 9.—The church here is getting along very well under the circumstances. Others here are building splendid churches and elegant parsonages, and we labor under the great disadvantage of no parsonage and a very small church house. But we hope to arouse an interest on the subject of building in the near future. We have additions nearly every Lord's day; two are to be baptized Wednesday evening after services. In the last 15 months we have received into the membership 114. Have raised, outside of regular expenses, from $900 to $1,100. And since the weather has somewhat settled, there seems to be an increase of interest in all departments of work.—J. H. Crutcher.

Stillwell, May 5.—Five months ago when I came here there was no organization, although there had been, but it had all been torn to pieces. Six of us met at the house of one of our good brethren and observed the Lord's supper, and we continued to meet at our homes for about two months. We then secured Bro. D. W. Campbell to hold us a meeting, the result being that we organized with about 20 members. We organized a Bible-school, and the second Lord's day we had more than 50 present. The church gave $12.10 for foreign missions before we had employed a minister. One week ago there were 45 present at prayer-meeting. We have a minister employed all the time, but he lives 30 miles from here. We will soon commence on our new house of worship, which will cost about $2,500. We raised $1,000 in two days. We had 10 additions one Lord's day, nine the next, and two last Lord's day. We feel greatly encouraged.—Geo. E. Gilmore.

IOWA.

Oelwein, May 9.—We are in a good work here; 100 additions in the last eight months. Sunday-school enrollment 331. Large audiences attend our services; 800 people attended our Easter services.—J. T. Shreve.

Cherokee, May 9.—Our meeting is one week old yesterday. Prof. G. A. Butler, of Missouri, is leading the song service. The interest is fine; eight accessions to date. One confession at Larrabee, April 30.—C. A. Reynolds, pastor.

JAPAN.

Tokyo, April 17.—Baptized three men yesterday, making 50 baptisms (47 men and three women) since Nov. 1. Begin special meetings this week.—W. D. Cunningham.

KANSAS.

Lawrence, May 8.—We had a fine day yesterday for home missions at North Side church. More contributed than ever before. The cause of missions is growing in the congregation. At the morning service three took membership with the congregation. In the evening our pastor preached a strong sermon on temperance celebrating the anniversary of the prohibition movement in Kansas.—W. T. Clarkson.

La Harp, May 8.—Two were added here yesterday, one by letter and one by statement, making 21 since coming here. We are planning a great meeting with Richard S. Martin next September.—M. G. Miller.

Altamont, May 3.—I visited the Sunday-school here, the result of the recent revival. There were 60 in attendance at the second meeting and the interest was fine.—Mrs. T. W. McComb.

Garnett, May 9.—I had the pleasure of baptizing the clerk of the district court last Lord's day evening. At the morning service we raised more than our apportionment for home missions. The work is flourishing in every department.—Melancthon Moore, pastor.

MASSACHUSETTS.

Worcester, May 13.—The new church building of the Highland street church of Christ of this city was opened for public worship last Lord's day (May 7), Bro. B. Q. Denham, of New York city, preaching the dedicatory sermon. Evangelistic services followed the dedication, Brother Denham preaching four week-day evenings, and Bro. Wm. C. Crerie, of Lexington, Ky., one evening, and we had additions either by confession or baptism at every service, a total of 17, making 27 added to the church in the past four weeks.—Newton Knox.

MISSOURI.

Monett, May 11.—Two confessions last Lord's day—one from the Quakers. The work is in fine shape.—Robert Simons.

Stockton, May 12.—We are in a meeting here. It is 12 days old. There are four additions by commendation and seven candidates for baptism. We expect to continue another week.—Simpson Ely.

Brunswick, May 9.—We raised last week $65 for missions to be divided between the state, home and campaign work. We expect to begin a protracted meeting next Lord's day. Our congregations are larger than last year. Bible-school numbers 92. More of the Christian Evangelists are read by our people here now than ever before.—E. G. Merrill.

Doniphan, May 11.—W. A. Haynes, of Skidmore, closed a successful two weeks' meeting here last night. The total increase in the membership of the local congregation was 25, 17 of whom were baptized, two were from the Methodists, one from the Baptists, one from the Catholics and one from the Holiness people. Brother Haynes' preaching was so well received that the plea of the Disciples of Christ is better understood and more kindly thought of here than ever before.—J. P. Campbell.

Lamar, May 8.—One confession yesterday and six added by letter.—S. W. Crutcher.

Lathrop, May 8.—One addition by letter last night. Our offering for home missions is $45, with more to come. Hope to reach $50.—J. G. Creason.

Springfield, May 8.—Six additions Sunday; three by confession and baptism, two by statement, and one by letter.—D. W. Moore.

Jonesburg, May 9.—Six by baptism at last appointment at Price's Branch, and offering for benevolent work of church.—D. Millar.

Grant City, May 8.—Red letter day here yesterday. Three added to church and $550 raised to liquidate our church debt. Everybody happy.—W. L. Harris, minister.

Sweet Springs, May 9.—I am assisting Brother Elmore in a short meeting; six additions to date. I go to Bartlesville, I. T., next for a meeting with Brother Omer.—L. D. Sprague, gospel singer.

St. Louis, May 8.—One addition yesterday at one of my regular appointments and a great audience.—W. H. Kern.

Sedalia, May 8.—Six additions yesterday at Grand Pass—one by baptism, one by letter, four by statement.—J. I. Orrison.

Canton, May 6.—A visit with the Elvins and Flat River churches, April 30, resulted in one by confession and baptism, three from the Baptists, one by statement. Two others were baptized who had previously made the confession under the preaching of Bro. H. F. Davis, of St. Louis. I expect to be with these churches regularly after this school year.—C. E. Dunkleberger.

Chillicothe, May 14.—Our gospel meetings closed to-night, after being in progress twenty-two days. There were 102 additions to the church. Of this number 65 were by confession and baptism; 59 were grown people. We had eight rainy nights out of twenty-two. There was but one service without additions. I did the preaching, assisted in the singing by Bro. Clarence E. Wagner, pastor of the church at Shelbyville, Mo. Our Endeavor society has trebled its membership, the Sunday-school has grown one hundred and fifty per cent. Practical organization, hard work and personal preaching have brought results. We feel encouraged.—James N. Crutcher.

NEW YORK.

Syracuse.—The Allen-Wilson meeting at Jefferson streeet, Buffalo, resulted in 170 additions. D. H. Patterson, Auburn, reports eight added recently. It looks as though the 52 churches in New York would report 1,000 additions this year. I am in a meeting with New Rowland street church here. Eight added so far. I go to Third, Brooklyn, next. R. H. Miller is holding a meeting at Columbia avenue, Rochester.—S. J. Corey, secretary-evangelist.

OHIO.

Alliance, May 11.—Our meeting here of 22 days with A. B. Moore closed last night with 71 additions. There were 11 the last night, and 32 the last four days. All regretted the meeting could not be continued longer. We begin next Sunday at Bartlesville, I. T.—R. A. Omer.

Youngstown, May 11.—At the Davis memorial church there were three baptisms last night; four added to the church in the past two weeks, 56 since January.—L. J. McConnel, pastor.

OREGON.

Salem, May 8.—Our meeting is starting out with great crowds. After having only two services in the church we were compelled to go to a tent to accommodate the people. S. M. Martin is the evangelist, and D. Errett is pastor. My address is now 354 High St., Salem, Ore.—Charles E. McVay, singing evangelist.

PENNSYLVANIA.

Pittsburg, May 12.—Closed a three weeks' meeting with the Herron Hill church last night. Eight were added—seven by baptism and one by statement. Bro. J. D. Dabney is pastor here. I begin at Second church, Washington, Pa., May 14.—F. A. Bright, evangelist of western Pennsylvania.

TEXAS.

McKinney, May 10.—Our meeting in this city is 10 days old; 37 additions to date.—G. L. Bush, pastor; H. A. Northcutt, evangelist.

Dallas, May 12.—The work at the East Dallas church moves along as well as could be expected. Bad weather has hindered much since January. The offering for foreign missions was $183. Last Lord's day we finished the amount sufficient to continue the employment of "our own home missionary." The church has not unanimously adopted the tithing system, as you stated in a recent issue. Would to God that such were true of the church! All the official board give a tenth to the Lord's cause. About 40 members out of 200 of this church are tithing for the Lord. About 30 have united with the church since Jan. 1. Scoville and Smith will begin with us June 1.—H. R. Ford, minister.

Amarillo, May 8.—On our return from Tucson, Ariz., to Amarillo we stopped over in Artesia, N. M., and held a two weeks' meeting, which resulted in 21 additions to the church, 6 of which were by confession and baptism. The Artesia church has never had a pastor but now they have more than 70 members; and by aid of church extension have been able to build a very neat church home in which to worship, and which was occupied for the first time during the meeting. Artesia is a new town situated in the Pecos valley, half way between Roswell and Carlsbad, and is so named because of the numerous artesian wells there. It is but little more than a year old and has about 2,000 inhabitants. On nearly every farm an artesian well is being sunk which will be used for irrigation purposes. The soil is very fertile and the prospects are most flattering for a highly developed country in a few years. Our church is there on the ground floor and will no doubt develop with the community. Artesia is but an illustration of what could be done in all rapidly growing western towns by the brotherhood if we had a plentitude of home missionary and church extension funds. There were two additions to the church here yesterday. After an absence of almost three months we are glad to be home again. The work has been successfully carried on in my absence by Brother Edwards, one of the elders and a superannuated preacher.—W. A. Fite.

A Gift to Texas Christian University.

A few weeks ago I wrote to Bro. T. W. Phillips, of Newcastle, Pa., setting forth the needs and possibilities of Texas Christian university. I have just received an answer in which Brother Phillips sets forth his views of the value of ministerial loan funds. I quote one sentence which I know will be an inspiration to our entire brotherhood: "I have concluded to meet your request and promise you a contribution of $5,000, $1,500 or $2,500 to be paid on or before the opening of your fall session and the balance as may be required during the year." To say that this letter makes us all happy feebly expresses the situation. I have been shedding tears of gratitude and joy at intervals ever since I received the letter. We are glad, not simply for what the donation is, although that is sufficient to make us glad, but for the prophetic meaning of such a gift as this. Brother Phillips received a vision of the wonderful possibilities of this institution from a previous letter addressed to him. What will not the men in our own state see in this growing institution as they come in contact with it and understand the possibilities of the wonderful state in which this institution is planted?

This gift comes at a critical moment to an institution planted in a strategic position in this great country. Within five years the population of Texas will probably be doubled; in twenty-five years it may and probably will have 10,000,000 people within its borders. This state, as large as five of the greatest states in our union, has agricultural possibilities that are almost unlimited. Texas could feed the entire United States. It has untold mineral wealth; it has forests that rival the forests of Michigan and its oil fields rival the oil fields of Pennsylvania. When the Isthmian canal is finished great railroad trunk lines will converge to some point on our southern coasts and will open up and develop this state in a marvelous way. What this vast population becomes religiously will be determined in large measure by what the Disciples of Christ become in this state; what the Disciples of Christ in this state become will be measured vary largely by what Texas Christian university becomes. This institution has possibilities for good that are simply boundless. It is planted in a strategic point and now is the crisis moment. A dollar given now means more than $10 given 10 years from now. We value Brother Phillips' gift as much for its quickening power upon the minds and hearts of our own people as for its intrinsic value.

E. V. Zollars,
Pres. Texas Christian University.

Campaigning in Texas.

For five weeks I have been campaigning in the state of Texas in the interest of home missions. Everywhere I have been cordially greeted by splendid audiences who heard gladly and responsively the messages.

This is very hard, trying work, but I feel fully compensated by coming in contact with so many of God's workmen, who are the embodiment of the spirit of Christ and deeply interested in the evangelization of America and the world. If the missionary spirit of the Texas preachers and churches which I have visited is an indication of the general conditions throughout the brotherhood, this year shall witness the greatest home missionary offering ever made by our people.

Texas is one of the fruitful mission fields in our nation, and our home board has been and is demonstrating in a most substantial way the effectualness of organized missionary endeavor until the opposition to our work (by some called "anti-ism") is gradually dissolving and being assimilated by the great body of the church which is marching on in obedience to the great commission. It appears to me that our home board could, if its resources would allow, do much toward enlisting our non-co-operating churches in every enterprise of the kingdom by supporting men in their midst, and thus demonstrate before their eyes this work.

Since leaving Chattanooga for this campaign my wife has suffered the loss of her father, Mr. Riley Wilson, of Tullahoma, Tenn. Brother Wilson has for many years been a most zealous Disciple of Christ. He leaves a wife, four daughters and three sons, all of whom he lived to see obey the gospel. None knew him but to love him, and none spoke of him but to praise his virtues. It is a sore trial to be separated from Mrs. Taylor in this, the greatest sorrow of her life, but realizing the great importance of home missions, I feel that I can best honor the dead and comfort the sorrowing by keeping right on in the work.

I wish for the Christian-Evangelist, its editors and patrons, a most happy, prosperous and blessed career and a most splendid fellowship in saving America to Christ and the church. May no cloud ever overshadow your "Easy Chair" that does not shower upon you heaven's richest benedictions.

W. M. Taylor.

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People's Forum.

Baptists and Disciples.

References were made in my recent "Illinois" notes to the discussion of the "Union of Baptists and Disciples" at the Disciples' banquet in Chicago. At the county meeting held in Sterling some time ago Bro. W. E. Spicer arranged with the Baptist minister to give the meeting an address on the things of agreement of Baptists and Disciples. It was an admirable address. That such things are becoming common is most encouraging. The spirit of investigation in the debates by our fathers was not always the best, but the investigation must still go on and is coming in a better spirit. I would like to say a thing or two on this subject:

1. There seems to be great dread and anticipation with sorrow for the things that must be given up. I believe with us and others this is largely imaginary and will be the smallest thing of difficulty when we get to the right place and spirit.

2. The matter of largest concern ought to be, what contribution shall we have to make to the mighty conquering body when the union comes? I fear the best of our possessions are leaking out, or are being thrown away by men who see and feel but lightly the magnitude of the problem and our part in it. The religious names of individuals and churches have attained scripture place after the most persistent effort for nearly a century. Luther did not desire his church or members to wear his name, but the pressure was too strong, and they surrendeied. The same is measurably true of Baptists and Methodists. People good and bad combined to compel us to do the same thing and be "Campbellites." Thanks to our good Master and the heroic fathers, this one contribution we will have to make to the holy consummation. No body of people on this earth and no individuals will be quite their best [that do not wear the name that is above every name, reinforced by all the holy qualities so richly contained in other scripture names. Little people want to single out just one name, and some even pervert these. "Disciples' church" is neither true nor scriptural. And many such like things ought not to be.

3. If I recall properly, our good Baptist brother at the Chicago banquet said that he could see but one natural line of cleavage to separate God's people, and that is that of the formalist and the realist. These represent extremes, into one of which we are likely to fall. This, too, has been a hard matter to hold in right position both by us and the Baptists. The truth is, and to it we must all come, that the religion of Jesus Christ has both forms and facts which we must accept, or be disloyal to him. But both forms and facts are full of great spiritual truths and power. Study them, preach them.

4. Many seem to decry doctrine and insist on love. We ought to be large enough to include and preach both. Dr. Henson once said that doctrine is the fiber of the gospel tree, love is the sap. The tree without sap is dead, the sap without the fiber of the tree must perish.

These may not be very good Illinois notes. It is difficult not to break over state lines. While we believe in state sovereignty, we also believe in national union. And Christian union will come, not by everybody flattening out into nothings, but by all people bringing into the one fellowship the best things that have been won by the hard battles of life. I wish I had space to mention some more things that we have that will always make the world's faith and hope richer. And I would like to mention some good things that others have to contribute to the great common fund that is to be, for which we all will be grateful.

J. G. WAGGONER.

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MARRIAGES.

STEVENS—WHITE.—At the residence of the bride's father, Mr. Lincoln White, at Burlington, Col., Arthur J. Stevens and Miss Minnie White, April 23, C. A. Yersin officiating.

HEEFNER—NEIGHBOR.—George D. Heefner and Edna M. Neighbor, on April 19, at the home of the bride's parents, Mr. and Mrs. D. W. Neighbor, of Lafayette, Ia., B. F. Shoemaker officiating.

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OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

HEWITT.

Mary R. Hewitt was born June 21, 1831, and died April 13, 1905. She was united in marriage to Wm. T. Hewitt in 1860, to which union were born three children, two of whom are living, Lee D. Hewitt and O. B. Hewitt, both of Taylorville, Ill. She became a Christian when only sixteen years of age and remained a faithful member until death. She has cared, wholly, or in part, for about twenty orphan children during her life. Rev. Preston Wood, of the M. E. church, preached the funeral sermon. ZWINGLIUS MOORE.

Taylorville, Ill.

HOBBS.

Mrs. Emma Hobbs, daughter of Mr. and Mrs. H. L. Skirvin, formerly of Kansas, and earlier in life from Plattsmouth, Neb., died at the home of her parents at Marquam, Ore., April 9, 1905, at the age of 46 years. She was a faithful, untiring worker in the church, a kind, helpful companion, a most dutiful mother. May the everlasting arms be around her two orphan children and the sorrowing family. MARTIN C. MCKNIGHT.

Blackwell, O. T.

JOHNSON.

Adamantine Johnson, born in Lincoln county, Ky., May 17, 1824, passed to his eternal rest Monday morning, April 14, 1905. His family removed to Missouri in 1835, and he was prominent in religious and financial circles in Missouri for half a century. For a number of years he was in business in St. Louis, and an elder in the First Christian church of that city. He failed in business there just after the war, assumed personally the large debt of his firm, moved his family to a farm in Chariton county, and saw every dollar of the indebtedness paid, and his large family well educated. For a number of years he has made his home in Chillicothe. He was known by our leading preachers of long ago in Kentucky, and in more recent years in Missouri. He was a man of firm faith, in shadow as well as in sunshine, of indomitable energy, of sane piety, of gentleness and worth. He leaves a widow and seven children, one child having preceded him to the heavenly home. The funeral was conducted by the writer.

JAMES NORVEL CRUTCHER.

KING.

After a long illness, Hezekiah H. King passed away at the home of his sister, Mrs. W. K. Pendleton, at Eustis, Fla., April 21. Mr. King was born in Warren county, O., nearly seventy-six years ago, and was for more than twenty years clerk of the United States circuit and district courts at Savannah. About three years ago he had a stroke of paralysis, from the effects of which he never recovered. He became interested in property in Eustis nearly twenty years ago, and a goodly part of his time was spent there. The funeral services were held at the home of Mrs. Pendleton, and were conducted by Carey E. Morgan, pastor of the Christian church at Paris, Ky. The interment was in Eustis cemetery.

MILLER.

At the home of her daughters, in Corning, Ia., Mrs. Elizabeth Miller, age 61, died in full faith in her Savior, Jesus Christ. A great crowd of friends gathered at the church to pay a last tribute of love. The writer took the confession and baptized Sister Miller at the last service held at Corning in closing a five years' pastorate five years ago, and was called to help bury her. W. B. CREWDSON

Midweek Prayer-Meeting.

May 24, 1905.

PRACTICAL HUMILITY.

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.—Jas. 4:6.

More Grace. This is what we all feel the need of. Only God can give it. But he can give it only to those who are prepared to receive it. The proud cannot receive it. God resisteth such. Only the humble are in the proper attitude toward God to receive additional grace from him. Mr. Moody once said that one reason why God doesn't bless the labors of ministers more, is that, if he gives them some success they become so proud and think so highly of themselves, that he is compelled to withhold it from them. The same is true of learning, wisdom and every high achievement.

Who Are the Humble? (1) Those who do not exalt themselves (Luke 14:10, 11). (2) Those who esteem others better than themselves (Phil. 2:3). (3) Those who are willing to serve others (Matt. 23:11). (4) Those who guard against an overestimate of their ability (Rom. 12:3). (5) Jesus its highest example. He came "not to be ministered unto but to minister, and to give his life a ransom for many."

Reward of Humility. (1) Increased grace (James 4:6). (2) True greatness (Matt. 23:10). (3) Exaltation (Phil. 2:8, 9). In addition to these specified promises, we know how we all admire humility in others, and how we dislike its opposite. Humility puts us in favor with God and man. There is no garment a Christian can wear that is more becoming than that of true humility.

How to Obtain It. Live much in the company of Christ. Compare your life with his, and see your character in the light of his perfect character. Seek the spirit of Christ, without which we are none of his. (Rom. 8:9.)

Prayer. Our Father in heaven, we thank Thee for the perfect example Thou hast given us in Thy Son, who "humbled himself and became obedient unto death," that he might redeem us from sin. Grant, we pray Thee, that this same mind may be in us, and that we may so humble ourselves that Thou canst give us more grace and so use us more in Thy service. For Christ's sake. Amen.

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By H. A. Denton.

May 28, 1905.

MISSIONS IN ROMAN CATHOLIC COUNTRIES.—Ps. 67:1-7.

For the Leader.

We have for our study to-night, the subject of missions. While our topic confines us to missions in Catholic countries, it seems that it will be fitting for us to give the meeting a broader scope than that. Why not missions in all countries? We are near the great mission days of our church. The foreign offering has not long been taken. The general home offering is but a few Sundays past. We are now within one Lord's day of children's day for foreign missions. Our thoughts have been dwelling with profit and delight upon the victories of the cross in all lands. Why not rejoice to-night in discussing the conditions in mission lands?

For the Members.

1. Missions is not a word that expresses a thought new to the Christian world. It is as old as the giving of the great commission. There is no place for one to stand as a Christian and yet not in favor of missions. It is not one thing to be a Christian and another thing to be a missionary Christian. One embraces the other. It has not been left optional to man to be a missionary Christian or not as he chooses. In the very nature of the case one must either believe in and work at missions, or to that extent fall short of the model given in Jesus and Christian duty as set forth in the gospel.

2. Missions in Catholic countries involve a process of thought painful to the true Christian. Such a subject is only possible on the presumption that the church has either departed from the truth or is not putting it into practice, or, it may be, both. It is with no desire to be considered narrow, or to be sectarian, that one here admits that the above is true in many Roman Catholic lands. It is not, however, in the same degree in all lands. In America, Catholicism is one thing; in Spain, it is quite another thing. This is not—while Roman Catholicism has a strong hold upon the people—a Catholic country. Spain is; the Philippines are Catholic; Porto Rico is Catholic. Missions in these lands means the simple gospel ministry of the apostolic age put into practice anew. Missions in this sense is just beginning in Catholic countries.

3. The Disciples are not least in missions. Our own C. W. B. M. is starting in South America. The first missionary will soon sail. In Old Mexico a good start has been made. The other day I saw in one of our missionary papers the picture of the grave of A. G. Alderman, that man of God who gave up his life in order to remain at his post of duty. In the picture the grave was covered with flowers, the sweet, simple beauties of God's out-of-doors. In every direction one could see the crosses marking the graves of the benighted Mexicans. This one rose-covered grave in the midst of so many symbols of Romanism, is the hope of Mexico, for it represents the spirit that goes marching on in all lands, Catholic and pagan alike.

4. The land of Buddhism; the land of Confucius; the land of the fetish; the land of the Sunrise Kingdom—these, with many islands of the sea, are rejoicing in the saving power of Jesus. The peoples are turning from wood and stone and earth to serve the living God. They have found a friend in Jesus. "No other such a friend or brother," the poet has sung. The chorus is taken up in every land concerning Jesus. Hill answers to hill; deep answers to deep; island answers to island, continent to continent, and the united anthem of all is to Jesus the Prince of Peace. Why not, then, more Endeavorers interested in missions? Why not more societies sharing in the missionary offerings? Why not more young men and women in preparation for the mission fields? Let there be a crusade of missions.

Quiet Hour Thought.

Am I in deed and in truth a missionary for the Lord?

DAILY READINGS.

M.	By divine covenant.	Matt. 28:18-20.
T.	Demanded by the Spirit.	Acts 13:1-3.
W.	Commanded by angels.	Acts 8:26.
T.	The duty seen in visions.	Acts 16:9,10.
F.	The gospel only binding.	Acts 15:6-21.
S.	Results of gospel missions.	Rev. 10:1-9.
S.	Missions in Catholic countries.	Ps. 67:1-7.

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Sunday-School.

May 28, 1905.

THE CRUCIFIXION.—John 19:17-30.

Memory verses, 25-27.

GOLDEN TEXT.—Christ died for our sins, according to the scriptures.—1 Cor. 15:3.

Even after Pilate had delivered Jesus to the soldiers to be scourged, he repeated several times his conviction of his innocence and feebly tried to save him. Perhaps he supposed that the scourging would satisfy the hatred of his enemies. After the scourging and mockery by the soldiers, Pilate said: "Behold I bring him out to you that ye may know that I find no crime in him" (John 19:4). Again: "Take him yourselves and crucify him, for I find no crime in him" (John 19:6). Yet again it is said that, after a further conference with Jesus, "Pilate sought to release him" (John 19:12).

The record of the crucifixion is wonderfully free from any trace of the emotions which the event must have stirred in the hearts of the evangelists—especially those of them who were followers of Jesus at the time. They seemed to have felt with one accord that the simplest story of the event would be the most impressive, and that any reflection of their own sorrow would obscure rather than fortify the record. It was a true literary instinct which led them to choose this course. In a group of narratives which, like these four narratives of the crucifixion, were to convey to the world through all the centuries the story of the most sacred event in history, and were to furnish the central part of the whole world's religious heritage, no temporary and individual emotions should be introduced. The world would weary of hearing how Matthew felt about the crucifixion and how John was shocked and grieved by it, but the simple story of the event never loses its freshness and power.

The place of the crucifixion is probably lost beyond recovery. Varying traditions point to different spots as the true Golgotha.

It was customary to place above the victim's head a placard stating his offense. Pilate wrote, "Jesus of Nazareth, the king of the Jews." Perhaps it was half in mockery at the absurdity of the claim, and half in unconscious recognition of an underlying truth in the statement. He was not being punished under a Roman sentence for treason, because he claimed to be king of the Jews, for Pilate openly proclaimed him guiltless after he had confessed that he was a king. But having yielded to the clamor of the Jewish mob and given over to death a man whom he himself declared to be innocent, Pilate was quite willing to have a fling at the Jews, whom he despised even while he yielded to them. And the placard was in any case a thrust at the Jews. If Jesus were a fraud and a criminal, it accused them of having such a person for their king; if he were in some true sense their king, then it accused them of treating their king like a criminal.

The reference to the division of the garments by the soldiers (verses 23, 24) and the allusion to the language of Psalm 22:19, which is said to have been fulfilled in this incident, affords a good opportunity to the general question as to those passages in which a given saying of the Old Testament scripture is said to be fulfilled in some detail in the life of Christ. Matthew furnishes the largest number of such allusions. Note the following, with the corresponding Old Testament quotations which are said to be fulfilled:

Matthew—
1:23—Is. 7:14—Virgin shall conceive.
2.6—Mic. 5:2—And thou, Bethlehem.
2:15—Hos. 11:1—Out of Egypt.
2:18—Jer. 31:15—Voice in Ramah.
2:23—Is. 11:1—Called Nazarene.
3:3—Is. 40:3—Voice in Wilderness.
4:15,16—Is. 9:1,2—Land of Zebulun.
8:17—Is. 53:4—Took our infirmities.
12:18-21—Is. 42:1-4—Behold my servant!
13:14,15—Is. 6:9,10—Hearing, ye shall hear.
13:35—Ps. 78:2—I will open my mouth in parables.
15:8,9—Is. 29:13—This people honoreth.
21:5—Zech. 9:9—Riding on ass.
26:31—Zech. 13:7—I will smite.
27:9—Zech. 11:12,13—Thirty pieces of silver.

Each of these, and the similar passages in the other gospels, suggests such questions as these: Does the evangelist mean that the prophet or psalmist in each case consciously predicted the event to which the words are applied? Do the prophetic words have a legitimate double meaning, one referring to the prophet's own experience, and the other to some future event perhaps unknown to him? What bearing would it have on our theory of inspiration if we should decide (a) that the evangelist's statement about the "fulfillment" of these scriptures, was the result of a current Jewish method of interpretation, which we are not under obligation to accept, or (b) that the prophets were so guided in their writings that they could predict events of which they themselves were ignorant? In any case the quotation should be studied in its original setting, and its obvious meaning in that connection, taken into account.

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The Hero-Reformer of Scotland.

BY HUGH BLACK, M. A.
Associate Pastor St. George's United Free Church, Edinburgh.

[On May 21, will be celebrated the four hundredth anniversary of Knox's birth.]

In the square of Parliament House in Edinburgh, behind St. Giles cathedral, the church where Knox used to preach, there is on the street a little brass plate set into the common causeway with the letters "I. K. 1572," marking Knox's grave. Till recently there was no monument to the work and memory of the great reformer, except that humble mark. But really he did not need any; for his work was so well done that it is indelible in Scottish history, and is imprinted even in Scottish character. We feel, however, as if something of the same appearance of neglect rules over his life as over his grave, when we try to imagine the man as he was. He is strangely illusive, and in some respects almost enigmatic from the point of view of modern realism that would like to give a definite picture which would explain at a glance all that he was and did.

VARIOUSLY ESTIMATED BY FRIENDS AND ENEMIES.

His personal influence was something that is almost beyond our imagination today—a preacher of the gospel, bearding queen and nobles, the virtual king of the realm, holding in his hands the threads of politics in more countries than one. His work, too, remains in the whole subsequent history of this country, and had effect in larger spheres still; for though it is true that but for Luther's great reformation in Germany, there would have been no reformation in Scotland, it is almost equally true that but for Knox's root-and-branch reformation in Scotland, the German reformation would probably have been stamped out. Knox's influence on England, too, is usually underestimated, but at any estimation it was very great. And yet there is a curious difficulty in picturing the man. It is comparatively easy to show how truly Knox was the maker of modern Scotland, and to deal with him as a reformer, and to trace his influence in Europe and even in America; but it is difficult to get a consistent view of the great figure as he was, and to see the man as separate from his work.

This is partly because his work was so impersonal and was done on such a large scale. He had no time or thought to make any kind of self-revelation, and the opinions of others on him largely reflect their political and religious views. He was more a man of action than Luther, and left no delightful "Table Talk" which gives glimpses of his tastes and character. There was no Melancthon among his immediate associates, who, like himself, were too deeply immersed in the practical problems of the day to have much time or talent for literature. Besides, Scotland was more or less out of the great tide of continental life and interest.

We have, of course, the views of friends and enemies about him, which can by no means be reconciled. He cut too deep into treasured tradition, and stirred the prejudices of his generation too keenly, and his work was too closely mixed up with politics, for us to expect a fair and adequate opinion about him. We have varied portraits in words as in pictures, so varied that we cannot believe the same man sat for them. We are not even quite sure of the date of his birth, some recent authorities dating it from eight to ten years later than the usual date. This will affect many a judgment passed on some events, and might to some extent take the sting out of many a sneer, such as his late marriage, if we are ten years out in our calculation. We do not know exactly where he was born, though it was certainly either in or near Haddington.

No great writer has made the man live again in the magic of literature, though we have some excellent histories of him and his times. His countryman, Carlyle, often dreamed of doing for him what he did for Oliver Cromwell, but beyond an article on "The Portraits of Knox," and a place in the lecture on "The Hero as Priest," he has left us nothing. R. L. Stevenson, another countryman, wrote two entertaining "Essays on Knox" and his relation to wonen, which only showed how dimly the reformer appears to our day. Then again, Knox gave himself heart and soul to preaching, which he was so convinced was his real vocation that he refrained from writing books. Yet our idea of his preaching has to be gathered by the way from references and reports, as he published only one sermon, and that for a special reason. We know that it was largely expository preaching. The first mention we have of his preaching was his opening up the gospel of St. John to the students of St. Andrew's.

DESCRIBED IN A CONTEMPORARY LETTER.

As to the outward appearance of the man, a few years ago a Latin letter was unearthed, written by Sir Peter Young, who was tutor to King James VI., to Theodore Beza in 1579, describing how Knox looked. "In stature he was slightly under the middle height, of well-knit and graceful figure, with shoulders somewhat broad, longish fingers, head of moderate size, hair black, complexion somewhat dark, and general appearance not unpleasing. In his stern and severe countenance there was a natural dignity and majesty not without a certain grace, and in anger there was an air of command on his brow. Under a somewhat narrow forehead, his brows stood out in a slsght ridge over his ruddy and slightly swelling cheek, so that his eyes seemed to retreat into his head. The color of his eyes was bluish grey, their glance keen and animated. His face was rather long, his nose of more than ordinary length, the mouth large, the lips full, the upper a little thicker than the lower, his beard black mingled with gray, a span and a half long and moderately thick."

In this graphic description, as in the current opinion, the chief thing we think of in connection with the reformer's work and character, is the quality of sternness and severity. We think of his fiery denunciations, his unflinching adherence to the cause to which he gave his life, his uncompromising attitude displayed in his interviews with Queen Mary at Holyrood palace, of which so much is made; and we conclude that he was almost fanatical in his severity. Well, for one thing, the times demanded more than the kid-glove handling of men and affairs that some of his critics would like to have seen in him. The times needed a man of tireless energy and indomitable faith and unbreakable courage—all forged into the steel of character—and such Scotland found in Knox. It was not a smooth business he had to put through, and as Carlyle says, it was cheap at the price, even although it had been much rougher than it was. He made his country a nation of self-respecting, liberty-loving men out of the most unpromising material at the time. His character and work put backbone into the movement which secured political and religious freedom; and the result of his work lives not only in Scotland, but in the Puritanism which saved England later on, and which made New England across the seas.

DISCIPLINED BY SUFFERING AND CONFLICT.

When we speak of severity, either of character or of the stern cast of face, we cannot forget how he was hardened by his life of hardship and constant danger and almost intolerable oppression—a prisoner in a French galley, then five years of exile in England and other five years of exile on the continent, and afterwards in Scotland,

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living most of the time with a price on his head, with more than one attack made on his life. If he had severity and vehemence, and the stern adherence to principle which politicians of the time called "willfulness," because he would not bend to their schemes, we may be thankful that God raised up in Scotland at a time of crisis a man who was above all time-serving and sycophancy and venal selfishness; for among all the other prominent figures of his time, we can hardly find one man who stood above these vices but Knox.

It was his misfortune that so much of his public life was spent in controversy, that the qualities for which he was best known, are the hard and virile ones, those of the doughty fighter who received and gave shrewd blows. We think of his energy and courage and zeal, but there were many tender spots in the heart of the iron-fronted reformer. There was a tender and gentle nature, and an almost clinging dependence in this man, as we see from his letters to his women correspondents. R. L. Stevenson well says: "It does not consist with common acceptation of his character to fancy him much moved except with anger. And yet the language of passion came to his pen as readily whether it was a passion of denunciation against some of the abuses that vexed his righteous spirit, or of yearning for the society of an absent friend. He was vehement in affection as in doctrine." In that correspondence there are many signs of deep sympathy, and tenderness, and patience, and a wonderful understanding of the difficulties and temptations of weak human nature. His writings also display that flavor of humor which is always associated with wide sympathy, and the two combined gave him great insight into the human heart. In the first letter he sent to Scotland, written when he was chained in the French galley, he wrote, "Consider, brethren, it is no speculative theologue which desireth to give you courage, but even your brother in affliction."

A common idea of Knox is that he was of granite type in speech as in character—that he was of rude, uncultured speech. This is due to the prevalent ignorance of his books, which have been kept unpopular from the archaic spelling of the period, in which they are usually printed. It is rather a surprise to find a Roman Catholic writer taking him to task for forgetting "that auld plain Scots which his mother learned him," and for being Anglified in his style, speaking in the "southern" dialect. Knox was a man of wide culture for his time, knowing Latin, French, Italian and English as well as his mother tongue. In mind, too, in many ways his residence in England and France for so many years made him cosmopolitan and anything but the narrow, bigoted person so often imagined. His "History of the Reformation in Scotland" is full of vivid descriptions with streaks of humor and touches of grim irony and sometimes a tender pity. We can easily discern why he should be a great leader of men also from his grasp of principles and clear-cut judgments.

SAVED BY GREAT CONVICTIONS FROM NATURAL COWARDICE.

His courage was undoubted, with no truckling with the worldly-wise policy that is ever tremulous to be on the safe side. That type of man is always common enough, Scotland swarmed with them, but that type of man could not have saved Scotland. His courage was born of his faith, the sincerity of which is written on every word that he spoke. How the kid-glove critic can see, as he says he does, only boorishness and overbearing vulgarity in the famous interviews with Queen Mary, passes my comprehension. He had too much political sagacity and was too keen a reader of character ever to be deceived, as so many contemporaries were, as to Mary's character and purposes; and so neither her beauty nor her talents nor all her blandishments ever veiled his eyes. He was not in any case cut out for a pliant courtier with soft speeches, but he never really forgot that he was speaking to a queen, though nothing would make him move an inch from the principles of the reformation. The interviews that have been made so much of, certainly reveal his courage, the courage of deep thinking and of true principles. When the Queen asked him who he was that he should interfere in the affairs of Scotland, he replied with dignity, "Madam, a subject born within the same." The Regent Moray's words at his grave sum up this side of the man, "Here lies one who never feared the face of man." Yet Knox said on his deathbed that he was naturally a weak and fearful man; and in his letters we can trace some things that suggest that his estimate of himself was right. There is often a diffidence and a self-questioning we would hardly look for in so confident and brave a life. This makes his life work all the more remarkable as that of a man who in pursuit of a divine calling has hardened his brows like brass. Reading back into his history we see other things that confirm the self-judgment, as for example his reticence about his own religious life. He never tells us anything about his own spiritual experience, and how he came to the light; only on his deathbed he said, "Go read where I first cast anchor," and so, we are told, his wife read to him the seventeenth chapter of John's evangel. We know nothing of what storms he encountered and what spiritual straits he came through, before he at last cast anchor. His life and character, all that he was and did, are due to the fact that he cast anchor so securely in the deep things of God.—*The Interior.*

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A Shoot of Goodness.

By Edith Eaton.

(Continued from last week.)

"Come in," I called in response to a peculiar low rapping, and Wan Loo, "childlike and bland," entered.

"What brings you here, young man?" was my greeting.

"I feel too bad to say."

He hesitated, the smile still on his face, provoking an answering smile on mine.

"You certainly don't look as if you felt bad," I remarked.

"I so shame. My brother make me so shame."

I sat back in my chair and waited for more.

"Mister Laymond, my blother not good man; he take money not his own."

"How do you know that your brother has taken money that does not belong to him?"

"Because I have ploof. Ho Suey, he say he put tlee hundled dollars in box seven months gone by. Four days now pass he go look in box and the tlee hundled dollars he not can see therein. All the man that work for Ho Suey, they not have any dollars—my blother only he have fifty dollars. I see him put fifty dollars in his sleeve. Now, where he get the fifty dollars? He poor man—no much pay; he keep me and he keep him. Just now I learn to work, and Ho Suey not pay me till I work without learn. I count the cost to keep me and my blother, and I cannot see how my blother can save fifty dollars. I cannot see how he save money to send to bling me to Amelica when he get but seventy-five cent for one day work. So for sure I conclude he steal. One, two, tlee night at twelve o'clock I go for to see him in his bunk, and what you think, I find him not there! One night I watch and wait till thes un it begin to make light—then I see my blother come in look much weary. He fall down on his bunk and sleep tight. I not tell him I see him, but I tell you, for to show that I have ploof that he go out at night to be thief."

"To whom besides myself have you told this tale?" I sternly demanded.

"Now that I come to speak to you concerning my blother, I be velly solly my blother be thief. I velly much shame; but I go to Sunday-school and learn that it is not well to hide the evil deed of the evil man, so I go tell Ho Suey and my Sunday-school teacher what my blother do. My Sunday-school teacher, she say, maybe my blother be thief and maybe not, and not say no more about it till she speak to him, and maybe his heart turn and he confess and bling the money back. She says she velly solly for me, also she velly solly when I say to her that I tell Ho Suey, and that Ho Suey have my blother allest and put him into plison."

"And you mean to say that your brother is in prison because of what you have said?"

"I not tell what not be true. It is true, I say what put my blother into prison, but what for then my blother he have money he not can 'count for, and how you think he make enough to bling me to Amelica if he not steal some?"

Loo's little eyes looked straight into mine, and the pathetic truth was borne in upon me that a loving, unselfish nature had been misunderstood by a shallow one, a great heart had come to grief through a small one.

When Wan Lin was dismissed from custody, Ho Suey's money having been found where he had placed it, but not where he had made the mistake of thinking it should be, Wan Loo smiled a relieved smile.

"I happy my blother not found guilty," he said to me; then added in an aggrieved tone, "But he do not light not to tell me he work at night. What for he keep it from me?"

No thought that his brother had kept this knowledge from him out of kindness; no thought that his suspicions of that brother had not done him credit, crossed his complacent mind. Indeed, when his teacher came over to shake hands with Wan Lin, Loo, with the air of a martyr, said:

"Teacher, you teach, no matter how hard, the Chinaman must do his duty. My duty make me suffer much; but I do it. Now I satisfy."

"But I am not," replied Miss Bagg. "What you need to help you to see your duty rightly is a changed heart. The Bible, Loo, says that 'charity thinketh no evil.'"

Whilst they were talking, Wan Lin stood by silent, a stricken look in his eyes. I could see that his brother's suspicions had hurt him far more than any verdict of "Guilty" from strangers' lips could have done.

* * * * * * * *

About a year after the above events took place, I was retuning from a trip to Alaska. It was about three o'clock in the morning. The steward had called me early, so that I might have an opportunity to see the Columbia glacier and also the capturing of small icebergs by some of the crew of the steamer. A small boat was lowered over the vessel's side and, manned by three hardy sailors, made towards the glacier whose gleaming mass of ice lay piled between the mountains. Its summit was invisible, being enveloped in the mists of the early morning, but where the edge pushed out and overhung the water, we coud see the pieces of ice breaking off and floating away as miniature icebergs. It was in pursuit of some of these that the men from the "Excelsior" were venturing so early upon the bitter waters, and it was great sport—the capturing of those wonderful green and white creations of the "ice king." The tiny boat rolled on the waves, the captain on the bridge of the "Excelsior" shouted his orders through the mate. One man lurched forward with a long-handled hatchet, and after several efforts thought he had a prize. But it was not to be. The slippery thing he had attached got away from him and calmly floated away, aggravatingly cool and serene. Not to be daunted, he tried another and another, and perseverance and courage were at last rewarded. The task of hauling the ice into the hold was the next experience. It was almost as lively after capture as before, and seeing that it wieghed a thousand pounds or more and was almost invulnerable to blows, one man in order to get it into better position for the hauling net, jumped upon it, while holding with his hands the side of the boat. This unfair proceeding the captured ice resented, and rolled so rebelliously that the man with some difficulty was drawn, dripping wet, by his companion into the almost submerged boat. However, the ropes of the hauling net were at last adjusted and knotted, and the machinery set to work, the prize secured, and I was just turning into my berth, secure in the con-

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National Encampment, G. A. R. Tickets will be sold August 29 to September 3rd, also September 4th for such trains as reach Western Gateways on same day. Return limit Sept. 12th, with privilege of extension to October 7th.
BALTIMORE, MD.
United Society of Christian Endeavor. Tickets will be sold July 2, 3, 4. Return limit July 12th, with privilege of extension to Aug. 31st.
For detailed information, rates, time of trains, sleeping car reservations, etc., consult your nearest Ticket Agent or address—
F. D. GILDERSLEEVE, Asst. Gen'l Pass. Agent, St. Louis, Mo.

sciousness that there would be ice cream for dinner that day, when I heard a familiar voice outside my deck stateroom, saying:

"I think that man that go into the water, he be very damp."

"Wan Lin!" I exclaimed, with my head out of the port hole.

And Wan Lin it surely was. There he stood beside the mate, looking better in health than I had ever seen him before, and with a bright and cheerful expression on his countenance. He was as glad and surprised to see me as I him, and I learned that he, with a number of his countrymen, who had finished their season's work at one of the coast canneries not far from Valdez, had been taken onto the steamer during the night. I inquired after his brother, and was told that he, Wan Lin, had spent his last saved dollar in sending that young man to New York, where a merchant uncle had promised to bring him up in his buisness, Wan Loo having become discontented with the humble life they were living in Seattle.

Hearing this, I could not refrain from remarking that it seemed that all the pretty plans he had made for his brother and himself had failed, which he quietly acknowledged to be true.

"How then is it," I questioned, "that you are not altogether cast down and embittered by disappointment? If it had not been for what your brother cost you, you might now be an independent Chinaman. As it is, you have nothing but what you earn from day to day. And worse—your sacrifice has not even been appreciated, and you receive no thanks therefor."

Wan looked over the sea as if to find an answer there.

"Tell me, Wan," I persisted, "the secret of your contentment."

Wan turned his eyes upon me.

"I think you not quite understand, Mr. Laymond," said he. "All tlue what you say about my blother, and it much hurt my heart that he not can feel any thankyou to me; but he not can help be him—and some day perhaps he be not him, and undelstand diffelent. But now, see, the first leason I bling him out—the first leason is not for him to help me and to be with me and to give thank unto me. The first leason is that it be the lite thing to do—to bling my blother to this country. Now, when I do what I think be light thing to help my blother—no matter what tubble come—my mind it be at ease and content."

As I turned my head on my pillow a few minutes later, there came to my remembrance Carlyle's noble words:

"It is a calumny on men to say that they are aroused to heroic action by ease, hope of pleasure, recompense—sugar plums of any kind—in this world or the next. In the meanest mortal there lies something nobler. Difficulty, abnegation, martyrdom, are the allurements that act on the heart of man."—*The Interior.*

❀ ❀

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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE THIRD NIGHT.

As soon as they had stepped down from the front walk into the yard, Mr. Woodney knew the way as well as anybody. He told Mace to carry the gasoline to the front door while he conducted the blacksmith and the strange boy to the back parlor. Throwing open the door, he cordially invited them to enter; but as the room was intensely dark Worth Acre hesitated. "Do you mind if I strike a match?" he asked.

"Isn't the lamp here?" exclaimed Mr. Woodney. "Certainly, strike a match, and we will go right out to the kitchen. You will excuse the wild condition of everything, remembering that we have just moved and can't find half our things. There is only one lamp unearthed so far. Let us go to it."

Mr. Acre lit his match and holding it above his head followed through the middle room into the kitchen. By this time, Mace had warned the others of the blacksmith's coming, and old Mrs. Woodney had in her teeth, while a lofty and rather severe expression seemed to challenge any one to say she had ever had them out. Mr. Woodney introduced the blacksmith. "Come right in," said Mrs. Woodney, "there is only one lamp and we must rally around it wherever it is."

"Let me fill your stove," said Worth Acre. He took the gasoline from her and poured it into the little tank. "Now, shall I light it?" He pushed the rod to the left and waited till there was a strong odor of gasoline in the room, then lit the escaped fluid in order to generate the gas. A great blaze sprang up, and all stood around it expectantly, while their faces were brought out in ruddy tints against the kitchen background. "It always seems so friendly," remarked Mr. Worth Acre, "when you have somebody with you to watch a blaze. There's nothing like it. You see it dance, and your heart feels like dancing, too—don't you know what I mean?" Then he stopped abruptly, remembering that Mr. Woodney was blind and could not see the blaze.

"Never mind me," said Mr. Woodney who understood his sudden silence, "I can smell it as well as the best of you." The blacksmith laughed and laid his heavy hand upon the other's shoulder. "You've got to come down to Horseshoe House, and right away! There's an old gentleman there—my grandfather—that I'd like for you to see. He's a remarkably preserved old gentleman—ninety-eight; think of it! Ninety-eight, sir, and walks as spry as I do, and eats his three meals a day. There's no reason why he shouldn't live to be a hundred and ten."

"Remarkable!" cried Mr. Woodney. "Remarkable! Few of us can hope to reach that age and preserve a sound mind and body."

"I should think so!" cried the blacksmith. "Grandpa's mind is as strong as his body. It's on a wrong track, but it's swift traveler."

"Mr. Acre," said old Mrs. Woodney, "are you any kin to the Kentucky Acres—old Colonel Acre, that fought with Morgan, or Senator Acre that lived in Lexington?"

"I guess not," said Mr. Worth Acre. "I think my family has just got started, for I never heard of any of them doing anything much, one way or another."

The blacksmith spoke humorously, but the old lady did not consider this a fit subject for jest. "The Kentucky Acres," she remarked, "were very fine people. One of them married a Woodney."

"Well, we are just Missouri Acres," the other answered, "so you won't expect to find the best grade of bluegrass in our family."

"We may expect," said Mr. Woodney, "to discover very rich ore, at all events; and I believe it is pretty near the surface."

At this unexpected turn, Mr. Worth Acre burst out into a roar of laughter and clapped the other upon the back. "You must certainly come to Horseshoe House!" he cried. All this time he had been secretly examining the ragged little musician, who stood apart from the family. The flaring light had brought out distinctly the thin form and face, the weary droop of the arms, the sad expression about the mouth. It had shown the golden brown eyes turning from one speaker to the other, scarcely following the conversation, but wistfully reading the expressions of kindliness which were painted there. When the others smiled, and when the blacksmith laughed, the boy remained grave, even melancholy, as if the sight of their good humor reminded him of the void in his own life. In spite of his rags and his untidy condition, there was a spiritual look upon the thin, long face, oddly out of keeping with the unkempt hair and soiled cheeks and hands. Moreover, his quaint attitude, always erect with bare heels together like a little soldier waiting for misfortune to cry, "Forward!" and the sensitive little chin, and the high, dreamy forehead, all rendered him very different from the ordinary waif. Worth Acre saw all this, and a fellow feeling for the wanderer grew strong within his great breast. The light died out and the blue blaze of the stove settled to steady work. In the silence that followed, the attention of all was turned upon the boy.

"I think," said Mrs. Woodney, "that we will first follow Mr. Dick's suggestion when David Copperfield ran away to his aunt Betsy."

"My dear," objected her husband, "as the young man does not expect to stay here, it would be too great a liberty to make the suggestion."

"Let's feed him first," said Mr. Acre; "luxuries after necessities." Mrs. Woodney was surprised and pleased to find that the blacksmith understood her allusion. The boy did not understand, and an anxious expression came upon his face. "Were you wanting me to play first, before supper?" he asked timidly.

"My young friend," said the blacksmith, "wouldn't you be more comfortable if you washed before you eat?" The boy turned scarlet and his lips quivered. "If you please," he whispered.

"Ha!" cried the blacksmith. "I was sure there was right stuff in the lad. Come over here into the corner and I'll superintend the affair." Mrs. Woodney sliced up the boiled potatoes and put them on to fry; then, mixing the cornmeal with the water which she had heated, she spread out a hoecake on the griddle. Mace cleared away the books which always swarmed upon the table after mealtime, as if they had been so many huge flies looking for crumbs. She put out two plates, hoping Mr. Worth Acre would eat with the boy. She was very much pleased with the bachelor, not only on account of the romance she had woven about him and Miss Lizzie Day, but on account of his open, jovial disposition. Old Mrs. Woodney, who had never been able to impress the family with the true dignity of their origin, looked with discontent upon the beggar—thus she regarded the lad washing himself in the corner, while the towering form of the blacksmith interposed itself between him and the Woodneys. Her sharp ear caught gruff whisperings from the blacksmith to this effect: "A little more on this ear, my lad. . . Bear heavier, son. . . Soap—more soap, old man."

"The bread is now done," called Mrs. Woodney at last, "and the potatoes are burnt, so supper is ready."

"Give me that rag," said Mr. Acre to the boy. "I don't see how you managed to get over so much territory and accomplish so little. Close your eyes, old man; I'll fix you." He took the wanderer's head in his powerful arm and tucked it against his breast, then with the other hand laid on so vigorously and to such purpose that the youth writhed and the man panted. "There! Now we are ready." They came forward, the lad polished till he shone, and the other in a state of fatigue. "But give me a horse to shoe!" he exclaimed. "Never mind, son," clapping the stranger upon the back, "you and I will eat with better appetites!"

"Now I take that extremely neighborly of you, to eat with the boy!" cried Mr. Woodney. The musician and the bachelor seated themselves. There was for a moment an awkward silence, then the man bowed his head and said quite simply, "May some of the strength derived from this food be used in Thy service, Our Father." After that there was a deeper pause, then the blacksmith said, "Now, Mr. Woodney, you sit down here, even if you can't eat, and Mace, here's a chair at the head."

"Now you mustn't mind me," said Mrs.

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Woodney who, as a last act, had put her dishwater on to heat. Book in hand, she seated herself where the lamplight could fall upon the page. "Go on talking—it never disturbs me," she assured them, "and if anything important develops, just call my name." Old Mrs. Woodney, accepting the inevitable, got her knitting, and her needles clicked briskly.

"Now, my lad," said the blacksmith, "your age, if you please, your name and your occupation!"

"I am sixteen," said the stranger shyly. "My name is Arthur Lowell."

"I was sixteen—just last week," said Mace.

"So was I," said Arthur, looking up at her wonderingly. The blacksmith, who was not hungry, slowly minced at the burnt potatoes.

"Where are your parents, my lad?" he asked.

"Dead. There is nobody—" The boy waved his hand expressively, and ate with an appetite. "I was in an orphan home," he continued, "till I was eight. Then I was taken into a home in Wisconsin. I learned music there. Oh—" He laid down his knife and fork and put his hands together ecstatically. "It was like heaven, all the time! Music—music, from morning till night—the piano—the violin—duets—the orchestra—concerts—two years! Then they could not keep me any longer because they were so very poor. Oh, so very poor! I was ten, then."

He resumed his eating. "Very well," said Mr. Acre, gently, "then what happened?"

"Nobody knew what to do with me!" said Arthur simply. "I was kept at one house and another in the town till a place might be found. So I went back to the orphan home. But they didn't want me to play my violin there. It disturbed the sick children, and kept others from studying. It was no place for me. I went away."

"Where did you go?"

"Oh, I just went out into the world."

"Dear me!" cried old Mrs. Woodney. "Do you mean that you ran away?"

"They could not have me playing my violin there," Arthur explained. "They were very kind to me, but I disturbed them. So I left one night. I had a little money, and I got on the cars and rode as long as the money lasted."

"Weren't you afraid?" asked Mace, deeply interested.

"Geraldine," called her husband, "I think you'd better be listening."

"What is it?" asked Mace's mother, holding the last word with her finger, and peeping over the page.

"I was not afraid," said the youth, "for I carried my violin with me, and I am never lonesome with it. A farmer heard me playing on the street in Keokuk and he liked me, and I liked him, and went to live with him. He was a very kind man, and I lived there till he had to sell his farm to pay off the mortgage."

"Ah," said Mr. Woodney, "poor man! Do you know what has become of him?"

"No, but when I am grown I will find him, and live with him, and play for him all the time."

"You had much better buy him his farm back," suggested old Mrs. Woodney.

"Of course I will do that," returned Arthur. "I didn't think it was worth while to say I'd do *that*. You can't think how he loved to hear me play! He was all alone but for me. His wife had died and his three daughters, one after the other, as soon as they were grown. He used to say my violin was like their voices. Every evening when the work was done he sat till bedtime, in the dark, while I played. So when the mortgage had to be paid, and there was nothing to be done, oh, nothing at *all*—" cried Arthur, laying down his knife and fork and looking at Mr. Worth Acre. Then he added impulsively, "I wish *you* had been there, sir!"

"Well, never you mind!" cried the blacksmith, highly gratified by this unconscious compliment, "I'm here, at any rate, I assure you of that!"

"So he would have sent me back to that orphan home, where they were so kind to me, and where there were so many I loved—the matron and the others. But I couldn't go there where they wouldn't let me play. Because I have to play, you know," he added, looking appealingly toward old Mrs. Woodney.

"So you ran off again?" spoke up that lady in an inflexible voice.

"I left," said Arthur. "But I explained to him in a letter. I was fourteen, then. So I reached Galesburg. I found work in a store. I despise stores. The man was kind to me and I slept in the store. A few months ago he married, and then I went to their house to sleep. His wife does not like music and she could not bear for me to play. There were six weeks that I never got out my bow."

"Those six weeks, now," said Mr. Worth Acre, "did you find yourself thinking about your tunes? Did you want to play as bad at the end of them as at the beginning?" He gazed upon Arthur with an eye of scientific curiosity.

"The tunes just crowded in my brain," said Arthur, "till I felt like I must let them out or they would smother me. I tried as hard as I could to keep them in, but I was so miserable, it didn't seem worth while to keep on trying. So I—I just left and came here."

"And where are you going, Arthur?" asked Mr. Woodney gently. "You are too young to be roaming the world at this rate."

"I do not care to live," said the boy, "if I can't have my music, so I'll just keep going and going till I reach a place where I may play. Sometimes during this last trip it looked like there was no place in the world for me. I nearly starved once." He lifted his face and cried out triumphantly, "But I just played anyway!"

"For my part," said old Mrs. Woodney, "I think there are many things more to the purpose than fiddling. Do you not want to get an education, child? And do you think it grateful always to be running away from the people who are kind to you? You know there is work in the world to be done; you see others toiling; don't you think *you* have a part to do? Suppose all of us went around with fiddles in our hands—who'd do the cooking and plowing and scrubbing and—and blacksmithing? Now, you just imagine me," she cried, warming up with her theme, "with a fiddle tucked under my chin, strolling about the country looking for a place to play because my family didn't like music!"

Mr. Worth Acre, who had been listening to this lecture with a bright, intelligent eye, was so amused by the picture conjured up by old Mrs. Woodney, and saw so vividly the old lady setting forth with her imaginary violin, that he found himself upon the eve of boisterous laughter. The consciousness that she might take an expression of mirth in ill part restrained him till his face purpled. He pressed his lips together, while his cheeks began to swell, and his body to shake. Mace, seeing his agony, began to laugh, and her father, who of course saw nothing, was inclined to think her disrespectful to her grandmother. The next moment Mr. Worth Acre, pushed over the verge of the precipice by the breath of Mace's rippling tones, burst into an explosive peal which he sokght in vain to check. "Oh, I *beg* your pardon!" he cried between the peals, the tears showing in his eyes. "I don't know what's the matter, I'm sure. . . . Mace, it's your fault, and you know it!"

"What is it?" asked Mrs. Woodney, again deserting the page of her novel. Old Mrs. Woodney, who had expressed her mind, and who thought the laughter a tribute to her graphic description, began to laugh too, which so astonished and pleased the blacksmith that his peals were redoubled. Mrs. Geraldine began to laugh from sympathy, and the fact that she did not know what she was laughing about, added the crown to the blacksmith's merriment. The room rang with his loud "Ha! ha! ha!" and before he could stop, all were in a delightful frame of mind, pleased with each other and with themselves. The little musician did not know what to make of such high spirits, and he remained grave, thinking they were laughing at him, but content for them to laugh, so long as he could read sympathetic kindness upon their faces.

(TO BE CONTINUED.)

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NEVER was the Church, in any age, confronted with greater tasks than the Church of to-day. These tasks may be broadly stated as the evangelization of the heathen world, and the Christianization of the civilization of professedly Christian lands. This involves the Christianization of our business, of our politics, of our laws and institutions, of our educational processes, of our system of preventing crime and of punishing criminals, and all that goes to make up the private and public life of a people. These tasks, in which the Church must at least lead if they are ever to be accomplished, require at least two things on the part of the church, namely: a deeper spiritual life which shall bring it into closer fellowship with God, and the healing of its divisions, so as to present a united front against the forces of evil. The first of these is essential to the realization of the other. We can never have the unification of a divided Church until it gets a clearer vision and a stronger grasp of spiritual realities, and rises out of the region of the carnal into a higher faith and a purer worship. And never can the Church achieve the victory over the world and accomplish its sublime mission until it closes up its divided ranks.

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The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN, } Staff Correspondents.

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Which makes God's children one.

For the love which shines in deeds,
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For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

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Vol. XLII. May 25, 1905 No. 21

Current Events.

Philadelphia's Gas Scandal.

The city council of Philadelphia, protected from a mob of indignant citizens by an encircling guard of policemen with drawn revolvers, passed the "gas steal" bill, leasing the municipal gas plant for seventy-five years for $25,000,000, and permitting the company meanwhile to charge an unreasonably high rate for gas. Mayor Weaver is expected to veto the bill and, when it has been passed over his veto, to lead the fight against it in the courts. The lease on these unfavorable terms was voted through although a banking company, representing investors, offered to give the city $20,000,000 payable in 1907, an annual rental of $1,250,000 during the life of the lease, 33 1-3 per cent of the profits during the first ten years and 50 per cent thereafter, the city to have one-third representation in the management, and the property to revert to the city at the expiration of the lease. The choice of the other proposition can mean only that the council was bought, and this may be proved in the courts. Meanwhile the city has been in a fever of excitement, and the indignation has almost reached the point of riot and lynching.

⁂

The Strike.

At the time of writing (Saturday) the Chicago strike seems upon the verge of settlement. President Shea representing the teamsters and Attorney Mayer representing the employers have agreed upon peace terms, and it only remains for these to be ratified by the union, as there is every prospect that they will be. The question of delivery to boycotted firms will be arbitrated and the employers will take back union men who have not violated the law or their agreements. The influence of Mr. Gompers, who spent most of the week in Chicago, wins a the right direction, as it nearly always is. Mr. Shea's utterances have been of an irresponsible and incendiary character and have tended to stir up the worst passions of the strikers. There was need of every sobering influence. One of the most painful incidents of the strike was the unearthing of a regime of systematic homicide under the auspices of one of the unions. Under pressure of a police examination following the murder of a non-union man, Carlstrom, a confession was made by Charles Casey, business agent, and H. J. Newman, secretary of the Carriage and Wagon Workers' local union No. 4, who admitted hiring men to do the deed. One of the men who did the "slugging" and who received $15 for it has also confessed. Inspector Lavin, whose investigation revealed these facts, declares that a number of similar cases have been discovered, involving various unions. The details are not yet ready for publication and the investigation is being pushed. It is impossible to doubt that this employment of hired assassins is strongly disapproved by the great body of union men. The vast majority of them are law-abiding men, except when a strike is involved, and most of them are capable of some degree of self-control under wise leadership even then. A great many of them believe in mob procedure, intimidation and violence and assert, as Mr. Shea says, "the right to attack strikebreakers wherever found." But they do not believe in paying thugs to murder the people whom they do not like. There is grave danger that the odium of this awful discovery will attach to the innocent as well as the guilty, and it is up to the unions to disclaim, by word and deed, any sympathy with those who, as the ostensible friends of labor or as its paid agents, resort to violent deeds or give counsel of violence.

⁂

Incorporation of Unions.

Mr. T. V. Powderly, former grand master of the Knights of Labor, urges the incorporation of the labor unions. The suggestion was made in a speech before the national gathering of the Switchmen's Union last week. For many years one standing accusation against the unions has been that they were afraid to make themselves accountable before the law by filing articles of incorporation. A union cannot sue or be sued. Their individual members can sue the corporations by which they are employed for breach of contract or other cause, but a union cannot be legally compelled to abide by its contracts. There have been legal decisions to the contrary in England within the past year, but in this country the law does not recognize the unions. The late Senator Hanna, himself a large employer of labor, asserted not long before his death that he thought the unions could be safely trusted to abide by their contracts and that incorporation was unnecessary, but this flattering opinion is not shared by all capitalists. Mr. Powderly thinks it would help the unions by removing this reproach, and that it would do no harm because the individuals would not be liable any more than they are now. To our mind, the progress of consolidation, which has already given us the union, must give some sort of organization of labor with which employers can deal in a business way. Corporate capital must be matched by corporate labor, both alike amenable to the laws in such a way that contracts shall be legally enforceable. It is no distrust of labor to say this. Business men who make contracts with other perfectly honorable business men, make them legally binding and the relations of labor and capital must be put on the same basis. Mr. Powderly says: "The labor question is never to be settled so long as one man works for another." That would be to make the problem hopeless, for it would mean either a socialistic state in which every man would be an employe or a return to a state of industrial anarchy in which no man is an employe.

⁂

A Book on Witchcraft.

Among the charges brought against a minister in the district court of the Evangelical Synod in Indiana was one that would hardly be expected to have weight in this day. It was a curiously elaborate and varied set of accusations upon which Rev. William Schulz was tried, convicted and dismissed from the ministry. They included "fraud in making a will and being appointed administrator of his mother-in-law's estate, leaving $300 unaccounted for; swindles in horse trading; manufacturing lies to suit his purpose; quarrel with neighbors; failure to keep within the teaching of the church; telling immoral stories; possessing a book on witchcraft; calumniating other pastors of the synod; gross neglect of pastoral duties; devoting too much time to business outside of the pastorate and doing violence and threatening himself and others with bodily harm." As every one of these charges seems to have been proven to the satisfaction of the court evidently the minister can have no complaint at being regarded as unworthy of his high calling. But one wonders what the "possession of a book on witchcraft" has to do with the case. We remember reading of the days when some one's mother's great-grandmother was strangled on Witch Hill, with a text from the Old Testament for her halter, to quote Holmes. But though it has been computed that as many as nine million of people have suffered death since the famous bull of Pope Innocent one rather wonders why the possession of a book on the subject should be more criminal in these days than possessing a copy of the celebrated *Summis Desiderantes*.

◆

Publicity and Morals.

It would be well if our legislatures would turn their attention to a consideration of the question as to whether it be not advisable to prohibit by law the exploitation of certain kinds of sensationalism in the public press. The case of Nan Patterson is in point. If that woman was guilty, she is a common murderess; if she was not guilty of the shooting, for her own sake and that of her sex, the less publicity the better. The idea of "featuring" a woman of her character before the public is debasing, is not justified by the demand for "news" and ought to make any newspaper man lose his own self-respect. Conditions are such, however, that a conscienceless editor can often dissenimate a lot of dirty stuff under the guise of news. But printing the news and "featuring" a wrongdoer are two different things. The former may be a powerful deterrent from evil practices; the latter practice does a great deal of actual harm.

◆

Later Strike Developments.

Since the paragraph elsewhere on strikes was written there came a hitch in the proceedings which threatened to widen the strike instead of ending it. The attorney for the employers was premature in his announcement of the settlement, and also unwise, we think, in the spirit in which the announcement was made. The stumbling-block in the negotiations was the statement by the express companies that they would not receive back, under any consideration, any of their striking drivers. All the other terms submitted were satisfactory. On learning of this there was a decision on the part of the strikers to continue the strike, and it looked as if it might take on larger dimensions than heretofore. In view of this fact, Sheriff Barrett and Mayor Dunne both expressed their purpose to use troops promptly, if necessary, in preventing violence, and maintaining order. At this writing, however, Tuesday morning, as we go to press, there is a prospect that agreement may be reached. The express companies have now declared that while they would not re-employ any of their former drivers, they had no intention of keeping a "blacklist" and any driver who could secure a position in any other company than that in which he was employed, had the privilege of doing so. It is believed that this opens up the way of settlement, and both President Shea, of the teamsters' union, and Attorney Mayer for the employers have expressed their opinion that a settlement is in sight. We trust that this will prove to be true.

◆

The Transvaal Constitution.

The British Crown has given a new constitution to the Transvaal which, while it will doubtless not be all that the burghers want, is perhaps as much as a conquered people could expect so soon after the war. The Transvaal, under this constitution, is to be divided into from 30 to 35 equal electoral districts, the size of each constituency being determined by the number of electors, not by the population. The London Economist thus summarizes the main features of the constitution:

> The Transvaal is to have a legislative assembly of from 30 to 35 elected members, with from six to nine official members nominated by the Crown, and holding their seats during pleasure. The persons qualified to vote for these elected members will be all male white British subjects who: (1) have been "enrolled on the latest list of burghers of the late South African republic, and entitled to vote for members of the First Volksraad"; or (2) are occupiers of premises of the value of £100, or of the annual value of £10; or (3) are in receipt of salary or wages *bona fide* earned within the colony of £100 a year. It will be seen that as regards the Dutch this is a very liberal measure. The ex-burghers of the South African republic are allowed to exercise the franchise without pecuniary qualification, in order to "confirm in their electoral privileges a class which the misfortunes of war have, it is hoped, only temporarily impoverished."

But the point which the burghers will protest against is that while the powers of the legislative assembly will include the making of laws, it will not be lawful for it to appropriate any of the colonial revenue or to impose any rate, tax, or duty unless it has been recommended by a message from the lieutenant-governor. If the assembly could vote or refuse taxes it would then have the powers of a self governing colony, which the King's ministers will not yet concede.

◆

"Tainted Money."

Like a famous ghost the question of the churches receiving "tainted money" will not down. The bishop of Rhode Island, who recognizes "the difficulty of drawing a line," has expressed a wish that the time may come when the churches shall "decline, not offensively, but quietly and firmly, to accept money which carries with it the honoring of men or methods which are 'below standard.'" Few will dissent from this wish, but there are two things in it about which there will be differences of opinion. First, what is "below standard," and second, does the acceptance of money necessarily honor the donors or the methods by which they acquired their money? There has been a great deal of recklessly sweeping language used about Mr. Rockefeller's gift. For instance some of the protestants say: "The courts can be bought, the legislatures can be bought, the churches can be bought, but the American people cannot be bought." We have a wholesome respect for the American people, but it occurs to us that if the above charge against courts, legislatures and churches be true, upon the American people falls the responsibility. The trouble rather is in the use of the definite article in this statement. That there are courts and legislatures that are corrupt has been proven; that there are churches that are swayed by the greed of gold, or are at least under the influence of the money power, will hardly be questioned. But it is a mistaken indictment which would include too much. Nor does the receiver of a gift for religious or charitable purposes necessarily "enter into an alliance with the donor or become a yoke-fellow with him in wrong practices."

◆

Ethical Culture Languishing.

The growth in numbers during the thirty years in which the organized work of ethical societies has been going on in the United States can not be regarded as encouraging. The inculcation of pure ethics, apart from the work and the inspiration of definitely Christian organizations, is accomplishing little. The tenth convention of the American ethical culture societies has been held. The Philadelphia society, which in honor of its twentieth birthday entertained the convention, has in an entire generation, enrolled only a total of 600 members, with 175 active members at the present time, and this is the largest society outside of New York. It is in the work abroad where the culturists receive most encouragement, and the probabilities are that there may be an international congress held next September in London. When there is no real manifestation of Christian life and culture there may be fine scope for a system that on intellectual lines may seek to inspire to noble living. But Christianity, with its regenerative power over the hearts of men, is of so much more vital value, even for those ends which the ethical culturists profess to strive after, that when there are Christian churches in the land we do not wonder that the ethical societies have comparatively little influence.

The Solution Not Accepted.

"Your editorial on 'Problems Solved and Unsolved,' was suggestive," writes a correspondent, "but the solution you point out as having been given to the problem of combining union and liberty in the sphere of missionary co-operation has not yet been accepted by a large part of the brotherhood. What bearing does this fact have upon its practicability?"

None whatever. The practicability of the solution is demonstrated by those actually engaged in co-operation for general purposes without any loss of congregational liberty, but with great gain in the strength of union and in spiritual development. The practicability of churches getting on with no other creed than that of the New Testament is not disproved by the number of those who have not tried it, but is proven by the success of those that *are* trying it.

Besides, we believe the number of our churches objecting to co-operation in mission work through a missionary society, *on principle*, has been much exaggerated. The plan which some have followed of counting all our churches which do not make offerings to mission work through these societies in any given year, as *opposed* to missionary societies, is absurd on its face. From this number of delinquents must be subtracted those churches which have not yet had a missionary conscience developed. They are *o*-missionary rather than anti-missionary. Then there are hundreds of pastorless and homeless churches that easily persuade themselves that their poverty justifies them in passing by the missionary offerings. When you have counted out these two classes of churches the number remaining that are conscientiously opposed to organized missionary work is not large, compared with the whole number of churches in the brotherhood.

And, we believe it safe to say that nine-tenths of these remaining churches are opposed to missionary organizations through a misconception of the method, spirit and purpose of their brethren who are co-operating through men chosen by themselves to manage this work. They imagine their congregational or individual liberty is endangered by the existence of mission boards to receive and disburse missionary funds! This seems absurd to those of us who are in such co-operation and know how foreign that is to our purpose, and how utterly impossible it would be to encroach upon the liberty of the churches if anybody desired to do so. Just as fast as these brethren who have been misguided learn the real truth, they come right into the missionary work.

And so we must be patient with those who do not yet see their way to exercise this freedom which they have in Christ. In so far as this results from misinformation, and not from the spirit of faction and strife, it is curable, and hence the anti-missionary society brethren are bound to be a "disappearing brotherhood." If we think it strange that they should fear so impossible a thing among us as ecclesiastical despotism, through missionary boards and conventions, let us remember that many of us who work through missionary organizations are inclined to see the same sort of ghost, when any plan of supervision is mentioned, looking to the better care of our weak and pastorless churches. We are bound to say that as between missionary organizations and conventions, covering the whole country, and a local committee or single godly evangelist to visit and encourage weak and discouraged congregations in a given locality and assist them in securing pastoral care and oversight, the former furnish a far more reasonable and plausible ground of fear than the latter. This fact ought to make us more patient with our anti society brethren.

As a matter of fact the danger among us has always been in exactly the contrary direction, namely extreme independence bordering on religious anarchy. The specter of ecclesiastical tyranny has kept us from adopting many helpful measures for strengthening the weak and husbanding our numbers and resources for united aggressive work. But we are learning something by experience, and just as we have been forced to co-operate through missionary organizations to save ourselves from spiritual and numerical shrinkage, so we will be compelled to adopt some measures to secure a better oversight for the weak and dependent churches, and to utilize our unemployed ministers. But we may be sure that nothing will be done that will endanger the liberty which we have in Christ, an important part of which is the liberty of the strong to help the weak.

A Peep Into Hoosierdom.

Combining a visit to the President of Butler college, Indianapolis, with a look in upon the Indiana state convention at Bedford, the Editor of the Christian-Evangelist had the pleasure during the past week of glimpsing things educational and religious in the Hoosier state. Butler college is approaching its semi centennial, which it celebrates next year. The institution has held to high educational ideals throughout its history. The members of the faculty have all had the advantages of the best American or European universities. The trustees are making a strenuous effort to increase its endowment from $200,000 to $450,000. Joseph Irwin, of Columbus, Ind., one of the trustees and steadfast friends of the college for many years, a man of liberal means and ideas, has offered $100,000 to the endowment fund on condition that $150,000 additional be raised, thus increasing the endowment by a quarter of a million dollars. Some progress has already been made in securing this additional sum necessary to make good the liberal offer of Brother Irwin, and friends of the college feel sanguine that the brotherhood in Indiana will not allow this opportunity to fail for greatly enhancing the usefulness of the institution. It is about a half century ago that several of our existing colleges were founded. There is evidence that we are now about to enter the era of college endowment. Nothing can be clearer than that if we fail to do this we shall suffer irreparable loss, as a religious movement.

We had the pleasure of visiting a number of the class rooms. Prof. Rogers was steering his class through ethics, as relates to temperance; Prof. Brown was instructing his class in the characteristics of Greek art; Prof. Butler's students were reading Latin. Prof. Jabez Hall was giving the ministerial students the first lesson in the Johannine gospel, dealing with the profundities of the prologue; and Profs. Jenkins and Bruner pointed out to us some of the mysteries of the chemical and biological departments. We could not find time to get around to all the departments, but the institution seemed to be a great workshop in which truth is being used as the instrument for mental and spiritual discipline. We had the pivilege of conducting the devotional exercises for the students on two mornings, and making short addresses. The location of the college buildings in the beautiful suburb of Irvington, with its winding streets, its broad green lawns and abundance of shade trees, is well-nigh ideal, and student life there is under the best conditions.

In company with W. E. Garrison, the President of Butler college, we visited the state convention at Bedford. We found a strong body of ministers and other Christian workers, animated by a spirit of unity and fraternity. They even changed the constitution without any discussion—about the highest test of unity of mind that we know of! A.B. Philputt makes a model presiding officer. So the convention thought and continued him in that capacity. T. J. Legg, a veteran in Indiana state evangelism, and J. O. Rose, the recently appointed corresponding secretary, both pointed out the open doors of opportunity with fine effect. The amount raised for state missions is altogether too small, but the hopeful feature is that things are starting upward in Indiana, and we may confidently look for larger things in the future.

The Editor acknowledges with pleasure the privilege accorded him of addressing the convention, and many other kindly courtesies from the delegates, and especially from the pastor of the church at Bedford, J. Richard Edwards, who made the whole convention his debtors by his attention to their comfort and pleasure, not the least of which was the free excursion out to the far-famed Bedford quarry. In one of these quarries alone, which we visited, 2,000 men and an immense amount of machinery are employed. It is a sight well worth seeing. Brother Edwards has recently entered upon the fourth year of his pastorate with this old church, which numbers about 1,200 members, and has a splendid $30,000 stone building. Brother Edwards is a New York city boy, and was brought up under B. B. Tyler's ministry, from whom he received his impulse and encouragement to become a preacher.

As already indicated, Indiana has its face turned to the future. It has a larger element of the extremely conservative brethren who oppose organized missionary work than any other state, but in spite of that fact there are signs of progress on the sky. The plan to start a monthly paper to represent the missionary interests of the state, under the control of the state board, the newly-awakening interest in Butler college, the division of labor by the appointment of a corresponding secretary, and the growing spirit of co-operation, are all prophetic of a brighter day for the great state of Indiana. See report of convention elsewhere by the corresponding secretary.

Union Among Baptists.

The union of the northern and southern wings of the Baptist church has not yet been really consummated. The meeting last week in St. Louis of these two divisions, and the action which was taken, do not necessarily imply that a final union of the two bodies will be effected. But it cannot be denied that what has been accomplished is in the right direction, and certainly it is in line with a general tendency toward Christian union. It has long been our conviction that the union of religious families closely related is the first and perhaps most important step towards the consummation of a union of all religious bodies. The two main differences which divide the great parties of Christendom relate to ecclesiastical politics and the church ordinances. In some cases both of these enter into the problem. All other differences are really of minor importance, so far as Christian union is concerned. Now if the whole controversy could be reduced to the question of ordinances it would be possible to bring about practical union within the near future.

The Baptist movement will do much to accentuate both the possibility and importance of a union of all the denominations belonging to the great Baptist family. Already there have been overtures of a very decided character with respect to a union of the Disciples of Christ and the Free Baptist and local wooings between the Disciples and the Southern Baptists. In all these meetings the very best of spirit prevailed, and it was generally conceded that the time had come for a practical union of all who believe in the "one Lord, one faith and one baptism." Surely there is no good reason why the Baptists and Disciples should not unite. There is really a wider difference of opinion with respect to certain vital points between the Northern and Southern Baptists than between the average Baptist, north or south, and the Disciple of Christ. In other words, there is probably between the extreme wings of the Baptists themselves a greater gulf than is between the moderate Baptists and Disciples. The same may be said of the Disciples. They differ among themselves as regards some important questions, but they do not make these differences causes for cleavage or tests of fellowship. From their point of view, seeing that they do not make opinions vital, where faith is triumphant, a union with the Baptists ought not to be attended with much difficulty.

Now, if all the pædobaptist bodies could unite, as well as the Baptist bodies, the cleavage then would be confined wholly to the ordinances. No one ought to expect that this cleavage could be removed without prayerful consideration and patient forbearance. Nevertheless, when the question of baptism is practically the only question which separates the followers of Christ it cannot be doubted that an irenicon can be found in some way so that this difficulty may be bridged over. Let us hope that the Baptist movement may mean more than it seems to mean as it appears on the surface.

Questions and Answers.

Did Peter, on the day of Pentecost, use the term, "remission of sins," in its new, gospel sense of cleansing, or purifying the heart, or moral nature, or did he use it in its old, human sense of the pardon, or forgiveness of the offenses that one man gives to another?

INVESTIGATOR.

He used it in the sense of forgiveness, as we use it in respect to wrongs that we do to each other. God forgives our sins "as we forgive those who trespass against us." This is the "new, gospel sense" of forgiveness. The cleansing of the heart through faith in Christ—a living, obedient faith—is the condition of forgiveness, or remission of sins. It means that God will treat us as if we had not sinned. This is justification by faith.

1. Does not Paul have in mind the Jewish Christians on the one hand and the Gentile Christians on the other, in the words, "I bow my knees unto the Father from whom every family in heaven and on earth is named"?

2. Does not the figure perhaps refer to Israel as the father of the Israelites?

California, Pa. H. L. ATKINSON.

1. Paul says, I bow my knee to the *patera* from whom every *patria* in heaven and on earth is named. We think it probable that the apostle does refer to the fact that both Jews and Gentiles, who are now being united in one church, have descended from one common Father. Indeed, he would say, not only Jews and Gentiles, but every family, on earth and in heaven, is named from him. The old rendering, "the *whole* family," does no violence, in our judgment, to the Greek, in spite of the absence of the article, for the apostle seems to embrace them all in one *patria*, or family, from one *pater*, or father.

2. We hardly think so, unless it be in a negative way. As if he would say, Not Jacob, but God, is your father, and the father of *every* family, or the *whole* family, as we would prefer it.

1. John 3:22 reads, "After these things came Jesus and his disciples into the land of Judea; and there *he* tarried with them and *baptized*," but John 4:2 reads, "Although *Jesus himself baptized not*, but his disciples." How do you account for this?

2. Matthew, Mark, Luke and John seem to write from different standpoints, one relating some events that the others leave untold. Would it not be wise to arrange these four books into one, relating all events as near as possible in their exact order, also using modern language?

3. During our last convention and for some time following there was much enthusiasm over the prospects of union between Baptists and Disciples, but this feeling seems to be abating somewhat. Why is this? C. F. ELLIS.

Chicago, Ill.

1. Jesus did the teaching leading to baptism, but his disciples did the baptizing; that is, he baptized through the hands of his disciples. Paul ordinarily pursued the same course, having those with him do the baptizing.

2. It has often been done. See any good harmony of the gospels, or the "Interwoven Gospel."

3. The union question is not dead, and not even sleeping, though it is hardly so prominent just now as it was immediately after the convention, naturally enough. We must sow the seed and then give it time to grow. The growing process is quite as essential as the sowing, and that is going silently on.

Does the Bible teach that a man's soul conscious after death?—W. F. M.

The Bible clearly teaches the continuity of life and of conscious existence after death. The appearance of Moses and Elijah on the Mount of Transfiguration; the resurrection of Christ from the dead, and his appearance to his disciples, and numerous passages showing that to be "absent from the body" is to be "present with the Lord" are proof of this fact.

Is it right to call the Lord's supper, the "communion" or the "Lord's supper"? A preacher here once said it was wrong to call it the Lord's supper. L. H. BARNUM.

Caldwell, Kan.

"The Lord's supper" is the name applied to the institution commemorating our Lord's death, and it is rightly so-called now. "Communion" is a broader term. We may commune in singing, contributing, etc., as well as in the Lord's supper.

Editor's Easy Chair.

If you have time now, watch the birds building their nests. In this, as in many other respects, man can learn from his little feathered friends of the air. We watched two sparrows the other morning building their nest under the eave of the house. We say their *nest*, because it was no doubt a partnership enterprise. They were mates. "Male and female created he them"—applies to birds also. And so, on this beautiful May morning, or earlier, they had a little wooing, in their nice little bird way of courting, and she was won by his gay feathers and fine singing, and perhaps by his pledge to help build the home and to be a faithful husband. And now, before the honeymoon was over, they had gone to work to prepare the nest. Down they would fly into the grass beneath a window and gathering a straw or string in their little beaks, they would fly up with it, generally by way of the limb of an apple tree, that their flight might not be too perpendicular. Sometimes the straw or string would become wound about a twig of the tree, and if they could not release it, they would abandon it and go in search of another. They seemed to make play out of work, for many a merry little chirp was passed between them as they flew up and down in their common task. Happy birds! No untimely disaster, there will soon be a cosey nest, some tiny eggs, brooding love and then some little birdlets to try their young wings in the summer air.

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The greatest teacher the world has ever known drew a lesson from the birds: "Behold the birds of the heaven, that they sow not, neither do they reap nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" Did you think it was beneath your dignity to watch the birds? Jesus says: "Behold them, study them, and learn a lesson from them!" And then "your heavenly Father" takes time and pains to feed them! Surely, if our heavenly Father thinks it worth while to spread a table for them, and if Jesus admired them and drew a lesson of trust from them, they are worthy of our consideration. The dear little creatures we heard singing so sweetly at the dawn of day, had not yet had their breakfast, but never a doubt or fear about where it was to come from hindered the joyousness of their song. Somewhere a seed or a worm would be found and that would suffice. How simple their wants! Is not that the secret of their freedom from worry? If man, who is worth much more in the sight of God, could only be content with such plain, simple food, and in such quantities as are necessary, and could simplify all his other wants and reduce them to such as are needful, it would work a revolution in people's health and happiness, and they, too, could trust in God and be joyful like the birds of the air. "Easy Chair" readers, let us learn a lesson from our little feathered, tuneful neighbors, and resolve to live more frugally, more simply, more trustfully, more joyously. Thus shall our lives be more pleasing to our heavenly Father.

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About the best illustration of ceremonialism versus morality and true religion is furnished in the incident recorded in the Sunday-school lesson of last Lord's day. "And they themselves entered not into the prætorium, that they might not be defiled, but might eat the passover." Think of it! These high priests and rulers were about to imbrue their hands in the innocent blood of Jesus, and were trampling under their unhallowed feet justice and mercy and truth. And yet, they would not "defile themselves," ceremonially, by entering into the court of the Gentiles! And this, too, that they might be able to partake of the passover—an institution whose highest meaning related to Christ whom they were seeking to have crucified! The incident throws a flashlight on the kind of morality and of religion which prevailed among the Jews at the time of Jesus. It was largely a matter of forms, ceremonies and traditions. They had lost sight of the essential principles of truth and of righteousness. There is constant danger of a reversion to that type of religion. Punctiliousness about the observance of outward forms is often associated with a very loose idea of morality and the absence of any profound piety.

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The Atlantic Monthly for May has a suggestive article on "New Varieties of Sin," growing out of modern conditions. The characteristic of these new varieties of sin is that the sinners seem to be unconscious of any wrong doing and even the public extends a toleration to them which would not be thought of in case of the old-fashioned sins. The people "do not see that boodling is treason, that blackmail is piracy, that embezzlement is theft, that speculation is gambling, that tax-dodging is larceny, that railroad discrimination is treachery, that the factory labor of children is slavery, that deleterious adulteration is murder. It has not come home to them that the fraudulent promoter 'destroys widows' houses,' that the monopolist 'grinds the faces of the poor,' that mercenary editors and spell-binders, 'put bitter for sweet and sweet for bitter.' The cloven hoof hides in patent leather; and to-day, as in Hosea's time, the people 'are destroyed for lack of knowledge.'" Because of these new-fashioned sins the gospel must be so preached as to search them out and show them in their true character. It is the business of the gospel to make the swindling of the public by watered stock as dishonorable as highway robbery, and to classify food adulteration as a species of murder.

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"Let well enough alone," is one of those popular sayings which requires to be examined carefully before accepting. It is often used to prevent needed improvement and progress. We can imagine all the trusts and monopolies in the country reciting the well-known saw, as against any proposed legislation to curb their power. It is often used against proposed changes in outgrown creeds and inadequate methods of work. We ought to improve, let us say, some of our missionary methods, readjust our days and our offerings to give all our interests "a square deal." The objection is as sure to be raised as the sun is to rise to-morrow—"Better let well enough alone"! But what is "well enough"? Just there lurks the fallacy. Nothing is "well enough" that can be made better. "The good is the enemy of the best." If there be a better way of managing trusts, of regulating railroad rates, of stating our beliefs, of doing our work, of financing the kingdom, let us have the courage to find it and adopt it. We have reached perfection in nothing. Growth involves changes, readjustments. Petrification can dispense with changes, but they are a necessity of all life.

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"What do you think is going to come of this reformation when a few of us old fellows die?" said a venerable saint to us recently. "It will go right on growing in depth and height and width," we replied; "we have only seen it in its infancy, when it has been hampered by its swaddling bands. Those who come after us at the close of the present century or in the twenty-first century, will see it in its glorious manhood." "But," the old man asked, anxiously, "do you know of any young men coming on that can take our places?" "Why, bless you," we answered, "the woods are full of them! And they are a splendid type of young men, with far better equipment for their work than you and I have had. Don't you lose any sleep about that, brother." And so we feel. The Lord will look after the right succession of leaders if we will do our duty in the matter of Christian education. One thing is sure: the Lord never calls an ignorant man to leadership in a cause requiring a trained intellect. Nor will he honor any people with leadership in the world's advance movements, unless they build and endow institutions of learning where the best minds of the age may receive the best learning—institutions, too, whose very atmosphere is electric with religious enthusiasm and with the highest Christian ideals. Are we giving this matter the attention which its supreme importance demands?

The Hypnotic Factor in Revivalism

By William Durban

It is impossible narrowly and sympathetically to mark the characteristics of the most successful evangelistic movements of the day without being impressed with the fact that temperamental influences are very largely concerned in the processes and the results. I recollect that in my childhood, whenever a new popular religious campaign was set going, it depended simply on the ordinary means that had always been associated with Christian efforts, excepting that new personalities were introduced, and these were looked to for any striking fresh impressions that might be produced on the souls of the people. Although that happened before even my earliest recollections, Alexander Campbell came to England on a memorable visit. He did a noble work, but he depended simply and solely on the preaching of the gospel. There were no adventitious aids. There was no singing evangelist to help to stir a new sensation. It was so with Finney and Peter Cartwright in America. It had been so long before with Wesley, Toplady and Whitefield in England. But all was changed by the method adopted by Moody and Sankey. From the time when they innovated in their special direction the public taste was entirely modified. To-day in England a man must be a first-class pulpit genius if he is to touch the people with any great effect by preaching only on the original plan of gospel propagation.

Very Complicated Revivalism.

There are many sides to the new methods, such as those adopted by Evan Roberts in Wales, and Torrey and Alexander in any country that they visit. One thing ought frankly to be admitted. I do not know whether all my readers will have patience with me for stating it, but I write it deliberately because I am persuaded of the truth of what I assert. Some of our own preachers occasionally go around here and there to help other preachers in different churches by holding protracted meetings, which are, of course, intended to be revival services. The results are always sound and very acceptable; but are also very limited indeed. The preacher is never rewarded in anything like the proportion due to his ability and his earnest and indefatigable exertions. I have in mind several occasions when most able brethren came along to help me in this fashion, in several successive pastoral spheres where, during a long ministerial life, I labored. All these preachers gave forth sermons of far greater value, so far as gospel truth is concerned, than the evangelists who are drawing thousands are capable of delivering. For the ordinary popular evangelist who preaches to thousands, gathered together by the united organized efforts of all the churches of some great district, would never dare to utter the whole truth, and nothing but the whole truth, as the apostles proclaimed it. He would scatter at once large numbers of those who patronize him if he did not hold in reserve some things which Peter, Paul and John placed in the very forefront of their preaching. I have myself in various places and at various times given great offence by dwelling on this important distinction. But, strange to say, no intelligent worldling has ever manifested offence for this cause; only intelligent religious people have in many cases been dreadfully ruffled at the simple suggestion that, if the apostles appeared on the scene, they would preach in very different accents from those adopted by most modern revivalists. Now, a person who is unattached to any particular church or denomination will listen with interest to such an observation, but it is not so with the average church member in any denomination. Therefore I say that popular evangelism now holds up another banner instead of the apostolic flag. But at this point it is needful to show how, instead of the exact New Testament gospel, a popular substitute is being largely used. Of course it is now resorted to by men of commanding genius, for they command success and attract crowds, apart from their docrtinal theology, by their vast ability.

"The Idol of Wales."

A noted Welsh minister said to me last week, "Although Mr. Evan Roberts is at this moment the idol of Wales, I maintain that he is a most expert pulpit hypnotist." I asked my friend from Wales to prove his proposition, and he eagerly proceeded to do so. Said he, "I have carefully watched Mr. Roberts and was confirmed in my conviction that much which I had heard as to his special studies of hypnotism under a very accomplished professor of that science must be true. For hypnotism consists, according to its expert writers, of three mental processes. The first is Intention. The mind of the subject must be fixed with the utmost intensity in some one direction. The second stage is Extension. After the intense concentration of the mental faculties they are to be directed to a wider view, according to the will of the operator. The third stage is Anticipation. The subject is induced to look eagerly for some desired object or result, which is then brought out with immense force. Now, the famous young Welsh revivalist is a most skillful adept in the employment of this threefold mode of commanding the mind of the multitude. I watched him in the pulpit at Chatham street where for two hours he kept over 2,000 people gazing intently, hundreds straining on tiptoe, while prayer and praise went on, in order if possible to catch a clear view of his striking and handsome face. Well, all that time he was leaning over the Bible, kneeling on the floor, with his features contorted as if agonizing in prayer. The people wondered if he would speak all the evening. At last he rose and looked heavenward and quoted texts about Jesus looking up to the Father. This was the second stage. It produced immense excitement. Then of course there was a spirit of ardent anticipation on the part of the people. They expected some wonderful manifestation, or revelation. There was no teaching of any kind, but only a strange proclamation that, somewhere in the direction to which he pointed with outstretched hand and excited features, somebody was hindering the Spirit by failing to confess sin. And strange to say, on another occasion during the same week, Mr. Roberts loudly accused a brother preacher who was present of trying to hypnotize him. He is a master pulpit mesmerist. And in Liverpool he had no success. The campaign fell flat. The English temperament is not so emotional as the Welsh."

Why This Age of Emotion?

I listened to the above exposition from my friend, who is an eloquent and popular preacher, with a crowded church every time he preaches, and is a most spiritually minded man, with all the more respect, because he is of the same nationality as Mr. Evan Roberts, and, strange to say, was also in his early youth a miner. Let it be understood that immense good has been done and is being done, in Wales. But this Welsh revival will not bring about any reformation. The doctrines preached before will be preached still. The sects will not in the slightest manner modify their sectism. The moral effect is magnificent, and all Christians are most thankful for this. But what I want to make understood is this, that from the efforts of Evan Roberts or of Torrey and Alexander, no "new movement" whatever will proceed. It was so with the Moody and Sankey campaigns. They stirred emotion. They changed many a heart and many a life. But they left Protestantism as imperfect and divided as they found it. They did not in any degree clarify the popular view of the Bible. We must thank God that religious revivals do occur, but we must not imagine that the usual commotions of this kind are to be compared to Pentecost, or even to those marvelous reformations which have changed the faith of whole nations. For the most part the evangelists of modern times are neither prophets nor martyrs. Theirs is all popularity. There is no traversing of popular errors. No odium is incurred. There is no persecution. On the contrary, music and pictures, mesmeric methods of working on the emotions rather than on the higher reasoning faculties, make these campaigns a popular sensation pleasing to the multitude in no slight degree. Of course where the conscience is reached the most blessed effects follow, and it is the aim of these evangelists of every school to touch the sinful conscience. But conscience is quickly dulled again unless the intellect is also affected by a conviction of the folly of evil. The great defect of the modern revival is that it captivates the imagination, and reaches the conscience through that avenue, instead of traveling to the domain of conscience as the early Christian preachers did by the way of the intellect. Solomon asked for "an understanding heart." In fashionable Christianity to-day there is plenty of heart, but not a proportionate degree of understanding. I am well aware that these observations will not meet with universal approbation, but as my conclusions are the result of long observation I beg for them a dispassionate consideration. It must surely be manifest to every thoughtful mind that something more is needed than is witnessed in these popular campaigns, which will leave the churches and the world very much in the same position as before, when the excitement is over. There will be room and need for a revival of a much more scriptural kind. Anyone who literally accepts the New Testament must admit this.

London, England.

A Practical Problem

By S. C. Slayton

The Disciples of Christ constitute the religious prodigy of the age. Our plea is matchless and our growth unprecedented, but, paradoxical as it may seem, our strength has become our weakness. We are not prepared to take care of the fruits of our prosperity, because we lack the system necessary to hold and develop it.

Fifty years ago one hundred members were regarded as a large congregation and nearly every one would do to count, while a plain 20x30 house of worship was a great acquisition. Our sole business was to convince the religious and irreligious world that we had found the "old paths"; every man's hand was against us, and while the war was on every recruit became a valiant soldier and we were held firmly together by outside pressure and planning for self-defense and conquest. There are many sections in which this is still true, and doubtless there always will be, but we now have a vast field which is past this stage—the outside pressure is gone and a problem arises for which we have not provided. Now congregations of three hundred to five hundred persons are numerous, those with five hundred to one thousand are not at all surprising, and we will soon pass the two thousand mark. We think less of counting the cost of church buildings in thousands than we did then in hundreds. A host of men on land worth from $50 to $500 an acre are paying little if any more for the spread of the gospel than when the same land, in the same hands, was worth only $15.00.

In numbers, in wealth, in influence, and in everything but systematic work, we hold a front rank. Each of our splendid churches is looking after its own affairs in its own peculiar way and, when harmony and good business judgment, together with sufficient spirituality, are found, all is well, as far as we go. But the country is dotted with churches and groups of brethren that are inactive or dead, because local conditions have not been so fortunate and there is no strong hand to guide and assist them, while very few of our strong churches are developing their resources in a proportionate measure.

Is there a good business man under the sun who would run his business in a fifty year rut, in the face of such changes in conditions? Evangelism must ever be *the business* of the church, but let us not, in our holy zeal for this divine purpose, overlook the practical foundations upon which it must rest to reach its greatest results. We run everything on evangelistic lines.

Our conventions are very properly called missionary conventions, for they consider little else: the planning is done by the preachers, whose lives and work are cast in that mold, thinking only of the land yet to be possessed and letting our rich possessions look after themselves in very haphazard fashion.

In our departure from ecclesiasticism, we went to the other extreme, and our lax methods—amounting almost to entire lack of method, well enough in early stages—do not meet present requirements.

The place to apply a remedy in Iowa, and doubtless in other states, is in adapting our state work to the situation. All honor to our fathers for wise planning and splendid execution, but we cannot meet modern complications with ancient machinery. We are still planning, manning and working solely on the evangelistic idea; if anything is wrong, whether a fuss in the choir, a troublesome elder, a business breakdown, a lot of stingy rich members, or what not, a meeting is the invariable prescription. If a lot of new members are added it is only making a larger difficulty of a smaller one. An impracticable effort is made to cover the needs of a vast field by the efforts of one man, whose strength is so dissipated by over spreading that it produces little result and calls out little support.

It does not seem to occur to any one to begin at the bottom, work out a system for all the details of orderly, active church work, get them before all our people, put large men in small fields, so they can work out practical results under the eyes of the people who are expected to support them, set things in order, arouse an interest and develop our strength, instead of sending our corresponding secretary flying back and forth over the state in a hopeless effort to settle things and—get some one to hold them a meeting.

Perhaps the following scheme is visionary, but it will do to think about. Let the state corresponding secretary be a business man and a corresponding secretary *in deed*, as well as in name, spending his time in a central office, studying, and gathering from all possible sources, the best methods for everything, down to the smallest details of the work of the churches and all their auxiliaries, and disseminating to the churches everything approved by his board. Let the field work be done by district men and the districts be of such size that each man may be able to make his presence and his work known and felt and to become fairly well acquainted with the needs in his district.

Let the county conventions be held first and be made very practical, to bring out conditions and needs in the country and to report them, with recommendations, to the district convention. Let the district conventions follow and their object be equally practical—to gather reports from the counties, devise ways and means for meeting the needs and report to the state convention, which should also be devoted chiefly to practical planning for the care of all our interests in the state, through the active agency of the district and county organizations, all, of course, under the general direction of the state board.

We have the greatest plea in the world, and have made the greatest success in the world in its advocacy, but we have the weakest system for the care and development of a great body of people and our present proportions and conditions indicate that it is high time to apply ourselves very earnestly to the solution of the problem.

Des Moines, Iowa.

[Our correspondent touches not only a practical, but a pressing problem—the care of our weak churches and, he might have added, our unemployed preachers. A little plain, sanctified business sense is all that is necessary to see that our neglect of this problem is very wasteful, not to say wicked. We must face it and solve it like men.—Editor.]

As Seen From the Dome

By F. D. Power

That the bridge between the present and past, after all, is not a long one we are constantly reminded. From the things of yesterday we are not so far away as we sometimes think. A short while ago the widow of N. P. Willis died in this city. Most of us older folks remember how in our childhood we used to read the poems of Nathaniel Parker Willis. He was a witty, graceful and graphic writer—a journalist and a poet, and some of his religious poetry still lives. Born in Maine in 1807, he died in 1867, and his widow at four score closes her pilgrimage in Washington.

One of my young friends in this city was the first lady of the land way back in the forties. She was John Tyler's daughter and celebrated May 11 her eighty-fifth birthday. When her father was president she, for a time, was mistress of the White House. She is still young, only what people once called "dimples" they now call "wrinkles." She delights to dwell upon those times which to her happened only a little while ago. She talks freely of Daniel Webster, whom, of all great men of the period, she best liked. She recounts the old Whig and Democratic struggles of those days. John C. Calhoun and Henry Clay were then the great figures at the Capital. Inauguration was too much for Harrison, who wore neither hat nor overcoat when he delivered his address, and office seekers crazed him, and the old gentleman fell a victim in one month to pneumonia and spoilsmen; and Tyler came to the presidency. Two things belong to his administration that will be remembered: the electric telegraph and the struggle in Texas, with its Alamo and Sam Houston.

The dedication of Bunker Hill monument and Webster's great speech are among the incidents. Lafayette laid the corner stone of this memorial in 1835, just half a century after the battle, when Webster delivered the oration; and June 17, 1843, the work was completed, and the godlike Daniel, then in all the majesty of his matured powers which made him the greatest of orators, is again called upon, and pronounces the most impressive and thrilling address of ancient or modern times. Many of his auditors had fought in the battle. The enthralled multitude so crowded against the platform that it was in danger of being carried away and causing a fatal accident. Webster appealed to the people to stand back. They tried in vain. "It is impossible," they replied. "Impossible!" thundered Webster. "You are on Bunker Hill where nothing is impossible!" And the throng surged backward like the recoil of a vast ocean billow. This was 68 years after Bunker Hill, and men listened to the great orator who had stood with the embattled farmers on that day; and there is one among us who as she looks out of the window of the Louise Home, sees in the little park the bronze effigy of the great man with whom she could claim close friendship and to whose majestic eloquence she had often listened. We can almost touch the beginnings of things through such a channel. But the D. A. R. have one aged dame, 103 years of age, who is a single link between to-day and that dim yesterday.

Mrs. Letitia Tyler Semple was born at the Tyler homestead, Greenway, Charles City Co., Va., May 11, 1821, in the same house in which her distinguished father was born. When nine years old the family removed to Gloucester, on the York river, where she resided until she became a bride at 19. When her father was elected vice-president on the Whig ticket, following the famous hard cider campaign of 1840, she came to Washington for the first time and her husband was appointed paymaster in the navy. At the death of her mother in the executive mansion, which occurred in '42, she became head of the household, antedating Mrs. Roosevelt more than sixty years. She was then regarded as a beautiful woman and one still sees in the old lady of the Louise Home, with the snowy hair and gracious manner, the social queen of the old school.

She was one of the party expected to go on the pleasure trip down the Potomac on the ill-fated Princeton. That was in the spring of '43. She had made preparation to return to her home in Virginia. "I was urged to go on the warship, but could not postpone my return to my husband," she said. "It was fortunate that I did not, for an explosion occurred on the Princeton and Mr. Upshaw, the Secretary of State, Mr. Gilman, Secretary of the Treasury, and about six others were killed. Had I been one of the party I would have lost my life, in all probability. This sad event cast a gloom over Washington. It was a terrible calamity." Mrs. Semple lived quietly on her husband's plantation until the civil war. The close of the conflict saw them impoverished, and she opened a school for girls in Baltimore. Her husband died in the seventies and Mr. Corcoran invited her to the Louise Home.

All this seems to bridge over the years with great facility. It is when we think of the history crowded into this period that the "far cry" back to the forties will appear. Take the telegraph. Morse had Annie Elsworth send that first public message to Baltimore, May 29, 1844. To-day the telegraph lines in the states stretched in a single line would girdle the earth forty times; and what of the ocean cable, duplex and multiplex telegraphy, the telephone, and the wireless marconigraph, and the infinite applications of electricity?

Most of all, in the progress of her own sex, this good woman can mark the world's growth. In those old days there were just three things for a woman to do—marry, teach school, or live like the lotus eaters careless of mankind. Take the figures of the last census as to the employment of women. Here they are in part only. Farmers and planters, 307,706; gardeners and florists, 2,860; lumbermen, 100; stock raisers and herders, 1,932; wood choppers, 113; turpentine farmers, 281; actors and showmen, 13,251; architects and draughtsmen, 1,041; artists and teachers of art, 11,021; clergymen, 3,373; dentists, 807; electricians and engineers, 493; journalists, 2,193; lawyers, 1,010; musicians and teachers of music, 52,359; government officials, 8,119; physicians and surgeons, 7,387; teachers and professors, 327,614; veterinary surgeons, 14; barbers and hairdressers, 5,574; boarding house keepers, 59,455; hotel keepers, 8,533; janitors and sextons, 8,033; laundresses, 335,282; nurses, 108,591; saloon keepers—Heaven save the mark!—2,086; bartenders, 440; servants, 1,283,763; soldiers, sailors and marines, none; watchmen, policemen and firemen, 879; agents—Heaven help us!—10,556; bankers and brokers, 293; boatmen and sailors, 153; clerks, book keepers, stenographers and typewriters, 245,517; commercial travelers, 611; draymen and teamsters, 904; hostlers, 22; merchants, 34,084; salesmen, 149,230; steam railroad employees, 1,688; undertakers, 323; auctioneers, 3; carpenters, 545; masons, 167; painters, 1,759; plasterers, 45; plumbers, 126; roofers and slaters, 2; brickmakers, 478; potters, 2,940; fishermen and oystermen, 462; miners, 989; bakers, 4,328; butchers, 378; blacksmiths, 193; iron workers, 3,297; wheelwrights, 10; boot and shoe makers, 39,510; brewers, 275. And so on ad infinitum. Lovely woman to-day is everything but a soldier, sailor, or marine.

These are the figures as I find them in the census. Who says woman's sphere is limited? Who denies that she has a varied work? Who will claim the old times were better than these? It is a great world in which we live, and woman is always the conundrum of the centuries. We can not guess her but we will not give her up. Whether the first lady of the land or the hindmost, she is forever interesting. Whether the madonna of the East Room, the madonna of the needle, the madonna of the tub, or the madonna of the skillet, she commands our respectful attention and our unfailing reverence. Whether sweet sixteen or a century, she is to us perennially young. We could almost adore her if she would but shorten her walking skirts and take a reef in her bonnet.

Young Men and the Ministry

By E. H. Kellar

We recently received the following letter from a young man, concerning which it occurs to us that some observations might be timely and profitable:

"I owe you an explanation for having, without apparent reason, rejected your able and generous assistance in starting me in the work as a preacher.

"In the first place I probably would have made a very poor one and thus have done more harm than good.

"It has always been my earnest desire to preach and if I ever do enter the work it will give me the most satisfaction of anything I can do, but I have reasons that I know to many earnest workers would seem wrong and I hardly know what you will think of them.

"I feel that if ever I am able to live to preach instead of preaching to live I will then be not only willing but glad to enter the work for the rest of my life.

"I have tried hard to think differently, but I could not conscientiously preach when every penny wrung from the church would be of vital importance to me and when I would of necessity have to look as much to the financial part as to the religious.

"It would handicap me in going as far and being of as much use as I would want to be, and I honestly believe there are too many poor preachers to-day who have not the education or the chance to lead the people of today. The world is becoming more educated and intelligent and it of necessity requires men who are able to keep abreast of the times to lead in this, the greatest of all work.

"This is only my opinion and has many faults and many examples to the contrary, but I cannot think differently."

The foregoing letter is intensely interesting, and doubtless expresses the reasons that are deterring many a noble soul from entering the ministry.

Notice first the fine spirit of this letter: here is humility, here is a willingness to serve Christ; yes, and a desire to do so and at one's own charges. Here is a proper appreciation of the spiritual character of the work and a realization of the necessity for adequate preparation therefor. A young Christian of fine spirit feels intensely the possibility of misjudgment when necessity compels him "to look as much to the financial part as to the religious."

The financial handicap is a serious one; there are too many poor preachers who sadly need education, but the reproach and shame is on the churches and on us older preachers who are not considerate enough of these conditions. It is a fact that "the Lord hath ordained that they who preach the gospel should live by the gospel." He intends us to preach to live as well as live to preach.

Far too many of our churches have been well-nigh ruined because no money has been "wrung from them."

A dollar is awfully big in the eyes of a poor boy; he would rather work a week and dig it out of the ground than ask a congregation for it. When they give so meagerly, he actually thinks it is wrung from them; he wonders if all people are not as poor as he is. Fifty dollars with his efforts would give him a year at college, but fifty dollars is as far from him as a gold mine.

The boy wants to be a good preacher—he wants a good education, and that is right, too—but there is a great gulf fixed—what shall he do?

This fallacy has gained currency somehow: "Oh, if he is any good he will get there somehow, and if you help him you spoil him." This is hard-shellism; in it we forget that we are brothers, we act more like sharks.

What shall we do? Let us have a fund of $200,000 in Missouri to help these noble young men.

Is there any well-to-do man or woman reading these lines? Perhaps you would like to be parent to some noble preacher. You want to know how? Write at once to J. B. Jones at Fulton, Mo., chairman of the recently incorporated board of ministerial education, tell him you have—God grant that it may be—many thousands for this grand purpose.

Carrollton, Mo.

What We Need

By Ernest Mobley

Like every other great movement ours had to pass through the crucible of direct persecution. As when the man under provision of congress complied with the laws for land grants, and established his corner and ran his lines on the acquired tract of land in the new western reserve, then returned to his home in the east. After the lapse of many years the report came that this western country was fast becoming settled and that property was rapidly advancing in price. This eastern owner visited the west to dispose of his property, but to his amazement found that particular section thickly settled and could not find his corner stone in order to establish his rightful claims. But by the assistance of an old gentleman who was on the site at his first visit he began a search for the corner stone. They found a clump of mixed growth, and tore away the thick bushes, the wild briers, to find standing a stone. Was that the stone? Did it have the three marks required by law? The moss was brushed aside and there on the eastern corner were the three marks. He told those who had each established corners and run off tracts, that theirs were too recent, and that he possessed legal title to the entire tract. They raised a howl of denunciation — applied opprobrious epithets. They called him an interloper, a destroyer of the peace. He went to court and established his claims. So in the establishment of the New Testament church, the Jerusalem trunk had placed upon it by divine authority three marks—faith, repentance and baptism, with other marked characteristics. But as the centuries passed other corners were established, lines run and claims made. Soon tracts were divided and subdivided, until the original claims were largely forgotten in the multiplicity of contentions for the individual rights. Mr. Campbell began to trace original lines by use of the New Testament and found that all these bodies were too recent in origin, and by the assistance of his coadjutors he tore away the brush of denominationalism, the briers of sectarianism, and brushed off the moss of ecclesiasticism to re-establish the old "landmark" with the divine assurance through faith, repentance and baptism. A howl was precipitated. But with New Testament accuracy in doctrine and practice, the movement, like a mighty spiritual avalanche, has presented a chapter unparalleled in the history of religious bodies. As propagandist in the union movement our influence can only be measured by the cycles of eternity. The magic charms have penetrated every other religious body with revolutionary effect. The spirit of union has surcharged the very atmosphere.

Again the emphasis is being put upon the revival of a genuine evangelism, giving new force and splendor to the world's divine pronunciamento, "Go, preach the gospel to every creature." "Disciple all nations," when realized to its fullest possible extent, will reproduce some pentecostal ingatherings. We need more faith, zeal and consecration, and the world will hear the thunderous tread of our mighty army and stand in awe and admiration as we march on with our unfurled banners to ultimate victory.

Weatherford, Texas.

Consecration.

Entire consecration embraces three things,—*being*, *doing* and *suffering*. We must be willing to be, to do, and to suffer, all that God requires. This embraces reputation, friends; property and time. It covers body, mind and soul. These are to be used *when*, *where* and *as* God requires; and only as he requires.

* *

There is no greater door of opportunity open for consecrated young men to-day than the Christian ministry.

The Blind and the Ditch

By J. S. Hughes

The Christian church is now upon a wave of a vast career, but there are some destructive influences eating at its vitals that have attacked other religious bodies before us.

Against the very worst of these I would warn it. It lies at the very foundation. I assail that error in the name of Christ. We call the world back to the Bible, "the whole Bible," but we do not mean the last book, which is the crowning glory of the whole. We leave that out. It is only a riddle.

We proclaim that "where the Bible speaks we speak, and where the Bible is silent, we are silent." But it is not so in truth, for where the Bible is loudest, there we are most silent. We admit the New Testament is higher than the old and the later revelations higher than the earlier, until we come to the last and highest, and that we virtually reject. We exalt the revelations of Paul and the apostles more than "the Revelation of Jesus Christ, which God gave to him to show unto his servants." We preach more from Paul's special letters than from Christ's own letters to all the churches.

The method of treating the Bible which has resulted in this state of mind, is a wrong and ruinous one, working destruction to faith and hope.

The Christian church assaulted many errors of the older bodies, but accepted their worst one—the practical rejection of Christ's own revelation of himself. Ernest Renan has fairly expressed the situation in the following words: "The Revelation of John, the first canonical book of the New Testament, being too explicitly infected with the idea of an immediate catastrophe, is degraded to a secondary position; considered unintelligible; tortured in a thousand ways and almost rejected." This very interesting agnostic expresses the orthodox and accepted verdict so far as its working results to the church can be seen.

In the first place Renan asserts that the Revelation was written in the year 68 A. D., as coolly as Robert Ingersoll would discourse on "the mistakes of Moses" and with as little discernment, and this date of its production, which takes all the sense out of it, is now proclaimed by teachers standing high in the Christian church, as is the case in other evangelical bodies. This is one of the boldest and most unfounded assertions ever palmed off on the churches. In saying this I am prepared for all comers, from whatever source, who think otherwise.

That the Revelation contemplated an "immediate catastrophe'" such as was generally expected by the Christian churches in Paul's time, is also an unsupported assertion; but the other part of what Renan says is true and too true; "'tis a pity," that this last and greatest book has been "tortured in a thousand ways and almost rejected." With equal certainty do I reject the common method or manner of regarding the Revelation as foretelling events.

To search the book with these events in mind, is to forever boggle and blunder, for it foretells no events as events are understood, and to search for such events to prove the divine origin of the book or the divinity of Christ, is to forever go blindly on. It is as weak and futile as it would be to judge a man by his outward appearance and be blind to the fruits of his life. It deals with the philosophy, rather the wisdom, concerning the conflict between God and the enemy called Satan, and it calls upon us for understanding and wisdom, not that we may reason and believe, but that we may know and discern the workings of God in the ages, and be sealed unto him by a distinct and clear vision that no one can take from us, exactly as taught in John's gospel: "If ye believe, ye shall know of the teaching, whether it be of God." It is out of these powers in conflict that great events occur, but the Revelation continues to direct our attention immediately to their origin, their characteristics and their final outcome, and in this way we can see all great events by all that we need to know of their nature; but to try to read the Revelation through history, is like holding a candle to see the sun.

It was written long after the Neronian persecution and the destruction of Jerusalem, and makes no direct reference to either of those events.

If it is in truth "the Revelation of Jesus Christ, which God gave to him to show unto his servants, and which he commanded to seal not up," how can we, it is asked, account to ourselves for the fact that it has been tortured a thousand ways and never understood, but nearly rejected like its author?

The question does not stand alone; there are parallels. How does it happen that the Jews have been reading their scriptures for near two thousand years since Christ came, and even yet can not find him in all their scriptures? And again, how comes it that a Romanist can live in a Protestant country, and even in a Protestant family, a lifetime and never understand it nor feel its vast superiority; or whence comes it that the most enlightened heathen nations interpret nature so differently? No less is the wonder that Protestants are equally blinded to the last and highest and mightiest of the books of God's revealed wisdom, the very gospel of all the gospels—the New Testament of the New Testament. The answer is, we have been trained in the scholastic, the western, method.

Renan said truly enough that "in the third century Christianity fell into the hands of the arguing races, insane for dialectics and metaphysics, and the fever of distinctions commenced," and that it was here that "dogmatic power began," till then unknown to the church.

Such distinctions, the product of the insane dialectical and metaphysical methods of the arguing races of the west, constitute that veil which Isaac Newton and Renan had over their faces, as well as the expositors in general. The atomistic or microscopic method is dirt in the eyes when it comes to reading the Revelation.

It is far better I should be set right than that we should be on the side of Straus and Renan and Ingersoll and Hume, and see our own teachers blundering along in their footsteps in a matter so important to the world's destiny.

I am prepared to show that the Revelation of Jesus Christ is in truth all that it claims to be, and that is wonderful indeed. It is Christ's own self-revelation. I can teach others how to read it and understand it, and be blessed even according to all its precious promises to those who read and keep the things written therein.

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Dame Nature Hints

When Food Is Not Suited.

When Nature gives her signal that something is wrong it is generally with the food; the old Dame is always faithful and one should act at once.

To put off the change is to risk that which may be irreparable. An Arizona man says:

"For years I could not safely eat any breakfast. I tried all kinds of breakfast foods, but they were all soft, starchy messes, which gave me distressing headaches. I drank strong coffee, too, which appeared to benefit me at the time, but added to the headaches afterwards. Toast and coffee were no better, for I found the toast very constipating.

"A friend persuaded me to quit the old coffee and the starchy breakfast foods, and use Postum Coffee and Grape-Nuts instead. I shall never regret taking his advice. I began using them three months ago.

"The change they have worked in me is wonderful. I now have no more of the distressing sensations in my stomach after eating, and I never have any headaches. I have gained 12 pounds in weight and feel better in every way. Grape-Nuts make a delicious as well as a nutritious dish, and I find that Postum Coffee is easily digested and never produces dyspepsia symptoms."

Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Get the little book, "The Road to Wellville," in each pkg.

Our Budget

—Children's day June 4.

—We are glad to learn that the Sunday-schools everywhere are making preparations for a great offering on the first Lord's day in June. There should be a larger number of schools enlisted this year than ever before.

—The month of May among us is a busy time. The churches are busy with collecting and forwarding the May offering for home missions, and the Sunday-schools in getting ready for children's day. Neither of these duties should be neglected. We are hearing good reports of the May offering, thus far, and we trust it may be kept up until the national convention in San Francisco in August.

—The Baptist ministers filled the pulpits of our St. Louis churches, generally, on last Lord's day. We hear good reports of the sermons, which were neither latitudinarian nor sectarian, but broadly evangelical. Deep regret was expressed, however, that the good brethren who preached these sermons did not feel at liberty to participate in the Lord's supper with their baptized brethren of the Disciples. No doubt they acted conscientiously, but it is a pity that one's conscience should be bound by tradition or custom, where the Lord has left it free.

[Telegram.]

Louisville, Ky., May 18.—Madison meeting closed last night; 110 in 24 days. Begin Madisonville, Ky., to-morrow evening.—BROOKS BROS.

—F. E. Violett has taken charge of the work at Shelbyville, Tenn., for one year.

—Hugh Wayt, of North Fairfield, O., has given fifteen special addresses during the past year.

—E. W. Allen contemplates a tent campaign to establish a third mission at Fort Wayne, Indiana.

—Howard T. Cree has been preaching in a revival at Valdosta, Ga., where Richard W. Wallace is pastor.

—Guy L. Zerby has received a call to Bellmont, Ill., where Brother Anderson recently held a fine meeting.

—Many friends will sympathize with Bro. W. A. Chapman, pastor at Rosendale, Mo., in the loss of a good mother.

—Plans are made for a new building at Okmulgee, I. T., whence comes good news of a successful work, led by Bro. Frank Van Voorhis.

—Cards are out announcing the wedding, on June 6, of L. B. Haskins, our preacher at Erlanger, Ky., to Miss May Carpenter, at Wilson, N. C.

—A. M. Growden of Carbondale, Ill., will represent the cause of church extension in an address at the convention at Carterville, Ill., June 6 9.

—W. B. Taylor of Ionia, Mich., has been elected vice-president of Bethany college, and professor of biblical history. It is understood that he will accept.

—Mrs. Mabel Carlock, wife of the late Judge Layman Carlock, gave a lecture, which is well spoken of, at the Christian church, Buffalo, Ill. She is a graduate of Eureka and lives at Mechanicsburg.

—Charles E. McVay, of Benkelman, Nebraska, will be the song leader and soloist at the Oregon state convention, beginning June 23 and lasting ten days. He is now in a meeting at Salem, Oregon.

—Guy Hoover, who has been for two years pastor of the First Christian church at Chicago, has tendered his resignation, taking effect Aug. 1. He will study at the University of Chicago during the coming year.

—M. J. Nicoson has just held a very good missionary rally at Memphis, Mo., several well-known speakers representing the varied interests.

—International Sunday school convention convenes at Toronto, Can., June 23-27. It will be a great gathering of great spirits. Go, if you can.

—Benj. L. Smith spent several days in St. Louis last week, seeking to learn what he might from the home mission workers attending the Baptist anniversaries.

—Philip Johnson, for several years professor of Latin in Bethany college, graduates in the divinity school of Yale university next month. He will return to Bethany and fill one of the chairs in the Bible department.

—G. F. Assiter has just had the pleasure of marrying his oldest daughter to Charles F. Clarke, who was one of Brother Assiter's best helpers at Martin's Ferry, Ohio. The young couple will reside at Parkersburg, W. Va.

—The Central Christian church, Marion, Ind., O. D. Maple, pastor, is going to have a new church building. Plans have been adopted, liberal subscriptions have already been made, sufficient to insure the success of the enterprise.

—The Hamilton avenue Christian church of this city is about to break ground for a new building on the splendid lot, one block north of their present site, which was presented to the church recently by Brother R. H. Stockton.

—Bro. W. C. Morro, who preaches for our church at Haverhill, Mass., has been granted the Williams fellowship, the highest in the Divinity school at Harvard. This was also won by Prof. H. L. Calhoun, when he was at that university.

—Dean Haggard, of Drake university, writes that it is desired to locate many of the graduating class of pastoral helpers. Among them are two or three especially well qualified. Those churches interested should address Brother Haggard at once.

—T. J. O'Connor, pastor at New Sharon, Iowa, has received a unanimous call to remain with the church at an increased salary. He has recently been at work raising the indebtedness of the church in which he has been successful. But little remains to be done.

—The new church at Bloomington, Neb., was dedicated by Mrs. Clara H. Hazelrigg, on May 7, who held a meeting for two weeks, with fifty added, half by confession. The building will seat over 250, is valued at $4,000 and was dedicated with all debts provided for.

—As M. C. Hutchinson goes to Panora, Ill., this month, Coon Rapids, Ia., will need a pastor. The membership there is 125, with a fine new church and all the organizations in good working order. Particulars may be had from Mr. Frank Bough, Coon Rapids, Ia.

—John G. Dollman, of Pennsylvania, is the first individual Disciple to become a life liner in the provision made by our National Benevolent Association constituting any church, Bible school, society or individual a life line member of the association on payment of $100 for its ministries before the first of October of each year.

—Hillsboro, the county seat of Montgomery county, Ill., is a beautiful little city of 3,000 and has never had a Christian church. Edward O. Sharpe, the fifth llinois district evangelist, is there building a tabernacle and Lawrence and Edward Wright began a meeting May 12. Brethren are asked to pray for this meeting and send an offering and some good tracts setting forth our plea concisely.

—Improvements in the way of a heating plant, lights, etc., have been made in the church at Loami, Ill. Under the leadership of the pastor there, J. W. Larimore, the brethren have organized a church at Oak Ridge schoolhouse nearby, where services are held every two weeks. Bro. W. O. Withrow reports that the spirit of union is manifest in the neighborhood. Brother Larimore can hold a few meetings this summer.

—Bro. J. H. Smart, Danville, Ill., is always able to give a good report of his work. The following is very fine: "I closed my first year with the First church of Christ, Danville, the last Lord's day in April. There were 101 additions during the year. The old indebtedness found at the beginning of the year was paid off, all expenses for the year were met and the church gave more for missions than any other year in its history. The outlook for the coming year is hopeful."

—Bro. J. T. T. Hundley, of Norfolk, Va., has been having a series of sermons in his church in the interest of Christian unity, preached by representatives of various religious bodies, and closing with one by J. J. Haley, of Richmond, on a recent Sunday evening. Brother Haley spoke to a splendid audience, and repeated the substance of his address to his own church on the following Sunday morning, creating a good deal of interest on the subject of unity. He has been asked to have the address published in a tract, and we hope he will agree to do so.

—We desire to call the special attention of our Missouri readers to the state missionary convention which meets at Marshall, June 16-21. This, it will be remembered, embraces the Christian Woman's Board of Missions, Christian Endeavor, the Bible-school and our state missionary society. The program, which we had intended to publish this week, we are compelled to hold over until our next issue. Be sure to plan to go to the convention. Other states are planning larger things, and Missouri, which excels all others in its numerical strength, must not be behind the foremost. Let us go up to Marshall with our minds made up for an advance movement.

—The article in this number by our English correspondent on "The Hypnotic Factor in Revivalism" will be read with interest. At our last Monday morning's ministers' meeting, the question of hypnotism in revivals came up and was discussed at some length. It was stated as a fact that a few of our evangelists had studied hypnotism with a view of increasing their success as evangelists. The conclusion was that hypnotism is a very cheap and fictitious substitute for the Holy Spirit, and that preachers would be more successful in studying the New Testament and in seeking the Spirit's help than in familiarizing themselves with the methods of modern hypnotism.

—Herbert L. Yeuell's resignation has been accepted by the Central church, Uniontown, Pa., and J. W. Carpenter, of Indianapolis, Ind., has been elected his successor. Brother Yeuell will take up evangelistic work starting with a tabernacle meeting under the Virginia state board and Brother Carpenter will take charge then. He was a student at Hiram and graduated at Butler, we believe. The end of this month he will take a Yale degree. Brother Yeuell has done a fine work at Uniontown and we do not wonder that the congregation did not wish to part from him. He tendered his resignation three weeks ago, but the matter has been kept quiet until his successor could be selected.

—Bro. D. E, Bast, of Tampa, Fla., writes concerning our brother, Dr. J. M. Breaker, of Kissimmee, Fla., that he is a good preacher, has labored as evangelist in many southern states, and that he is anxious to devote himself to evangelistic work in Florida. There is no state in the union where it is more needed, and

Brother Breaker needs the employment. He will devote his whole time to the work of evangelizing for $50 per month. Why could not some church or some able brother put Dr. Breaker at work in that needy field and support him? Brother Bast writes that though Brother Breaker is 78 years of age he can preach as well now as he ever could. Let those who would help a good cause and a good man at the same time, write him as above, or write to us concerning the matter.

—Bro. S. R. Maxwell, our St. Louis city missionary, assisted by Bro. E. T. McFarland of the Fourth church, has begun a new work at O'Fallon park, in a tent, where it is proposed to establish a mission. Brother Brandt of the First church, has secured and equipped a "gospel wagon" which is to begin missionary work in different parts of the city at once. There will be singers and instrumental music, and Brother Brandt will preach to the people. Thus we shall try in St. Louis the effect of the gospel under canvas and the gospel on wheels.

—R. H. Fife, of Kansas City, will begin his general evangelistic work July 2, in Marion, Indiana, where he is to conduct a simultaneous evangelistic campaign. W. S. Buchanan, pastor of the Tabernacle church, is chairman of the committee on arrangements and the indications are for a great revival. The regular meetings will be held in three large tents erected in the most accessible parts of the city, and cottage prayer-meetings and other special services will be held daily in various communities. The other evangelists will be T. J. Legg, of Indianapolis, and J. M. Elam, of Rensselaer, Indiana. The singers are to be H. H. Sanders, Noblesville, Indiana, Edward McKinney, Dorsey, Illinois, and Claude and Bert Gardiner, of Marion, Indiana. Brother Fife can make a few more dates for the summer and fall campaigns, particularly for the month of August. Churches and pastors desiring his assistance may address him at 3740 Wyandotte street, Kansas City, Missouri.

—Dr. J. M. Philputt completed his first year's service with the Union avenue Christian church on last Lord's day. It has been a remarkable record in many ways. There have been over one hundred additions to the membership of the church; a large increase in all the offerings of the church for missionary and benevolent interests; a deepening of the spiritual life of the members, and a fusing together of the membership of the two churches which were combined to form the Union avenue church, in a most delightful unity and fellowship. The results of his labors for the past year have exceeded the most sanguine expectations of the church. Both he and his good wife, whose splendid musical ability has been placed at the service of the church, have won a warm place in the affections of the members. Our hearty congratulations are extended to them and to the church whose interests they have served so well.

—Our National Benevolent Association has just issued Bond No. 94 to Mrs. Mildred Mason, of California, for $1,000. Information concerning the ministries of the association and the annuity method will be furnished on application to Sec. Geo. L. Snively, St. Louis, Mo. The association has just been informed of a bequest of $5,000 made to it by Grandison Crawford, of Oklahoma, lately deceased. Geo. L. Snively.

903 Aubert Ave., St. Louis, Mo.

—Texas had a great missionary convention. We shall give fuller report next week, but meantime the following from a letter just received from J. C. Mason, corresponding secretary, will give some idea of the spirit of the convention: "One of the most hopeful features of our Texas mission work is that we are getting some larger individual offerings than ever before. Two members in Texas now support their own state missionary, giving, respectively, $400 and $600 each. We ought to multiply this number by ten this year, and I hope this will be done. Two churches support their own Texas missionary also; five counties support their own missionary. A great-hearted brother gave to the state board work a few days ago a splendid tent with the statement that when that wears out let him know and he will present another. All these are hopeful indications of the growing interest in our work. This is perhaps the finest convention in spirit known to the brotherhood of Texas. Not one point of controversy in the entire session, yet the interest was good and abiding. Thursday was the greatest day for Texas missions ever known to us. On that day we raised $30,000 in good pledges for Texas Christian university, our school, and as the Bible-school is so intimately associated with our mission work we regard the work as one. We rejoice, yea we praise God from whom all blessings flow, and with all our souls thank him for this glorious victory. When we had reached the $30,000 the scene was indescribable; the whole convention was shouting happy, strong men embraced each other, tears of joy suffused every eye; let all the brotherhood rejoice with us."

—Program of Kentucky university reunion in celebration of the fortieth anniversary of the removal to Lexington:

Thursday, June 1, 8:00 p. m., Exhibition of the Phileusebian Literary Society.

Friday, June 2, 8:00 p. m., Exhibition of the Cornelia Literary Society.

Saturday, June 3, 8:00 p. m., Exhibition of the Alethea Literary Society.

Sunday, June 4, 4.00 p. m., Baccalaureate Sermon by Rev. Geo. H. Combs.

Monday, June 5, Field day; 8:00 p. m., Exhibition of the Philothean Literary Society.

Tuesday, June 6, 10:00 a. m., Commencement Exercises of the College of the Bible; Address, S. T. Willis, New York City, 8:00 p. m., Exhibition of the Periclean Literary Society.

Wednesday, June 7, 10:30 a. m., Anniversary Exercises: The Story of this Institution, Prof. Alexander R. Milligan; Personal Reminiscences, Hon. Zachary F. Smith; Present Status of the University, Dr. Edward L. Powell; The Outlook, Rev. Hugh McLellan; 1:00 p. m., Dinner on the College Lawn; 4:00 p. m., Class Day Exercises; 8:00 p. m., Exhibition of the Cecropian Literary Society; 9:30 p. m., Junior Promenade.

Thursday, June 8, 10:30 a. m., Commencement of the College of Liberal Arts; Address by President Edwin A. Alderman; 1:00 p. m., Alumni Dinner in the Gymnasium.

Missouri Convention Notes.

Do you see the call in this issue from the brethren at Marshall asking you to send your name if you are going to the state convention? This is not a hard task; your name now will assist them greatly in their hospitable purpose.

By the generosity of the Hackleman Music Co. we are to have our programs printed in pamphlet form together with songs and music. This certainly is a favor for which we are especially grateful to our Brother Hackleman, to whom we are already deeply indebted for many favors in the past.

A great literary light whose name is often taken in vain by people who don't "cuss" wrote, "Great Expectations." We rather think he must have been a prophet and had the state board of Missouri missions and the state secretary in mind, for certainly no body of men ever had greater expectations than our board has for the present month. Are they to be realized or are we to be disappointed?

This is the seventeenth day of the month and there is not the slightest indication that our prayers are to be answered.

T. A. Abbott.

311 Century Building, Kansas City, Mo.

Christian-Evangelist Special.

This train will leave on the Burlington, August 9 at 9.00 p. m. for the great west. It will take in Denver, Colorado Springs, Pike's Peak, Manitou Springs, the magnificent scenery of Colorado, Glenwood Springs, Salt Lake City, the new San Pedro R.R., Los Angeles, Sa Francisco, Portland, Seattle, the delightfu scenes along the Columbia river in Oregon and Washington, through Idaho, Montana, b way of Yellowstone National Park and finally through Wyoming, South Dakota and Nebraska home. In fact this trip takes in every state west of the Missouri river except North Dakota. To travel 6,000 miles among such scenes in company with the best Christian people is the opportunity of a lifetime. Do you wish to make this trip at our expense? If so write us at once for full particulars.

The R. R. fare for the round trip will be from Kansas City, $56; St. Louis, $63.50; Chicago, $67.50. To this for double sleeping berth in tourist car add about $7.00 for the round trip. Meals will cost you from 50 to 75 cents on train. In California meals may be secured for 25 cents. The cost of lunches is much lower. The stops will be one day Colorado Springs and Pike's Peak. One day in Salt Lake City, two days in Los Angeles, six days at San Francisco at the convention, two days in Portland at exposition, and one day in Helena. In addition to this you may stop as long as you will at any place you wish within the 90 day limit of your ticket. Do not fail to write at once to Christian-Evangelist Special, 2712 Pine street, St. Louis, Mo.

Children's Day Notes.

A few years ago the offerings on children's day were not expected to exceed 10 cents each. Last year 10,000 children gave one dollar each or more. Many gave five dollars each. Sixty-two schools gave $100. Three gave $600 or more, and two more gave $500 or more. Already there is a demand for a five-dollar league. In a few years these givers will be the men and women of wealth and influence and leadership in the churches. They will give on a scale worthy of their vastly increased resources. This gain in the offerings is one of the most significant and gratifying facts of our time. It promises much for the future.

The offerings made on children's day have built chapels, hospitals, schools, homes; they have supported evangelists and teachers and other helpers. They have sustained missionaries from this land. The gospel has been preached near and far. God only can know all the good that has been done because the Bible-schools have been helping in the work. About one-fourth of the entire receipts come from the young people and their leaders.

The matter of chiefest importance is not to get the pennies from the children, but to implant an interest in missions, and to form the habit of missionary giving in those who will be the backbone of the churches in the next generation.

North Idaho Camp Meeting.

The north Idaho district will hold its annual camp meeting at Juliaetta, Idaho, June 1-11. Bro. Morton L. Rose, of North Yakima, Wash., will be the principal speaker. He will be assisted by the resident ministers of the district. We are planning greater things for this district. E. F. Beaudreau, Cor. Sec.

Victory at South Bend.

We are in a splendid meeting here at South Bend, Indiana, with the pastor, Rev. P. J. Rice. I promised Brother Rice to assist him some time between Sundays but when I got on the field, and saw this beautiful city of 50,000 inhabitants growing so rapidly, with more miles of paved streets than any city of its size in the United States, with its great sewing-machine factory, the Oliver plow factory and the Studebaker wagon factory, which are the largest of their kind in the whole world, so many fine residences and great business blocks, and then saw our church, a small old building, while others have put up mighty fine brick and stone buildings, it seemed to me that I just must heed the invitation of these brethren and stay with them a few days longer; hence Wednesday of last week, which was the second week, Brother Smith came; and we had 25 added a week ago Sunday and 30 added last Sunday; 70 added this last week; 170 in all to date. Last night Bro Arthur C. McHenry, a very bright young minister of the Methodist church stepped away from the creed to the word of God. Standing for

> "No book but the Bible,
> No creed but the Christ,
> No plea but the Gospel,
> No name but the Divine."

He is a married man with three lovely children. He won in several oratorical contests in his college work and is ready for a permanent field. A letter addressed to him here at South Bend will reach him. Our time is limited, and hence will close Tuesday. Brother Rice filled my pulpit last Sunday for me, but I will return to Chicago next Sunday and fill my own pulpit and will come back and close the meeting Monday or Tuesday night. Bro. A. W. Fortune, in whose home I lived for two years while studying at Hiram college, has been selected as assistant pastor of the Metropolitan church. Brother Fortune is a graduate of Hiram college and has held successful pastorates at Chagrin Falls, Ohio, and Rochester, New York, and will receive his B. D. degree at Chicago university next week. He will continue his studies in Chicago and have charge of the local work of the Metropolitan church this coming year. Brother Smith and myself will continue in the evangelistic field and work toward the completion of our institutional church building. The Lord has blessed us marvelously in this great church work in Chicago, and the success of the building is assured. Many friends from far and near have made handsome gifts for this work. The church has had a wonderful growth.

I will dedicate the new church at Saunemin, Ill., on May 28, and dedicate at Beaumont on June 4. Will continue at Beaumont about 10 days and then go to Dallas, Texas, to hold a meeting. CHAS. REIGN SCOVILLE.

South Bend, Ind., May 16.

The Buffalo Meeting.

Tuesday of last week the Jefferson street church of this city closed what is conceded to be the greatest meeting held here by any religious body for some years. Allen Wilson, of Indianapolis, did the preaching—for 38 nights holding forth to congregations that filled the auditorium and oftentimes every available corner of every room adjacent to it. There were 172 to respond to the gospel invitation, all but 19 coming for Christian baptism. Brother Wilson has certainly not mistaken his calling. He is a gatling gun of religious fervor and convincing power and all his services carry with them an atmosphere that braces and encourages the discouraged and convicts and converts the unbelieving. When you hear him once you will wish to return. He has the faculty of making his auditors love the old Book, which is so essential in securing the best permanent results. Several whole families came to render obedience to the Prince of Peace. A big union meeting under the leadership of Evangelist Calhoun, of Pittsburg, and several other revivals within a few blocks neither affected our attendance nor the intense interest in the great themes being considered nightly. Several of our pastors and those of other religious bodies in and adjacent to the city looked in upon the meetings from time to time. The Jefferson street church did some good preparation work and dedicated much of their time to the meeting. Let no one say that the east affords few opportunities for the Disciples of Christ. The east is yet to witness our greatest victories for apostolic Christianity. These large cities contain multitudes who are ready to accept "the creed that needs no revision" and "wear a name that honors the Christ." B. S. FERRALL, pastor.

International Sunday-School Affairs.

The next international Sunday-school convention will be held in Toronto, Canada, June 23-27. The international Sunday-school lesson committee will meet in Toronto Wednesday, June 21, at 10 a. m. The Toronto convention promises to be the greatest convention in the interest of systematic Bible study ever held at any time or in any place. In 1895 there were, in Boston, 1,063 delegates. In Atlanta, in 1899, there were 844 delegates present. In 1902, in Denver, the number of delegates was 1,168. The indications now are that there will be more than 2,000 delegates in the Toronto convention.

Bishops Vincent, McDowell and McCabe, of the Methodist church, are on the program. Bishop Vincent is the father of this great movement for uniform and systematic Bible study. Mr. B. F. Jacobs was his right hand man in this enterprise. The first time I ever saw Mr. Jacobs was in a great Sunday-school convention in Toronto in 1881. The first words I ever heard him utter were, "It is good enough in this place to be simply a Christian!" Bishop McDowell is the president of the National Religious Education Association. The Hon. John Wanamaker will be one of the speakers in the Toronto convention. The Hon. Leslie M. Shaw, member of President Roosevelt's cabinet and former governor of Iowa, is on the program. The Rev. Carey Bonner, general secretary of the London Sunday-school union, is expected to be present. The Rev. George B. Stewart, D. D., president of the Auburn, N. Y., theological seminary and secretary-elect of the Presbyterian board of publication and Sunday-school work, will give an address. Frank K. Sanders, Ph. D., dean of Yale divinity school, New Haven, Conn., and secretary-elect of the Congregational Sunday-school and publishing society, will attend the convention as one of the chief speakers. The Rev. M. Douglas McKenzie, D. D., Hartford, Conn., president of the Hartford theological seminary and Hartford school of religious pedagogy, is on the program. The Rev. Chauncey Murch, D. D., Luxor, Egypt, a recognized authority on Egyptology, will be one of the speakers in this great convention. You cannot afford to miss the Toronto convention. The following are some of the topics that will be discussed:

"The Relation of the Sunday-school to the Home."

"The Relation of the Sunday-school to Reforms."

"The Relation of the Sunday-school to the Science and Art of Pedagogy."

"The Relation of the Sunday-school to the Civil Government."

"The Relation of the Sunday-school to the Theological Seminary."

"The Relation of the Sunday-school to the Public School."

"The Relation of the Sunday-school to Home and Foreign Missions."

"The Sunday school as a Factor in Civilization."

This will be a great convention. You cannot afford to miss it.

Sunday, June 25, has been designated as Sunday-school day. It is desired that an address in the interest of our Bible school work will be delivered in every church in the United States and Canada. Do you object to preaching that day on "How to Win a Generation to Christ"?

For full information about the program and conduct of the convention, address, Mr. W. N. Hartshorn, chairman of the international Sunday school executive committee, 120 Boylston St., Boston, Mass.

In what I have written you have only a hint of the treat which is in store for those who will attend the international Sunday-school convention in Toronto, Canada, June 23-27.

Denver, Col. B. B. TYLER.

Home Mission Offerings.

Watseka, Ill. (David J. Elsen, pastor), $73, being $23 advance over previous year; hope to make it $100 and Iroquois a Living Link county.

Ludlow, Ill. (Lew D. Hill), $15.51. Work progressing.

Winchester, Ky. (Cecil P. Armstrong), $322, being $70 more than same day last year; expect $400.

Riverside, Cal. (Geo. Ringo), leads the Pacific slope and becomes a Living Link with a margin.

East St. Louis (L. W. McCreary), apportionment $30, offering $200.

Norwalk, Col. (J. R. Jolly), $30; hope to increase it.

Lewisville, Minn. (Claris Yeuell), this church and that at Willow Creek more than doubled last year's offering.

Maryville, Mo. (H. A. Denton). Will be $300.

Liberty, Mo. (R. G. Frank). Although this church has just raised $17,000 for the new building, its home mission offering was the largest it has ever made.

Oxford, Kan. (B. F. Stallings.) Apportionment $10; raised over $25.

An Evangelistic Campaign.

The churches of California are planning an evangelistic campaign to follow the national convention at San Francisco, August 17-24. We are trying to get every church in the northern and central part of the state to hold a meeting at that time. Arrangements are already well under way. The churches are beginning to ask for suitable men. We want to enlist the best talent in the brotherhood in this work. If you will be available for one of these meetings, send your name at once, stating terms. We must have representative men.

D. A. RUSSELL,
Pres. State Board Northern California.
Red Bluff, Cal.

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A Man Worth Knowing.

Nothing is so inspirational as a deed. A life-sermon is worth far more than a word-sermon. It is worth our while then to know the men of performance. As a people we have been greatly heartened by such familiarity of acquaintance with princely men among us who by largeness of giving have raised the standard of beneficence and inspired us to attempt greater things. Lovingly and gratefully we call over the names of the Drakes, the Coops, the Cooleys whom God has raised up in our midst to mightily forward his cause.

It is my desire in these brief words to acquaint our brotherhood with yet another of our epoch making men whose sheer modesty has kept him in the background, believing that a word concerning him will not only quicken our admiration of a genuinely noble character but, and what is far more important, stimulate others to kindred aims and commendable emulation. I write of R. A. Long, of this city, and it is needless to say without his knowledge. No man is more averse than he to exploitation of personal benevolences. To a request of several weeks ago for an outline list of his benefactions he characteristically replied, "What I have given has been for the sake of the cause and not for personal advertisement. Many who have given far less than I, have given as much in proportion to their ability and are quite as deserving of praise. No, no; don't say anything about what I have done." And yet for the sake of the cause and not the man I feel that something OUGHT to be said. For here is a man who has given more in the past year than any other man in our ranks.

His largest gift was to a local cause. For years he has felt that as a people we were not worthily represented by our church buildings in Kansas City and that our work lacked in impressiveness and efficiency thereby. This certainty of conviction prompted him to give over seventy thousand dollars towards the erection of a magnificent building on the corner of Gladstone and Independence boulevards—a church costing, exclusive of memorial windows, something over one hundred and twenty thousand dollars. This is one of the largest and most complete buildings owned by our people. And this, if I mistake not, is the largest individual contribution that has ever been made to such a cause west of the Mississippi river. But our brother's interests are not bounded by the needs of a local church. Within the past year he has given five thousand dollars for the creation of a permanent fund for state evangelistic work, five thousand dollars to the support of the girl's school in Japan, thirty thousand dollars to our various colleges. In addition, known to the writer, he has given thousands of dollars to causes of which no public announcement has ever been made. A reporter on one of our city papers told me a few weeks ago that Mr. Long had given thousands of dollars to benevolences in this city which only by accidental probing had become known.

Immersed in the conduct of one of the largest businesses in the country our brother has consideration even for the smallest things, and many are the times when at his request I have furnished him with lists of our poor and sick to be followed by the gracious gifts of provisions, of coal, of flowers. This certainly is no usual record. Among the matters to which my personal knowledge extends is the gift of at least one hundred and thirty thousand dollars within but little more than a year. Nor is this all. Brother Long is yet a young man; the greater part of his fortune and he has made every dollar of it unaided) has been made within the last fifteen years. Possessing at least in some degree his confidence, I may say that yet larger things he has in intention and if God shall spare his life for ten years it is a confident and safe prediction that he will have given far more largely than any other man whom God has yet given to the Disciples.

I should like to go on and tell of other sides of a rare nature, but I must confine myself to a single aspect—our brother as a giver. Three added words:

Brother Long gives intelligently. First of all he satisfies himself of the worth of the cause appealing to him, and then acts. Warmly sympathetic in temperament, his beneficences are yet never the children of impulse.

He gives provocatively—conditionally. His gift must produce other gifts. His dollars must bring out other dollars. This, too, is wise.

He gives modestly. This has already been adverted to. The photograph from which this "cut" was made was secured only through a pardonable stratagem.

R. A. Long.

To this colorless statement the writer would add one personal word. I have known Bro. R. A. Long intimately during a ministry now extending into the thirteenth year and as one of the elders of a church it has been my privilege to serve. I have found him not only a courageous and aggressive leader, ever sounding a forward call, but a sincere and dependable friend and brother to whom any and all might go for counsel and help with hope and with confidence. I close as I began, it is worth our while to know such a man.

George H. Combs.

Kansas City, Mo.

Z. T. Sweeney and Benj. L. Smith in Accidents.

Z. T. Sweeney came very near to being asphyxiated by gas or drowned last week. He had planned to attend the Indiana state convention, and before his departure was taking a bath. Gas escaping from the heater overcame him, and had it not been for the fact that two young ladies in the house heard a strange noise like one gargling and called to him, Brother Sweeney might have died. On getting no response, they ran for help, and the colored man employed at the Irwin home, forced open the bath room door. Brother Sweeney was lying in the tub unconscious, and the water, still running, was nearly to his mouth. Medical assistance was soon at hand and several hours later Brother Sweeney was sufficiently recovered to walk to his room near by, but the doctors had to work with him some time before they would offer any encouragement whatever, and he was unconscious for nearly two hours. He is now able to get about, but is still weak. Those who had intended to go to Bedford with him, gave up the trip, as it was not known by train time whether he would recover.

Benjamin L. Smith, of the Home Society, was in a wreck on the Big Four, while traveling from Indianapolis to Chicago, last week. Brother Smith escaped from any injury.

Echoes from the May Offering.

The following are the new living links of the American Christian Missionary Society:

Joplin, Mo.—First church, W. F. Turner, pastor.

Des Moines, Iowa.—University Place church, C. S. Medbury, pastor.

Riverside, Cal.—Geo. Ringo, pastor.

Indianapolis, Ind.—Third church, C. B. Newnan, pastor.

Maryville, Mo.—H. A. Denton, pastor.

St. Louis, Mo.—Compton Heights, F. N. Calvin, pastor.

East St. Louis, Ill., and Fourth church, St. Louis, Mo., combined. L. W. McCreary, pastor of the former church, and E. T. McFarland of the latter.

We take pleasure in stating that the churches mentioned below have renewed their living links for 1905.

Bellaire, Ohio.—J. P. Allison, pastor.

East Dallas, Texas.—H. R. Ford, pastor.

Winchester, Ky.—C. J. Armstrong, pastor.

It is early for replies, and there are many more to hear from.

The list of churches given below send the following good news:

Granville, Mo.—Enclosed find $20.00 from Granville, Mo., church for home missions. This church gave nothing last year.—R. M. Dungan.

Sadieville, Ky.—Enclosed find check for $53.00 contributed by our congregation for home missions. We gave $23.60 last year.—Wm. W. Hinton.

North Fairfield, Ohio.—Find enclosed check for $70.50—$22.10 last year.—C. D. Harvey.

Fulton, Mo.—Enclosed find check for $101.89.—M. A. Hart.

Spencer, S. D.—Find enclosed May offering from the church of Christ at Spencer for home missions. This church gave nothing last year.—Mrs. A. J. Matkins.

Baltimore, Md.—Enclosed find post office order for $26.57, being the amount collected on account of home missions. This church gave nothing last year.—Jas. T. Kelly.

Madisonville, Ky.—Enclosed find check for $72.75, the amount raised by the Christian church here for home missions.—E. C. McLeod.

Blythedale, Mo.—I took an offering, the first, from the Blythedale Christian church for home missions. Find draft enclosed.—H. W. B. Myrick.

Bethany, Mo.—Enclosed find our offering for home missions, $44.50. This church gave $10.00 last year.—Oren Orahood.

Anderson, Ind.—Pledges amount to $100.00. Hope when the offering is in it may be larger. —T. W. Grafton.

Rushville, Ind.—Offering $115.00. Almost twice as many individual offerings as two years ago.—Wm. W. Sniff.

Charleston, Ill.—Offering $70.00—apportionment $50.00.—W. F. Shaw.

Dixon, Ill.—Offering $48.00. This is more

I Will Sell At Public Auction
On JUNE 1, 1905,
Two Ten Acre Tracts
—AND—
Seven Five Acre Tracts
land near Cotner University and
the new interurban car line.
C. H. PIERCE, Bethany, Neb.

han our apportionment, and equals our foreign offering,—J. F. Stone.

Arrowsmith, Ill.—Total offering $35.25; last year $5.85.—Chas. A. Lockhart.

Lincoln, Ill.—Apportionment $15.00; offering about $35.00. This is the best we have ever done, and I hope is the beginning of better things.—W. H Cannon.

Bloomington, Ill.—First church. Offering will amount to about $200.00.—J. D. Holcomb.

Pekin, Ill.—Offering $26.00; apportionment $12.00.—J. A. Barnett.

Springfield, Ill.—It is with great pleasure that I report to you that our home missionary offering is double that of last year, and equals, if not surpasses, the offering for foreign missions.—F. M. Rogers.

Lancaster, Ky.—Apportionment $75.00. Will send you check for more than $100. Our church is making splendid growth.—F. M. Tinder.

Lexington, Ky.—Chestnut street church. Offering $75. This far exceeds any previous year's record in history of this congregation.—W. H. Allen.

Leesburg, Ky.—Home offering $55. I think this is more than twice as much as they have been in the habit of giving.—Chas. E. Powell.

New Antioch, O—Offering $30. The church gave more than twice as much as it did last year.—H. M. Garn.

Toledo, O.—Central church. Offering $55. Finest collection in history of church.—J. O. Shelburne.

N. Fairfield, O.—Offering $68.50 this year for home missions. We more than trebled last year's offering.—Hugh Wyat.

Jacksonville, Fla.—First church. Apportionment $30; offering $48.—J. T. Boone.

Sandersville, Ga.—We had a good offering from our church for home missions. Hope to secure more.—J. E. Spiegel.

Adel, Ia.—Apportionment $12.50; offering over $36. We are growing in grace also.—S. A. Fisher.

Lake Charles, La.—First church. Offering $83; apportionment $75.—Roy Linton Porter.

Garnett, Kan.—Offering $35. This is $10 more than last year, and much the largest offering that has come from this church.

Richmond, Mo.—Offering $54.10. We exceeded last year's offering.—J. H. Hardin.

The missions supported by the American Christian Missionary Society have done splendidly in their offerings for home missions this year. Read the following notes from a few of our missions:

New Orleans, La.—Soniat avenue church. "One hundred and twenty-three dollars and fifty cents."—R. M. Denholme.

This church is but a year old, and is one of our home mission babies. Marcellus Ely is the pastor.

Harrisburg, Pa.—Fourth street church. Offering for home missions $17.00. This means an average of fifty cents for those present that could give.—Henry F. Lutz, pastor.

Swampscott, Mass.—Apportionment $10.00. We will send you $40.00 for home missions the last of the week.—W. H. Rogers, pastor.

Minneapolis, Minn.—Grand avenue church. Offering for home missions $60.00; last year $22.71.—Fred Kline, pastor.

It is gratifying to note that of the more than three hundred churches remitting to date, one hundred and fifty-one did not make an offering last year. This is a clear gain. Nearly one-third of the churches contributing during these first ten days since the offerings were taken, have made a splendid gain over last year.

It is hoped that every church in our brotherhood has taken, or will take, an offering this year for home missions. Let us do all in our power to reach the $200,000 mark, that we may not only cheer the hearts of our missionaries in the field, but be enabled to open up new work in the many waiting fields.

Remit all offerings by check, draft, post office, money order, express order or registered letter, to Benj. L. Smith, Cor. Sec.
Y. M. C. A. Building, Cincinnati, O.

Children's Day

FOR HEATHEN MISSIONS

The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:

1. Children's Day exercise, Brightening the World, by Prof. P. H. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc. It will meet the demands of the most exacting schools of all grades.
2. *Missionary Boxes.* They are a new design, printed in red.
3. The Children's Day number of the *Missionary Voice* ranks high. It is prepared especially for children.

Please give local name of school. Give average attendance. Order at once. Address,

F. M. RAINS, Cor. Secy.,
Box No. 884. CINCINNATI, O.

* *

The Meeting Places of the San Francisco Convention.

The "1905 committee" feel that they have been very successful in solving the problem of meeting places. Our daytime sessions will be held in the N. S. G. W. hall on Mason St., between Geary and Post. This hall is the property of California's own fraternal order, known as the Native Sons of the Golden West, members of which must have been born in the Golden State. This hall is 75x100 feet in size, with gallery around three sides, and seats all told 1,100 people. There are large committee rooms, parlors, rest rooms, etc., in this building. Below the auditorium is a banquet hall of the same size, which is to be reserved for exhibits only. Here will be found the headquarters of our missionary and publishing interests, the results of the work of our committees on religious and state exhibits, and the remainder of the space will be taken up by the boards of trade and chambers of commerce of the various cities and counties of California for exhibits of fruits, flowers, minerals and the wonders of the Pacific Coast in general. This hall will no doubt be one of the most popular features of the convention. Here friends will meet friends from all parts of the world, and the air will be heavy with the perfume of roses, and the ripening of fruits of California's wonderful gardens and orchards.

The evening sessions of the convention will be held in the historic First Congregational church. This building is a landmark in San Francisco. The congregation was organized July 29, 1849, by the Rev. T. Dwight Hunt, who became the first permanently located minister in the state of California. The present building was erected in 1872, since which time its tall spire, piercing the blue to a height of 95 feet, has looked down on many changes in the great city lying below. Within its sacred walls many notable gatherings having to do with the religious interests of the Pacific Coast have been held, but the writer begs leave to prophesy that none will equal in religious significance to this whole western country, the convention, which is to meet there Aug. 17-24, 1905. The auditorium has a seating capacity of 1,600. Its acoustic properties are perfect; the view of the pulpit is unobstructed from every seat, and the scene within the church is an impressive one from every point within the vast building. It is built in English Gothic style, its groined arches, sprung so boldly over the heads of the worshipers at a distance of 85 feet from the floor, giving a cathedral-like effect that is very impressive. The organ is one of the finest on the coast, and was installed but a few years ago. It is presided over by Mr. Samuel D. Mayer, who has furnished the music to this congregation faithfully for 33 years. The church is amply supplied with lecture rooms, parlors, committee rooms, making it adapted to all the needs of our convention. The best part of the story is told, however, only when it is explained that these two splendidly equipped meeting places are not in different parts of the city, but are directly contiguous to each other. From the front door of one to the rear entrance of the church is but a step; thus, overflow meetings are easily arranged for without the loss of the mass effect of one of our great conventions. The two halls together give a seating capacity of about 3,000, and in case the number swells beyond that, the Y. M. C. A. auditorium, seating 1,000 more, is at our dispsoal.

* *

Changes.

F. A. Wight, 641 W. 9th to 1014 Cherry St., Erie, Pa.
Wm. A. Ward, New Albany, Ind., to Henderson, Ky.
Wren J. Grinstead, York, Neb., to Box 121 A, South McAlester, I. T.
Charles Laycock, Canton, Mo., to Ursa, Ill.
W. M. Forrest, Charlottesville, Va., to Mt. Sterling, Ky.
John Young, Lodi, Cal., to Reno, Nevada.
J. E. Sturdivant, Grove, I. T., to Springdale, Ark.
E. H. Kellar, Carrollton, Mo., to Covina, Cal.
B. L. Allen, Harriman, Tenn., to 388 Downey Ave., Indianapolis, Ind.
G. W. Woodbury, Hazel Green, Ky., to Rogers, O.

* *

Ministerial Exchange.

There is a good paying laundry for sale here (town 12,000) Member of the Christian church preferred. J. L. Thompson, Peru, Indiana.

H. H. Saunders, singing evangelist, Noblesville, Ind., will be open for two or three weeks' meeting immediately after May 21. Tent or church.

Wanted.—A good chorus leader; one capable of teaching music, especially voice culture, to locate in Danville, Ill. Danville is a city of 30,000 population. The right person can find a good chorus to lead and a fine location for teaching music. For particulars address, J. H. Smart, pastor First church of Christ, 309 W. Seminary St., Danville, Ill.

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THE OLD FAMILY DOCTOR
INFLAMMATION
is quickly reduced by applying cloths wet with hot Pond's Extract to the inflamed parts.
Witch Hazel is not the same thing. On analysis of seventy samples of Witch Hazel—so often offered as "just as good"—fifty two were found to contain **wood alcohol** *or* **formaldehyde** *or* **both.** *To avoid danger of poisoning insist on having*
THE OLD FAMILY DOCTOR
POND'S EXTRACT

NEWS FROM MANY FIELDS

Illinois.

The Murphysboro church has had a varied history and has suffered many losses by removals and deaths, but there is a faithful few undaunted and persevering. E. W. Brickert had just closed a short meeting with a few additions and the propriety of employing him as regular minister was being considered. The Sunday-school was active and a small but faithful C. W. B. M. auxiliary is doing a good business. By harmonious, persistent work, with sacrifice by all the members, a strong church will be built up in Murphysboro.

The Pulaski church is about two miles in the county and is known as "Christian chapel" congregation. It was organized by I. A. J. Parker, one of our venerable ministers, who never grows old, of Vienna, Ill. The work is about seven years old and Brother Parker is still the minister, with no talk of change. The membership is composed of substantial country people.

The Cairo church is still in its old house, but the building fund is growing and it will not be long until this faithful company will be in an elegant new house. The much loved young minister, Frank Wieland, has for some time been in very poor health, and much concern is felt about his recovery. He has been taken to his parents' home in Oklahoma for a rest. The little church justly and generously continues his salary. Such a church deserves to prosper and it will. A brother Sickels, who came to us recently from the Baptists, serves at present as supply, he is also a business man and is highly spoken of both as a man and minister.

By oversight I failed to mention that Cobden is the home of C. S. Towne, a venerable man of God whose writings especially have been of much value. His mind is still clear but his natural strength is much abated and he waits for the change to come. May the grace of God be with him.

The church at Grand Chain is without regular preaching but observes the Lord's supper regularly every Lord's day and keeps upon an enthusiastic Sunday-school. It is unusually blessed with efficient men to help in social services. The venerable James Bartleson is a kind of spiritual father to the church and while he is competent to instruct the church makes no pretentions to preaching. Often a church makes a serious mistake not to have the gospel preached, simply because it can get along, in a fashion, without a preacher. This is a good little church and can have great power in all that country.

The church at Metropolis has had many trials. Its early efforts, during the war seemed to be entirely lost, but along about '70 the work was renewed until now it is one of strongest churches in southern Illinois. J. F. McCartney, a consecrated business man, has put much time, thought, prayer and money into it. His influence has been felt all over the district and beyond. The church numbers, all told, about 150 members. H. M. Polsgrove, late of Kentucky, is doing a most excellent work in the church and town. The whole town seems to be his parish and everybody looks to him as a most devoted and valuable friend. The Sunday-school is full of life, the C. W. B. M. auxiliary and the Christian Endeavor are weak but faithful. Metropolis is a most delightful little city of 5,000 people on the Ohio river.

Brookport is a smaller town, ten miles up the river from Metropolis. The church is comparatively new but strong and has many of the leading people of the town in it. It also is sampling for a preacher which it very much needs. The field is ripe for the harvest and the right man will doubtless do a fine work there. J. G. Waggoner.

Northern California Notes.

The work in northern California keeps going apace. Many meetings are in progress and more are planned.

J. V. Updike closed a good meeting at Ukiah recently and is now in a meeting at Lakeport.—R. E. McKnight, of Saratoga, has been in a meeting at Elk Creek where T. F. Rawlins labors. Sister M. M. Shields is assisting.—G. A. Ragan, of Winters, has just closed a good meeting with home forces.

Our Christian colony is growing apace. Over $80,000 worth of full bearing orchard lots have been sold. We have as much more yet to be had. Purchases closed before June 1 get this year's crop, which will net in six months more than the cash payment required. Bro. W. M. White, of San Francisco West Side church, was out here some days ago. Ask him about it. There are 25 members in the colony now and as many more represented in families who have purchased but are not yet on the ground.

Our national convention at San Francisco, August 17-24, offers a great opportunity to visit California, the Christian colony, our first great convention west of the Rocky Mountains and the Portland exposition. San Fransisco is the metropolis of the Pacific coast, the great port for oriental trade. Here are found the finest harbors in the world. The city is noted for its beauty, its bays, its parks and its climate, only six degrees difference between the mean annual summer and winter temperatures. The greatest range of temperature between the hottest day in summer and the coldest night in winter is only about 50 degrees or what might be found in 24 hours often in the east.

The committee on arrangements is working hard to make the convention a success. We are now working to have California fresh fruits in season for free distribution. It is certain that you good people who come from the east to our convention this year will carry home indelible memories of California. You will miss a great opportunity if you miss this great convention. J. P. Dargitz.

Acampo, Cal.

Lexington Notes.

The local auxiliaries of the C. W. B. M. are working to meet their portion of the $2,000 which the auxiliaries of the state must this year raise in order to support their missionaries, namely, Miss Jane Adams in Deoghur, India, and Miss Nora Collins in Porto Rico, and keep up the scholarships in the normal schools at Hazel Green and Morehead, Ky. The effort these noble women of Kentucky made last year to raise money and build and equip a girls' dormitory at Hazel Green at a cost of about $7,000 was crowned with success. The building was dedicated last month, but no sooner occupied than it was found that the attendance at the school demanded further enlargement. The auxiliary of Broadway church furnished a room in the new dormitory at a cost of $200 and named the room in honor of Pres. J. W. McGarvey. The auxiliary of the Central church did the same and named the room in honor of Mrs. Lizzie Bradley, who has been treasurer of the state C. W. B. M. board since it was first organized more than 20 years ago.

The mission points under the Lexington Christian mission board were never so flourishing. Forest Hill heads the list R. E. Alexander, of St. Louis, is in charge, and all services are well attended, while the Sunday-school is a prodigy. The attendance has gone up and up until it has reached over 200. The building, which is 28x30 feet, is filled to its full capacity and classes overlap one another while being taught. The mission board has bargained for the property and improvements will be made to the building. Arlington mission comes next. M. A. Cassaboom is in charge. A Sunday-school and prayer-meeting are kept up. The mission board has raised $1,000 to build a chapel at this point. The school house is now the meeting place. The mission long known as "Irishtown mission," but now changed to "Willard street" has been sustained for four years by College of the Bible Students. It is now under the care of the mission board. The house was recently bought by the Christian Endeavor societies of our Lexington churches and turned over to the board, which has repaired it and put up a bell. Alley Rector is in charge. There is other mission work carried on by College of the Bible students in the northeast suburbs of the city, which has not come under the direct care of the mission board but which is fostered by it. C. W. Famuliner is now leading the forces there and Sunday-school is held in a school house, while prayer-meeting and preaching is held in homes.

Lexington, Ky. Barclay Meador.

The Cause in Reno, Nevada.

Last October Brother R. L. McHatton held a meeting here in a tent, and organized a church, the only one of our people in the state. He enrolled 32 names. They meet in a hall, and the elders conduct services. Bro. M. Marks, one of the elders, had preached some in Oregon, and he labored in word and doctrine here.

They maintained weekly communion and Sunday-school and midweek prayer-meeting from the start. The Santa Rosa church, California, and the C. W. B. M. agreed to help them financially. Through them, I was asked to come up and care for the mission until a suitable man could be found to take the work permanently. I told them that, while I thought I could preach just as well as ever—a common idea with old preachers—I could not wear out as much sole leather as I used to do. But I went, and have labored there two months. I first visited all the members and encouraged them to attend services and help financially. I then visited all I could hear of who had been members elsewhere, and exhorted them to renew their vows to serve the Lord. Then, where I could hear of any who had Christian parents, brothers or sisters, but were not professed Christians, I called on them. After this, where I saw a new house going up I learned who were going to live there, and when they moved in, I visited them and invited them to attend worship with us. So we began with a handful, but have grown in attendance constantly. We have had six added in the two months I have been laboring for them; five others have sent for letters. We now number 37, and our Sunday-school about 25. We have midweek prayer-meeting from house to house, and have 15 to 20 in attendance. My wife was with me the last five weeks, and helped very much. Through her a ladies' aid society was organized of eight members, which has increased to 12. Some good sister of Cleveland, Ohio, made the church a present of a communion set, pitcher, four goblets and four plates. The ladies' aid bought table linen in good taste. So we now have the table well furnished.

Brother McHatton has had a constant care of this church ever since he held his meeting, and it was through his solicitation the communion set was given. Through him I came. I thank God for such men as have a care for the people they bring into the church, and do all they can to help them. Through him and Bro. Peter Colvin, of the Santa Rosa church, and the C. W. B. M., we have a man, Bro. John Young, late of Albany, Mo., who will become their settled pastor. He begins his labors Sunday, May 14. We have raised by subscription $52 per month to run until $500 is raised, toward buying a lot on which to build a house of worship. A house is the great need. All the halls are occupied by fraternal societies, so I could not get any place to preach Sunday evenings. Reno is a city of 10,000 and growing at the rate of 1,000 a year. It is a genuine missionary field. We have no other church in the state. We ought to build up here, and make this a strong church, and then go out into other cities and villages and start other churches.

The great U. S. irrigating enterprise is now opening for homesteaders. There will be 250,000 acres of land to be settled; very productive when it gets water on it. The land is free under the homestead law, but the homesteader will have to pay $2.60 per acre annually for water for ten years. After that water will be free. A splendid chance for a young man to get a home, if he will remember the old adage, "The oyster grows fat sticking to the rock," and just stay by it ten years. He can take up 40, 80, 120, or 160, but no more. Choice land and near town, is limited to 40 acres. The Christian brotherhood ought to join in and help establish a good church in Reno. J. H. McCollough.

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Ohio Letter.

J. G. Slayter will leave High street, Akron, Aug. 1, for the East End church, Pittsburg. This is a great source of regret to all Ohio Disciples and to the High street church. It is quite hard to submit gracefully, but if "what can't be cured must be endured," we will reluctantly acquiesce and bid a hearty Godspeed to Brother Slayter and congralulate East End church and western Pennsylvania. The annual banquet of the men's organization, the brotherhood, of High street, Akron, was held Monday night, May 8. Plates were laid for 130 men. The Ohio man made the address of the evening and counted it a great privilege to be in such a delightful fellowship.

While in Akron it was learned that Albert Stahl has had a very successful year at Wabash avenue, adding 56 to the church roll and raising $2,300 in cash, $900 of which went on the church debt.

C. A. McDonald closed a three weeks' meeting at the Fourth church on Easter in which 25 were added. This work is going encouragingly and has a bright future.

R. A. McCorkle, who graduates this year at Hiram, will become bishop at Cambridge May 14. This is a new church and has a field and force that promises a successful future.

The Euclid avenue church, Cleveland, will bid farewell to the old walls of the church May 28. The new structure will be begun at once and pushed as rapidly as possible.

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Popping of lamp-chimneys is music to grocers.
MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

John Munro has closed his pastorate at Rudolph, Wood county. On May 7 he preached for the church at Millersburg.

C. A. Freer will occupy the "Auld Manse" at Painesville, June 1, and begin to break the bread of life to that people June 4.

Wesley Hatcher has done a remarkable work at Chicago avenue, Columbus. He began four years ago with about 25 people. Now they have a well appointed church property worth $7,000 and between 300 and 400 members. Sunday, May 14, was farewell day, Brother Hatcher having accepted a call to Hamilton, O. Chicago avenue did her best to have him reconsider his resignation, but he thought it best to go. Hamilton will find in him a genuine Christian man and an efficient preacher and leader.

R. A. Omer has been assisting A. B. Moore in a successful meeting at Alliance.

The state Sunday-school convention will meet at Canton, June 6-8. It will be a great convention. The state Christian Endeavor convention will be held at Dayton, June 27-29.

It now seems inevitable that Mr. Herrick will be renominated for governor by the Republican party May 25. It also seems as certain that he will be defeated at the polls. The church will be on trial as never before in Ohio this fall. Let every Christian voter beware of the tricks of the politician. All the pressure possible of all kinds ever known to political history will be used to whip men into line. Let the voice of the church be united, and victory will be ours. C. A. Freer.

Collinwood, Ohio.

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Missouri Bible-school Notes.

Have you organized a Bible-school yet this spring? Go out, my brother, to that school house. Call the people together. Lead them in the selection of needed officers and set them to work. It's easy.

J. N. Crutcher, of Chillicothe, says, "Bible-school increased from 98 to 257," and in the next sentence says, "75 additions since April 10." That is the way it goes. A successful Bible-school means baptisms. A poor one or none—and very few baptisms.

Some one says, "Do you find objections to Bible-schools?" How could anyone object to people meeting together to study the word of God?

W. T. Spainhower says that the school has doubled and wants more buttons. He also asks for a Bible-school institute. Look out for a revival up there this fall. That's the road.

Jasper county rally was fine; 50 teachers were present at the day session. W. F. Turner said it was as "good as a session of the state convention."

Livingston, Carroll, Randolph, Monroe and some others know a good thing and will have rallies soon.

One school reports a baby day in the school. There were 38 babies in their mothers' arms on the choir platform.

B. H. Hickok, of Eldon, says, "We are proud of our Bible-school and want you to visit us."

Mexico and Platte City have each just ordered "Teachers and Teaching" by Trumbull for their teachers to read. It is $1.25. Get it.

Remember the convention is at Marshall, June 16-21. Plan to go. Every school should send their superintendent. Let the school pay the fare and the superintendent give the time, and it will be even.

Have you sent your offering for this work this year? W. A. Moore.

Mexico.

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West Virginia.

The general home offering has been taking the attention of our pastors. They have prepared sermons and the congregations have learned something of the needs of our great home field. B. L. Smith has put commendable zeal into the work of the general home field. His work in this state is a monument of what he has done for the cause of the Master in West Virginia.

The June offering in our Sunday-schools is receiving a good share of attention in all parts of our state. The foreign offering has made a great increase in our churches; several congregations that never took up an offering for foreign missions did so this year. We believe this will be true of our Sunday-schools and we urge all our superintendents to look after the offering in June. See that your school takes up the offering.

In my next letter I want to have something to say about the work in the Great Kanawha valley. One preacher has gone up and down this valley for over 20 years preaching Christ. It has required the patience of Job to contend against anti-ism and the indifference that has grown out of the narrowness of its teachings. But this man of God has kept along the line of duty and now God is showing him the results of his labors. There are a number of good pastors in this section of our state.

A. Linkletter.

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Wanted Agents.

Men and women living at home to act as agents selling Radiozone. Good money easily made. Write for particulars to The Radium Ozone Co., 1140 Milwaukee Ave., Chicago.

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—and it's made to *last*, too—thick, heavy *sheet steel* and *brass*—nothing complicated—nothing which can *wear out*. Has drop end, shelf, nickeled teapot shelves and a spacious *warming closet* (right-hand door), which will keep the food warm till the "men folks" come, without drying it up. Your kitchen work is done in *half* the time when you have a *Quick Meal*, for you never have to *wait* for your fire—it's always *piping hot*. You ought to have a *Quick Meal this minute*. If your dealer *hasn't* got them on hand, ask us; we *have*.

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Would You Like a Present? We will send you something *useful*—something you'll *like*—if you'll simply tell us your *dealer's name* and say whether or not he carries *Quick Meal*. Sign *your* name *plainly*, so the *present* will be sure to reach you safely.

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Indiana Missionary Convention.

The sixty-sixth year of the missionary society of churches of Christ in Indiana closed its best annual convention at Bedford, May 18. While the attendance was not as large as at some former conventions, because the place was not so central, yet it was conceded to be the most enthusiastic convention for Indiana missions within the memory of those present.

The program was planned to emphasize, above all else, state missions. With but few exceptions the speakers were present and all were well prepared. The great church at Bedford, under the masterly leadership of their efficient and consecrated pastor, Bro. E. Richard Edwards, had made every detail of the entertainment ready to serve the highest interests of the convention.

From the organization in 1839 to last September, the society has had a money spending department, but during all those 65 years it has not had a systematic money raising department. To this long neglected work J. O. Rose was called, last September, as corresponding or financial secretary. During these eight months he has been busily engaged reducing chaos to order in his new department, and at the same time endeavoring to increase "the sinews of war." In his arduous labors he has had the hearty support of all who understand the opportunities and needs of the work, and this number is rapidly growing. There has been increase in all departments. The report of the corresponding secretary showed about 15 per cent gain in finances in eight months and gave for the first time a complete alphabetical list of all the 964 churches in the state, with the amounts given from each to foreign, American and state missions. A copy of this report ought to be in the hands of every Disciple in the state. Four hundred and ninety churches gave to missions, 474 did not give. Only 133 gave to state missions, but there was an increase over last year.

The state evangelist, T. J. Legg, in his report showed that the work done had exceeded that of the past year. Twenty-six meetings had been held by the state evangelist, long and short, with 392 accessions to the churches; 33 meetings had been held by assistant evangelists. The total accessions in all these meetings, under direction of the state board, were 1,326.

Thus Indiana has maintained her marvelous record for the soul winning power of each missionary dollar. (Only $3,445.74 were raised for all purposes.) Assistant evangelists and missionaries employed, whole or part time, were 27; standing missions supported, 14; churches organized, 32; weak churches helped, 50; Sunday-schools organized, 33; churches dedicated, 5; sermons preached, 391; Sunday-school (institute) and other addresses, 280; counseled with churches, settling difficulties, 36; correspondence resulting in locating preachers, 136. Besides this, there is much detail of valuable service which we have not space to record. If the tree can be judged by its fruits, Indiana has one of the greatest evangelists in America. The saddest feature of the report is the utter neglect of state missions by so many, even of the missionary churches.

It is believed by all present, however, that all that is necessary to arouse interest and enlist support of state work is to tell the brethren the facts. To this end The Indiana Christian is to be again published. Henceforth it is to be the state mission paper, owned and controlled by the state board. It will be monthly and subscription rates 25 cents a year. This, it is hoped, will be a connecting link between the work and the supporters of the work.

DIVINITY SCHOOL
—OF—
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Announcement for 1905-06, Now Ready.

Every address on the program is worthy of special mention, but lack of space forbids. In view of the growing importance of our educational work, its fundamental necessity to continued progress, it is proper to mention the two great addresses by two of our leading educators. Pres. L. M. Sniff, of the Tri-state normal college, at Angola, on "The Christian Religion, All Sufficient and All Conquering," thrilled and inspired his audience with his logical support and lofty ideals of the Christian religion in all the affairs of life, but especially in the relations of the church and the school. Pres. W. E. Garrison, of Butler university, presented in a masterly way the subject, "Men and the Arms," and with clear analysis and a teacher's vision showed how the solution of all problems in the church must at last be found in the solution of the preacher problem as the well equipped college only can prepare the way.

The convention was delighted to hear Bro. J. H. Garrison, editor of the Christian-Evangelist, in an address on "The origin and Growth of the C. W. B. M.," in the absence of the speaker on that theme. It was a most delightful and helpful address and will long be remembered as a great uplift. The writer reluctantly refrains from further mention of speakers and program. With expressions of gratitude to our heavenly Father for victories won, with earnest resolutions to enter the many open doors of opportunity in Indiana with increased offerings, and with joyful notes of hope for the year to come, the convention adjourned to meet in their sixty-seventh annual convention twelve months hence with the church at La Fayette. J. O. Rose.

Indianapolis, Ind.

* *

Kentucky.

The ninth district Sunday school and C. W. B. M. convention, which was held at Nicholasville, May 4, 5, was quite a success. The attendance was large, the interest good and the reports of the work of the past year in this district were gratifying. The convention next year will be held with the church at Frankfort.—The church at Versailles is taking on new life under the faithful ministry of R. J. Bamber. An "old people's service" was recently held there which was quite helpful.—C. R. Hudson is getting well established in his work at Frankfort, and is held in highest esteem by all in our little capital city.—W. N. Briney, of Warrensburg, Mo., has accepted the call recently extended him by the Broadway church, Louisville, and will begin his work in that field about July 1. We are glad to welcome him back to "old Kentucky," where he is so well and favorably known.—E. L. Powell, of Louisville, will deliver the address to the graduating class of the Kentucky female orphan school, Midway, at their commencement on May 23. Brother Powell was recently tendered a "testimonial banquet" by about 400 of the business men of Louisville, at which time he and his wife were presented with a handsome silver pitcher.

A very successful meeting has just been closed at the Forest Hill mission, Lexington, which resulted in 61 additions. The preaching was done by J. B. Hunley, a former pastor of the South Side church, Lexington.—G. A. Miller, of Covington, delivered the baccalaureate sermon at Hazel Green academy, on May 14, and I. J. Spencer, of Lexington, delivered the annual address on May 17.—J. W. Ligon, of Corydon, recently closed a meeting there with home forces, which resulted in 10 baptisms.—J. M. Helm, of Hillsboro, O., recently assisted W. A. Oaks in a splendid meeting at Greenup, which resulted in 41 additions.—We are glad to report two more confessions at our regular service here on last Sunday night. Geo. W. Kemper.

Midway, Ky.

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Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

FOR SALE—Good home convenient to College, Eureka, Ill. Address, 620 Hillyer, St., Pekin, Ill.

AN opportunity for stock of Hardware, Harness Maker, Stock of Furniture, Physician, Carpenter, Cotton Gin. address, Bank of Paoli, Paoli, Indian Ter.

FOR SALE—Timber lands of 80 to 5,000 acres, farms and city property. Great opportunities. W. H. Bell, Real Estate Agency, Jonesboro, Arkansas.

WE have farms, ranches and city homes located near good churches, which we can sell at reasonable prices. Write us for particulars. P. H. GUY & CO., Winfield, Kansas.

FOR SALE—One set Spurgeon's Treasury of David; one set Puritan Fathers Sermons; Butler's Bible Commentary; also seventy-five good evangelistic song books, Hackleman & Houston, all cheap for cash. S. J. Corey, 2 Lloyd St., Rochester, N. Y.

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SUMMER COTTAGE FOR SALE OR RENT:—I will sell or rent my cottage and study, known as Edgewood-On-the-Lake, at Macatawa Park, Michigan, furnished and ready for use. It has an ideal location, commanding a fine view of Lake Michigan in front, and of the woods in the rear. Address, J. H. Garrison, 5828 Bartmer Ave., St. Louis.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

[Telegram.]

South Bend, Ind., May 19.—Fourteen, fifteen, seventeen, thirty, additions here in four days this week. Two hundred and eighteen added to date and meeting continues.—Charles Reign Scoville.

ARKANSAS.

Paragould, May 14.—Commenced a meeting here April 2, and closed to-night, with 57 additions. R. O. Rogers is the minister in charge, having served this church six years. Excessive rainfall interfered greatly with the meeting.—Evangelist E. E. Davidson, 421 Altman Bldg., Kansas City, Mo.

CALIFORNIA.

Pasadena, May 15.—Yesterday we entered upon the third week of our meeting with 47 added. I am told that the Sunday-school attendance yesterday—350—was probably the largest in the church history. We will continue our meeting another week. I have been called as minister here, till Brother Dowling is able to return. I may accept.—Sumner T. Martin.

COLORADO.

Denver, May 15.—Three persons confessed Christ in the South Broadway church Lord's day, May 14, and four were baptized.—B. B. Tyler.

DISTRICT OF COLUMBIA.

Washington, May 16.—Took offering for home missions first Lord's day in May. Also received $100 for building fund. Two received into fellowship. All departments of work in a flourishing condition. Recently gave my lecture on "The Book of Books," at Downsville, Maryland, to a large and an appreciative audience. Am getting ready for San Francisco.—J. Murray Taylor.

Washington, May 16.—Just closed a three weeks' meeting at 34th street church with 19 additions—14 by confession and baptism and five by letter and statement. Preaching by pastor. Music led by W. R. D. Winters, assistant pastor 9th street church. A great interest was aroused, congregations large, and a permanent good done.—Claude C. Jones, pastor.

Washington, May 16.—Ministers' meeting yesterday held on board Steamer Macalester. Present: J. Murray Taylor, F. D. Power, J. E. Stuart, E. B. Bagby, Chas. Jarrett, Walter F. Smith, W. T. Laprade and the writer. Additions reported: Ninth street (E. B. Bagby), three by confession and one by letter; Whitney avenue (Walter F. Smith), one by letter; 15th street (S. E. Stuart), six by confession and seven by letter or statement; 34th street (Claude C. Jones), 11 by confession and three by statement. Total 32—20 by confession and baptism and 12 by letter or statement. Corner stone of new Whitney avenue building to be laid on May 26.—Claude C. Jones, secretary.

ILLINOIS.

Athens, May 15.—Two baptisms here yesterday and three others not yet reported.

Pekin, May 15.—One young lady made the good confession at the regular services last evening. Four other confessions recently at regular services, not reported.—J. A. Barnett.

Watseka, May 7.—We have had six additions to the church since last report; two by letter, one by statement, and three by confession. Work is moving along nicely.—David J. Elsea, pastor.

Chicago, May 15.—A notable occasion in the twenty-five years' history of the Englewood Christian church was decision day, May 7, when 34 of our Sunday-school pupils definitely decided for Christ. Bro. W. C. Pearce, one of our elders, was foremost in planning for and securing this success. Our midweek prayer-meeting was in this interest, and on the next evening a teachers' and officers' prayer-meeting was held. The Sunday-school exercises on decision day—the Lord's day following—was largely a service of prayer, song and testimony by Christians, Brother Pearce being in charge of the service. The boys, and afterwards the girls, were asked to indicate their desire to begin the Christian life, by rising to their feet, the leader assuring them that he in no wise purposed to urge or over-persuade. They arose in different parts of the room, the minister, Brother Kindred, then taking the service. At the close, those who had stood, tarried for a conference with the minister, who arranged with the 34 who had thus declared themselves, to come to the church service the next Lord's day and there make the "good confession." The ages of the children range from 9 to 16. At yesterday morning's church service 22 of these boys and girls went forward and confessed their Savior. The baptisms were attended to at a special three o'clock service in the afternoon. We look for the remaining 13 of the number to follow soon.—W. P. Keeler.

INDIANA.

Covington, May 15.—One added yesterday, making 32 since January 1.—P. W. Walthall, minister.

Indianapolis, May 15.—Yesterday at Lynn a husband and wife made the good confession.—Willis M. Cunningham.

Huntington.—Cephas Shelburne reports five baptisms on Wednesday last. It is the exception when additions are not had in this church every Sunday; and the building will not accommodate the audiences.

Ft. Wayne, May 15.—Four additions to W. Jefferson street yesterday, two the week before, and every week additions is the rule. In June I begin a tent campaign in north part of city to establish our third mission.—E. W. Allen.

New Salem, May 17.—Thirty additions in ten days at Little Flat Rock—28 confessions and more to follow. Frank B. Thomas is young but strenuous in his presentation of the truth. Fine congregations in spite of bad weather.—Herbert H. Saunders, singing evangelist, Noblesville.

New Albany.—Three accessions by confession and baptism.—Wm. A. Ward, Park church.

INDIAN TERRITORY.

Weleetka, May 17.—Twenty-six additions in meeting here, conducted by Pastor F. Hooker Groom, assisted by Mr. and Mrs. Guy B. Williamson, singers.

Okmulgee, May 15.—Our meeting has come to a close with seventy-eight accessions, making ninety-three since we came here Aug. 1, 1904, a gain in membership of one hundred and sixteen per cent. This work was done in a tabernacle through most unfavorable weather for the most part, and by hard work, in proclaiming the word of God, and perseverance in persuading men and women to accept the Christ. We feel that we have reason to rejoice from every standpoint. But few thought we could do it, now we think we can do anything, and you may expect greater things from this splendid congregation in the future. We have the plans for our new building, and will go forward with its erection soon. We are developing a wonderful field here, it seems to me. This can be done in many places down here, but not as the result of a summer vacation or a trip for the health. It requires *work* as well as ability, and the sacrifice necessary is not the least phase to consider. The Lord will bless the faithful servant who will come here and labor faithfully. I have only words of commendation to offer for Ray E. Dew, my co-worker in this meeting. He is a good singer, but, best of all, an exemplary young man, willing to do anything to save souls.—Frank L. Van Voorhis.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Koot, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the St. Louis Christian-Evangelist. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Garden City, May 19.—At our last appointment at Santa Fe we had 14 confessions and baptisms. Many of the best people in the county are accepting the "old plea." Since our meeting of last month we have had 38 additions.—Victor Goodrich.

IOWA.

Oelwein, May 15.—Three more baptisms yesterday. This makes 100 additions in the last few months. Three hundred and thirty in our Sunday-school. Begin our fifth year with this people June 1, under exceedingly favorable circumstances.—J. T. Shreve.

Cherokee, May 15.—Our meeting is two weeks old. Twenty accessions. Fourteen conversions. Six by letter and statement. Church in fine shape. People are stirred. Continue.—G. A. Butler, singing evangelist, S. R. Reynolds, pastor.

KANSAS.

Isabel, May 12.—Meeting continues with interest. Twenty-two addditions to date. Will close Sunday, May 14, and begin at Carmen, I. T., May 16.—A. E. Wrentmore, evangelist, Bert I. Bentley, singer.

Atlanta, May 15.—Began here Saturday. Two additions yesterday. The pastor is P. H. Guy. Collection for home missions yesterday, was $5. We hope for a great meeting here. This is an excellent church. Brother Guy has been here five years.—N. A. Stull, evangelist.

Eureka, May 19.—Thirteen added at our regular services last Sunday. The prospect never was so bright for the Christian church in Eureka. Our Sunday evening audiences are the largest in the history of the church.—G. F. Bradford.

KENTUCKY.

Owensboro, May 16.—W. E. Harlow and LeRoy St. John were with us fifteen days; results, 80 additions—45 baptisms and 35 by relation and from the denominations.—R. H. Crossfield.

MISSOURI.

Fredericktown, May 16.—April 30 at Mountain Oak church of Christ, one addition (membership now 44); May 7 at Knob Lick, 5 additions (membership now 20). T. J. Head, former state evangelist, is now holding meeting.—S. P. Gross, pastor.

Crisp, May 15.—I am in a meeting here for the Dade county missionary board. The meeting is one week old. Twenty-two additions, with good prospects for more; interest deepening; house could not hold the people.—E. W. Yocum.

St. Louis, May 16.—One addition yesterday at one of my regular appointments.—W. H. Kern.

Frankford, May 15.—Work moving well; one added Lord's day and more to follow. We are planning a meeting in October with J. M. Elam as preacher.—J. M. Bailey.

Liberty.—One confession.—R. S. Frank.

Bogard, May 16.—We had four additions at Hale Sunday: two by letter, one by statement, one from Baptists.—C. C. Taylor.

Braymer, May 15.—Two additions at regular service yesterday. All departments of the church work moving along well.—C. E. Hunt.

Laddonia, May 19.—We have recently held a union meeting here which resulted in eleven baptisms at the Christian church and six otherwise. Our work is growing here. B. Marion Harris was the evangelist in our meeting.—J. D. Greer.

Sweet Springs, May 20.—We have been in a short meeting at this place with home forces. We have had the best attendance and interest this town has given in years; 20 additions to date, 15 by baptism.—F. B. Elmore.

OKLAHOMA.

Chandler, May 15.—Eleven additions since last report. Our Bible-school has increased each Lord's day for six weeks. We sent $50 to relieve the sufferers at Snyder, Oklahoma.—J. E. Dinger, pastor.

Lawton, May 16—Our meeting here continued five weeks and one day. Immediate results, 60 additions. The church and community at large considers this the most successful meeting ever held in Lawton. Cold evenings in the beginning, heavy rains frequently, and muddy streets nearly all the time, constantly depleted our audiences, and a number of times prevented our having any meeting at all. Brother and Sister Stephens did excellent work and greatly endeared themselves to the church and community. They started for their home in Portland, Oregon, yesterday. The church here has been greatly strengthened spiritually by the meeting, and I believe is now on the road to a splendid success. They now have the best house of worship and a stronger membership than any church in Lawton.—H. T. Morrison, pastor.

Hennessey, May 16.—Three additions last night, two by letter and one by statement.—Thomas H. Popplewell.

OREGON.

Portland, May 15.—Since Jan. 1, 1905, there have been 77 accessions to the First Christian church of Portland, Ore., 31 of these by primary obedience, as against 72 during the whole of 1904, 15 of whom were by primary obedience. The church was never in better financial condition. Missionary offerings largest in history of the church, over $75 each for foreign and home missions.—E. S. Muckley.

PENNSYLVANIA.

Erie, May 15.—Six additions by baptism since last report. We reached our apportionment in home missions.—F. A. Wight.

TENNESSEE.

Shelbyville, May 17.—In a short meeting here, which closed May 12, we had 32 additions, 5 Baptists, 4 Methodists, 4 Presbyterians, 2 reclaimed and 17 by primary obedience from the world. I took charge of the work here for one year commencing last Lord's day. There were 4 added—2 by letter, 1 from Presbyterians by baptism, 1 from world.—E. E. Violett.

TEXAS.

McKinney, May 18.—Our meeting has been in progress two weeks; sixty-seven additions to date.—H. A. Northcutt, evangelist; G. L. Bush, pastor.

VIRGINIA.

Danville, May 10.—We have recently had six additions to our congregation here, three were by obedience, two by statement, and one by letter. The congregation here gave us a severe pounding not long ago, for which we are truly thankful. T. R. Campbell and family moved from here to Nances Mill, N. C. They and others in the community are very anxious to build a church. Brother Campbell is selling nice contribution plates, which he makes, in order to raise funds with which to build a house. They sell at $1 per pair. Will not the church in need of contribution plates send him a dollar for a set of plates? Address T. R. Campbell, Leaksville, N. C. Dr. B. T. Bitting and myself expect to preach there in a school house monthly, and will hold a meeting there soon.—J. A. Spencer.

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MARRIAGES.

LIGHT—LIGHT.—At Plattsburg, Mo., May 10, 1905, by J. W. Perkins, Samuel Light and Miss Belle Light, both of Clinton county, Mo.

SAGER — WALKER. — On May 1, 1905, at Muskogee, I. T., Henry P. Sager and Miss Eliza N. Walker, J. H. Crutcher officiating.

❖

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CLARK.

Mr. Harry Clark, an elder of the church of Christ, Cato, N. Y., died May 6, 1905, aged 79 years. S. B. BRADEN.

INFIELD.

At La Fayette, Ind., April 6, a touching home funeral service was conducted by Will F. Shaw, of Charleston, Ill., assisted by Brother Conner, of La Fayette, in memory of Mrs. Anna Belle Infield, wife of Bro. George W. Infield. Sister Infield's maiden name was Borland. She was born in Pennsylvania, Jan. 21, 1859. After their marriage in 1878, both husband and wife came into the church at Milburn, Ia., in 1887. They labored at Osceola, Ia., Princeton and Chicago, Ill., and La Fayette, Ind. The church has lost in her death one of its most tireless workers; the home has lost one of the gentlest of wives and mothers; La Fayette has lost a friend alike to rich and poor, to saint and seeker. At her funeral service Catholics mingled their tears with Protestants—a kindred touch of loss made all one for that moment. It takes the kindness of Jesus Christ to fuse all hearts in one. Sister Infield had that kindness in her church relations, in her home life, in her circle of friendship. Brother Hackleman and his helpers sang their sweetest that day, and her favorite hymn was touchingly appropriate: "'Tis so Sweet to Trust in Jesus." So peaceful her face looked in that silent sleep—the symbol of a peaceful, holy, Christian life with all its benediction on husband, daughter, son, sister, brothers and friends. La Fayette will always mean more to many because her last deeds of love were there, and because under its soil and flowers awaits the resurrection morn the form of this faithful one lain down in Christian service.

JOHNSON.

Adamantine Johnson departed this life at his residence in Chillicothe, Mo., May 3, in his eighty-first year. He was born near Stanford, Ky., May 17, 1825. In his eleventh year he came with his parents to Fayette, Mo., where he grew to manhood. Here he was educated and here he became a member of the Christian church and was baptized by Dr. Hopson. At his majority he entered the mercantile business with an older brother in Chillicothe. Here they prospered, and the firm removed to Brunswick, Mo., where they did a wholesale and retail business. Here he was married to Miss Pocahontas R. Cabell, of a prominent Virginia family. To them were born eight children—three daughters and five sons—all of whom survive him save one son. Three of his sons are physicians and one a farmer. Two daughters are married—Mrs. J. B. Morrison and Mrs. B. C. Dulany, of Kansas City. Mrs. Johnson died in 1880, and in 1884 he was married to Mrs. M. L. Seaman, who survives him. During the civil war he removed to St. Louis and became the head of a wholesale dry goods house. After the war he returned to Chariton county and settled on his large farm near Rothville. Here he remained for eleven years, farming and merchandizing. He then organized a bank at Cunningham and one at Hale, Mo. He then returned to Chillicothe, became the president of the Farmers' Bank, in which he continued till health failed and he retired from business. He was always active and prominent in church life. He was an elder in the church at Brunswick from its organization till his removal. During his stay in St. Louis he was an elder in the First church. He was chiefly instrumental in building up the church at Rothville and was again an elder in the church at Chillicothe. Few men have served the church so faithfully and so long. Wise in counsel, kind and gentle in manner, liberal and generous, he was ever a favorite with his brethren. He was a devoted husband, a good father, a public spirited citizen, a faithful friend. "A good man and full of the Holy Spirit." When a good man dies the world has lost the best gift that God has to give. After a long life—a most active life—he is gone home to rest. His wife and children and a host of friends mourn his departure. He was my friend for more than half a century and I loved him. T. P. HALEY.

Kansas City, Mo.

MATHES.

William Henderson Mathes died in Stockton, Mo., May 4, 1905, aged 77 years, 11 months and 18 days. He became a Christian when 11 years old, and died with his armor on. When 27 years old he was married to Mary E. Myrick, and nine children were born to them. His native place was Owen county, Ind., but in 1866 he located in Gentry country, Mo., where he lived 12 years. After a brief stay in Rice county, Kan., he returned to Missouri and located in Stockton. Here he lived until his death. His end was peace. He was a man of good mind and excellent character. He has been justice of the peace about 15 years. He was a brother to the lamented J. M. Mathes, of Bedford, Ind., who for a long time edited the Christian Record, and which afterwards was united with the Evangelist under the name, Record and Evangelist. The writer conducted the funeral services. SIMPSON ELY.

PENNINGTON.

James M. Pennington departed this life near Alburnett, Ia., April 21, 1905, after an illness of several months. The deceased was born in Ohio in 1830 and came to Iowa in 1853. He leaves a wife and four children to mourn. He accepted Christ 46 years ago and a few years afterward united with the church of Christ at Lafayette, Ia., but later became a charter member of the Alburnett church. The funeral services were conducted by the writer. He was ready to depart. B. F. SHOEMAKER.

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Decoration Day. One fare for the round trip to points within radius of 150 miles. Tickets will be sold May 29-30. Return limit May 31st.

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National Educational Association. Tickets will be sold June 29, 30, July 1 and 2. Return limit July 10th, with privilege of extension to August 31st.

DENVER, COLO.
National Epworth League Convention. Tickets will be sold June 29 to July 3rd, also on July 4th for such trains as reach Western Gateways on same day. Return limit July 14th, with privilege of extension to August 8th.

National Fraternal Order of Eagles, Aug. 15th. One fare plus $1.00 for round trip. Dates of sale and other particulars will be announced later.

National Encampment, G. A. R. Tickets will be sold August 29 to September 3rd, also September 4th for such trains as reach Western Gateways on same day. Return limit Sept. 12th, with privilege of extension to October 7th.

BALTIMORE, MD.
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Midweek Prayer-Meeting.

May 31, 1905.

THE VALUE OF TROUBLE.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. Rom. 5:3-5. (Read also Rev. 7:13-17.)

A Secret of Success. One who learns how to convert the common things of life into something valuable is on the road to both fame and fortune. Some of the by-products in manufacturing which used to be considered worthless have been found to be exceedingly valuable, and have greatly enhanced the wealth of manufacturers. One of the most common and undesirable things in the world is trouble. If Chrisianity has any divine alchemy by which trouble may be transmuted into graces of enduring value, it ought to be welcomed by all, for sooner or later trouble comes to all.

Accumulative Value. Paul glories in tribulation, because it works *patience*. Patience is a virtue of such great value in achieving a high character, or in accomplishing any great work in life, that one may well glory in whatever produces it. It is easy to see how tribulation or trouble will develop patience. As the old *tribulum*, or thrashing flail, separated the chaff from the wheat, so trouble or tribulation separates the true from the false in our nature, and throws us back on God, when our cherished plans are thwarted, and teaches us to wait and trust. So, also, *experience*, which patience works, is often very valuable, and it, in turn, works *hope*, which "maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit." See what a sublime culmination may come out of our trouble, if we have faith!

Coming Up Through Tribulation. When John was given a glimpse into the future (Rev. 7:9) he saw a vision of saints robed in white concerning whom it was said, "These are they which are come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (v. 14). What matters the tribulation now, when they have reached the land of everlasting consolation? What care we for the storms and the billows when we have reached the haven and home?

The Reward. Read Rev. 7:16, 17. Isn't that worth suffering for?

How to Overcome. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33). We can overcome through Christ. He has gone before us and showed us the way.

Prayer. Our Father, we thank Thee that since Thou hast placed us in a world of trouble and tribulation, Thou dost make even these to promote our good through faith in Thy Son, Jesus Christ our Lord. Help us, then, to bear our troubles cheerfully, and to submit unmurmuringly to Thy chastening rod, to the end that we may come victoriously out of all our tribulation to reign with Thee at last, through Jesus Christ, our Lord. Amen.

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Christian Endeavor.

By H. A. Denton.

June 4, 1905.

THE MAKING OF A CHRISTIAN: HELPING ONE ANOTHER.—Eph. 4:1-6; Heb. 10:24, 25.

For the Leader.

We come this evening to look into the beauties of the world God has made, and in which he has placed us; the mutual relationships of human life. Indeed, this principle does not end with the human life, but is seen all along the line of the ascent of God's creative work. Out of this principle grows the possibility of happiness; yea, more, of usefulness. Out of it grows the whole plan of work one for the other. We can help our fellows. Not only can we help our fellows, but we must help them. And one who properly realizes his place in this world, and who has caught a glimpse of the beauties of the normal human life, will not need a law to compel him to render this service. He will not even like the wording of the obligation, "law," and he will not think of it so much as an obligation, but a privilege, an opportunity.

In the making of a Christian is not simply considered the work of his new birth and adoption into the new life, but the completion of his character into the fullness of Christ. Going on to perfection is the thought. And we are to remember that the making of a Christian has to do with the help he is to receive from his fellows as well as from God, and as well as his own personal exertions.

For the Members.

1. Union is the groundwork of successful mutual helpfulness. It is the surest way to place the people of God in a position to help one another, to unite them into one loving family as far reaching as the sons of men who believe in and worship God. Then we see our mission and our opportunity in the state of divided Christendom to-day; we must work to bring about the union of God's people for which our Lord prayed. One Lord, one Faith, one Baptism.

2. In order to help one another, we must know one another. How can we help, in the true sense of help, those we do not know in their sorrows and trials? We can not. How are we to know those who sorrow? Will they come to us in their sorrows? Not often. The most worthy will suffer in silence. Can we send out a mandate that all who need our sympathy are to report at once for help? Who ever heard of such a way of dispensing the tender ministrations of the Lord of mercy? No, we can not do this way. How then? We can only get into the secrets of the hearts of those who suffer through the key of sympathy; of fellowship in trouble; of a life together in the Lord that walks in sweet social converse; of household visitation; of a complete restoration of the close relationship of the early Christian church. Those who are members one of another, will reveal to each other their hearts. Only such will.

3. Now we come to the art of helping one another. How shall this be done? There are so many who want to follow the plan of the state. An institution where application is made, and where it is given, so to speak, in an official and perfunctory way is their ideal. They would want to examine and smell and disinfect all who are to share in their ministrations. There is a place for this kind of work, but it is not contemplated in the lesson we have to-night. The tender helpfulness; the ministrations; the helping of one another in trouble; the helping of one another in the making of a full Christian, is no such formal thing as this. If we have lived together as the family of the Lord, when the time for help has arrived we will not need to investigate, for we will have long ago found out the brother or sister from the closeness of our daily walk in the fellowship. There can be no machine for dispensing Christian comfort and help and love. It is not mechanics; it is fine art.

4. Aside from the helpfulness that has been under discussion—benevolence—there is a helpfulness that is as much needed—advice, comfort, example, instruction, that we may help our fellows in a spiritual way. And they will be as averse to letting us into their heart of hearts to know these weaknesses, as they were to letting us into the secrets of their wants in things temporal. We can only get into these hearts through companionship and daily living together and working together in the church. I should help others by my example. I should help others by my teaching and counsel. When temptation comes, I should rescue my brother from the tempter. When his good name is assailed, I am to defend it. I am not to take up reproach against him. He must know that at home among his brethren, and in the fellowship of his society, he has an asylum until he is proven to be unworthy. Let us take time to condemn our brother. There is no need of a hurry. We can find the facts soon enough if he is unworthy. Let us try, not to get rid of, but to save him for whom Christ died.

Quiet Hour Thought.

Oh, Lord, help me that I may be a real help to my fellow workers in the Christian Endeavor fellowship!

DAILY READINGS.

M.	Helping by example.	Phil. 3:17-19.
T.	By prayer.	John 17:13-19.
W.	By money.	1 Cor. 16:1-6.
T.	By sympathy.	Eph. 4:30-32.
F.	By instruction.	Gal. 6:1-10.
S.	By encouragement.	Isa. 35:3-10.
S.	Topic—The making of a Christian; helping one another. Eph. 4:1-6; Heb. 10:24, 25. (Consecration meeting.)	

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Sunday-School.

June 4, 1905.

THE RESURRECTION.—John 20:11-23.

Memory verses, 19-21.

GOLDEN TEXT.—But now is Christ risen from the dead and become the first fruits of them that slept.—1 Cor. 15:20.

The record of the resurrection of Jesus, the supreme and fundamental fact in the historical basis of Christianity, is attested by all four of the evangelists. Their records are sufficiently varied to render it highly improbable that the story was deliberately invented for deception. Writers less certain of the historical character of the event would have been more solicitous about superficial agreement among themselves.

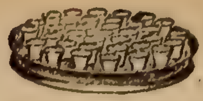
Each of the four gospels represents that certain women came to the tomb early on the morning of the first day of the week, though John mentions only Mary Magdalene. Matthew, Mark and Luke give the impression that these women were definitely informed of the fact of the resurrection before they left the tomb and before the disciples were summoned. Matthew mentions an earthquake and an angel who rolled away the stone. Matthew and Mark say that the stone was already rolled away when the women arrived. In Luke there are two angels instead of one. In all these accounts the statement is made definitely by an angelic visitor that Jesus has risen from the dead. There are certain further variations of detail, as may be seen by comparing Matt. 28:1-10, Mark 16:1-11, and Luke 24:1-12.

John's narrative differs somewhat from those of the three synoptists in that it represents a longer time elapsing and more events transpiring between the first arrival of the women at the tomb and the discovery that Jesus had been raised from the dead. Mary finds the tomb open and at once goes to find the disciples, supposing that the Lord's body had been stolen. They return together to the empty tomb, examine it, and the disciples went away to their own homes, having received as yet no intimation of the fact of the resurrection. Mary, lingering at the tomb in tears, presently saw two angels and then the Lord himself.

These variations of detail and order of incidents are of no consequence as weakening the force of the testimony, but they show how through the generation which elapsed between the event and the earliest of these written records of it, certain features persisted in spite of the natural tendency to variation in oral narrative. No record loses any essential element of the event, and none adds any mythological element such as is wont to accumulate about human records of great religious events.

The fact of the resurrection, not its details, is the important thing. Is Christ alive? May we safely and surely believe that our faith in immortality is not based upon one who went the way of all flesh? This, the supreme miracle of Christianity, has been hard for many men to believe. It should be the easiest of all miracles to accept. If one should admit, with Hume, that no conceivable evidence would be sufficient to convince one that the laws of nature had suffered interruption in a matter of no moral or spiritual importance, still it ought to be possible to believe on a fair amount of evidence that God had wrought a miracle involving results of such transcendent consequence.

Whatever one may say about the evidence, this is confessedly true, and no unfriendly critic can deny it—that within a very brief time after the death of Jesus, his disciples, who had no previous expectation of a resurrection and whose Jewish training was wholly against such an idea, became convinced that Jesus had risen from the dead and was alive. To this fact they bore testimony at peril of their lives and upon it they hinged their arguments for Christianity.



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People's Forum.

Is it Bondage to Formalism?

The Editor, Christian Evangelist:—Suffer just a few words on "Not of Equal Importance."

1. You say, "the highest possible proof that any man can furnish us that he is a Christian is that he lives a Christian life, and manifests a Christian character." If that is true then the formal putting on of Christ and the formal connection with his church counts for nothing, and we must conclude that the very many persons who never make a profession of religion at all and are never identified with any church, but who in character and life do furnish us with exemplary conduct, are going to heaven. For example, the man who exemplifies in his life and conduct the principles of Free Masonry is therefore a Free Mason, is he?

2. No, Brother Garrison, we do not wish to be in bondage to formalism only in as far as formalism is obedience to Christ's form of doctrine. Paul said, "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin ye became the servants of righteousness."

3. The Apostle seems to place some importance in form, so much indeed as to say that we are delivered from sin by obeying this form.

4. Again you say, "Let us not limit God's love and grace to these or to any other external requirements." We are not limiting God's love and grace. God is doing that himself by placing our forgiveness and acceptance with him upon conditions, and one of the conditions is certainly baptism. Again we are not tying down the Almighty, the Almighty is doing that. "For as many as are led by the Spirit [word] of God, these are the sons of God."

5. You say that "we know from many passages that the Holy Spirit imparts the new life, through faith in Christ." What do you mean by faith in this connection? If you mean the assent of the mind simply, we do not know it, but if you mean faith that is acting, obedient, then we do know it, for that faith exercised, obedient, acting, results in the impartation of life through the Holy Spirit.

Yours truly,

Fort Collins, Col. A. E. Dubber.

[1. Is it good logic, or good hard sense, to say that if living a Christian life and manifesting a Christian character is the highest possible proof that one is a Christian, therefore "the formal putting on of Christ and formal connection with his church count for nothing"? They count for so much that one who knows these things to be requirements of Christ and refuses obedience to them is not "living a Christian life or manifesting a Christian character." Why did Jesus submit to baptism? He had no sins to be forgiven. It became him to "fulfill all righteousness." So it does every one who would honor God.

2. We are sure, Brother Dubber, you do not desire to be in "bondage to formalism," but your well-meaning argument leads you inevitably into such bondage. The "form of doctrine" to which Paul refers is not baptism, but the whole of Christian teaching, to which their lives were conformed, as the metal to the mold.

3. "The Apostle seems to place some importance in form." So he does. So do we. We shall need a few simple forms so long as we are in the body and have need of a church. But let us keep them in subordination to the Spirit, whose servants they are.

4. "We are not limiting God's love and grace. God is doing that himself by placing our forgiveness on conditions, one of which is baptism." God has indeed offered us salvation on conditions, but we are not to look upon these conditions as limitations of God's grace, but as helps to us in coming to him, and therefore as expressions of his love. That is what makes it so wrong and ungrateful to neglect them. We all fall short, here and there, in doing his will, but if he sees we have made an honest effort and have done the best we could, he accepts us in spite of our shortcomings just as Brother Dubber would his own children. He tells us this. "It is accepted of a man according to what he hath, and not according to what he hath not." To ignore this fundamental principle in the matter of human accountability, is what we called limiting God's grace to conditions to which only those will be held who know them and have the power to obey them.

5. "What do you mean by faith in this connection?" What the New Testament always means by the faith that saves—the faith which unites the soul to Christ in obedience and self surrender. "The assent of the mind" is not faith. Faith is the assent of the mind, plus the consent of the heart, and plus the intent of the will. It is, in its highest sense, the trust which commits one unreservedly to God as revealed in Christ.

We are sure that when Brother Dubber thinks this matter through right carefully again, he will find that we have not compromised any truth, but, on the contrary, that the position we have taken is the only one with which we can defend the character of God as Jesus revealed him.—Editor.]

◆ ◆

The Editor, Christian-Evangelist:—In the Christian-Evangelist of last week in your article "Not of Equal Importance," you say that there are many thousands of persons who are born of the Spirit, that have not been baptized in any way that we call baptism.

Now it seems to me that you make baptism a nonessential, because if a person is born of the Spirit he is in Christ; if in Christ he is a new creature; if a new creature he is pardoned, or has received remission of sins.

Upon what ground do you refuse to take into the church and fellowship the pious unbaptized? Your brother in Christ,

G. C. Ardrey.

[1. What we said was that "many thousands of persons who have never been baptized in any way that we call baptism, do manifest the spirit, temper and character of Christians." Does our brother call that fact in question?

2. Yes, we make nothing *essential* but the death of Christ, but we do not make unimportant any divine requirement.

3. "Upon what ground do you refuse to take into the church * * * the pious unbaptized?" On the ground that we are seeking to restore the New Testament conditions of church membership, and that only baptized believers entered into the churches of the New Testament. Christ will hold us to obedience to his will concerning the church, as we understand it. If we modify the conditions of church membership so as to receive all whom we think will be saved, we must ignore, not baptism alone, but faith in Christ, repentance and outward confession, for infants, idiots and probably many pious heathen will be saved.—Editor.]

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Woman's Mission and Woman's Clubs

A Reply to Ex-President Cleveland

By ALICE CURTICE MOYER

In answer to Mr. Cleveland's prelude to his "Woman's Mission and Woman's Clubs" in the May number of the Ladies' Home Journal, I have nothing to say except to heartily endorse the following: "Honesty, good faith, charity, patriotism and belief in God are among the things that can never, without defiance to divine purposes, be submerged by human progress or supplanted by any substitutes contrived by the wit of man," etc.

"The Scope and Character of Woman's Mission," is the first topic. I have always noticed the first thing a man does when he undertakes to define and confine "the scope and character of woman's mission" is to quote scripture. Very good. We are willing this shall be, but we do not want it from one point of view only. Mr. Cleveland speaks of "seeking to protect the old and natural order of things as they relate to women" and of reverently appealing to "the division of divine purpose clearly shown when Adam was put in the garden of Eden to dress it and keep it, and Eve was given to him as an helpmeet." It is not so easy to see "division" here as incompleteness—the need of each for the other—and to understand that there can not easily be a prescribed sphere for either sex. This view is in accordance with Adam's words when he said: "This is now bone of my bone and flesh of my flesh. . . . Therefore shall a man leave his father and his mother and shall cleave unto his wife. And they shall be one flesh." This was the natural and divine relation of man and woman before the fall and there is not a single sentence to hint that man was given the right to say, "Thus far shalt thou go." Woman was not made in man's image, neither was the dominion of the world committed to him alone. On the contrary, the record plainly states: "In the image of God created he him. Male and female created he them." And God blessed them and gave them dominion over the earth.

Mr. Cleveland speaks approvingly of the "homely definition which describes a good wife as 'a woman who loves her husband and her country, with no desire to run either.' " In the ideal state there can be no "running" of either husband or wife—no one-sided authority. "But," one may say, "listen to the curse pronounced because of the fall. Is it not plainly stated to the woman, 'Thy desire shall be to thy husband and he shall rule over thee'?" It is. But is it not equally true that this declaration is due to sin and does not belong at all to the account of her original creation? It is a strange fact that this is repeatedly quoted as the divine declaration of the ideal state of the sexes and we are constantly told that any attempt to change it is a violation of the divine constitution. As well might one declare that the thorns and briers which God said the earth should bring forth on account of man's sin, are expressions of the ideal attitude of nature toward men and that they violate the divine constitution in tilling the soil and improving its products.

Again, Christ, the emancipator of women, came to restore to mankind that which was lost in Adam. "For as in Adam all die, so in Christ shall all be made alive." Therefore, if Christianity is to completely restore that which was lost in Adam, and we are constantly told that this is true, how can it stop short of leading us back to that Edenic proclamation, Let them have dominion over all the earth?

"The Question of Woman's Vote" is the next phase of the subject as treated by Mr. Cleveland. He says: "The restlessness and discontent to which I have referred is most strongly manifested in a movement which has, for a long time, been on foot for securing to women the right to vote and otherwise participate in public affairs. Let it here be distinctly understood that no sensible man has fears of injury to the country on account of such participation. It is its dangerous, undermining effect on the characters of the wives and mothers of our land that we fear."

What a fearful indictment is this of the voters and of the participators in public affairs! If the ballot is such a menace to good morals, surely we have no right to submit to the enfranchisement of our sons. And as the ballot is responsible for our law makers, how can we hope for good laws to emanate from such a fearful source? His argument lacks reason.

Quoting further from Mr. Cleveland on "The Question of Woman's Vote": "This particular movement is so aggressive and so extreme in its insistence that those whom it has fully enlisted may well be considered as incorrigible." This is almost amusing when we remember the great number of superior and good women in America and other countries who are "fully enlisted" in this cause, to say nothing of the men who have advocated it all along the way—such men as Abraham Lincoln, Charles Sumner, Henry W. Longfellow, Ralph Waldo Emerson, J. G. Whittier, Wendell Phillips, Phillips Brooks, John Quincy Adams, Charles Kingsley, Bishop Simpson, Henry Ward Beecher, William Lloyd Garrison, and hosts of others.

Mr. Cleveland then declares that "the hand that rocks the cradle is the hand that rules the world." Do not let us be misled by any such sentimentality. It means nothing. It is the flimsiest of flattery that calls women angels, while treating them as idiots. Mr. Cleveland knows and all the world knows that the hand that casts the ballot is the hand that rules the world. No class of women appreciates real chivalry of men more than the women of America, but it is poor chivalry that withholds from us that privilege which they consider the greatest given to American citizens—the privilege of the ballot.

The best mothers I have ever known desired the ballot because they *were* good mothers, and it is a matter of wonder that men dare to say to these loyal, unselfish, patriotic women, "You shall be only half citizens. We will permit you to pay the tax rates we may vote upon you and to obey the laws we make for you, and with this you must be satisfied." But God said, Let them have dominion over the earth.

Then Mr. Cleveland rather nervously approaches the club question and asks, "Are women retaliating on men?"

Before replying to this we wish to quote his closing paragraph:

"I am in favor of according to women the utmost social enjoyment; and I am profoundly thankful that this, in generous and sufficient measure, is within their reach

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without encountering the temptations or untoward influences so often found in the surroundings of woman's clubs. For the sake of our country, for the sake of our homes and for the sake of our children, I would have our wives and mothers loving and devoted, though all others may be sordid and heedless; I would have them disinterested and trusting, though all others be selfish and cunning; I would have them happy and contented in following the divinely appointed path of true womanhood, though all others may grope in the darkness of their own devices."

Most women are willing to be all this, but does it not impose a good deal upon them to expect it, even though all others be "sordid and heedless," "selfish and cunning," or "groping in the darkness of their own devices"? Is it fair? Is it any wonder that there are pitiable failures along the way in spite of the fact that woman's "do or die" motto covers many an aching heart under a smiling countenance, and keeps up appearances where imagination is the only fabric she has to build upon? Perhaps Mr. Cleveland does not know of the hundreds and thousands of wives and mothers of the great middle class who toil in their homes every day, all day, and, finding their first leisure moments in the evening, after the little ones are in bed, are uncheered by the companionship of the one whose duty and good pleasure it ought to be, to lend her inspiration for the routine of to-morrow by his presence and sympathy. It may never have occurred to Mr. Cleveland that the wives and mothers of this great home-making class are really the proper ones to enter a plea for home life, for they are the great sufferers, be the cause what it may—business, clubs, unions, lodges, or questionable indulgences. Considering that this has been the case for many years, it ought not to seem strange if women should seek to retaliate, but they do not. Retaliate is not the word. It is not in a "get even" spirit that the woman of means or leisure takes up club work. Of course it must be admitted that the "club habit" may be formed to a harmful extent in some cases, but these are the exceptions. The normal woman—and I believe women are more normal than otherwise—associates herself with a well-conducted club, consisting of well-balanced women, because she sees in it the social enjoyment which Mr. Cleveland accords to us, and because she sees in a literary club an opportunity for cultivating and broadening her intellect. It might be surprising to know that she hopes to add some charm to herself in this way, that she may please her husband; or if she is an unmarried woman, to please the man who might become her husband. For she knows that the best men no longer want dolls for wives; they want intelligent women.

That there are extreme clubs and extreme club lovers and club habits, is not sufficient excuse for an indictment of clubs in general. In spite of the well-intentioned in any organization, there will creep in the objectionable—the radical—element. We see it in charitable, fraternal and religious organizations—even in churches. But we never think of condemning any of these because of their misfortunes in membership.

All of Mr. Cleveland's arguments are simply old, threadbare prejudices dressed up somewhat in new garb. When woman began a plea for the education of her sex, there were plenty of men and women—some of them seemingly representative men and women—to hold up their hands in holy horror. They feared a "dangerous undermining effect" and declared that an educated woman could not be a good wife and mother. Somebody is always ready to make set and fast rules for women, thereby denying that every human being has a right to work out his or her own destiny, subject, of course, to those restraints of society which are applicable to all alike. This right is a fundamental principle of the freedom of the individual and it rests back upon the fundamental principles of the Bible and divine government.

Buffalo, Mo.

* * *

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Work Your Way.

Joe was a blacksmith's son, one of seven children, going to school in a little town of northern Iowa, and doing odd jobs about the shop in the village for the advantage of the family. Joe would have stayed in the village always but for the minister in the little Congregational church where he went to Sunday-school and Christian Endeavor society. The minister said to Joe: "Don't be content to be a horse-boy in N———. Go to college."

"But where's the money coming from?" said Joe.

"Work your way," said the minister. So Joe got together his things and packed them in a canvas telescope, and spent about all the money he had to get to Iowa college.

He arrived in the evening and tried to find a place to work for his board and room, but in vain. That night, without money to go to a hotel, he lay down, like Jacob of old, with his meagre baggage for a pillow, upon the stone porch of the church; there was no ladder let down, and no angels ascending and descending, but God's voice gave him courage and rest. In the morning he was up early. Before night he was enrolled in the academy, with a place where he could earn his own way.

For five years he washed dishes, mowed lawns, tended furnaces, and studied, and sang in the glee club. He had his fun in the gymnasium; worked hard to get on the football team, and, though he was light, he made the team in the last year, and in the last critical game got the ball and ran down the field for a winning touchdown. No wonder that when he came up for a contest with twenty-two young men for the Cecil Rhodes scholarship he won the prize, and is the first man to represent his state at Oxford.

No wonder that when the people in the little town of his birth heard of his splendid victory, won entirely by character and scholarship and grit, they rang the church bells and came down in a body to the train to meet him. And when he goes to the ancient university which sent out John Wycliffe, Thomas Arnold and W. E. Gladstone there will be no man there more worthy to succeed those heroes than Joseph Garfield Walleser of Iowa college.—*President Bradley, in Grinnell (Ia.) Christian Endeavor World.*

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Inflammable Thoughts.

No absolutely fireproof office building has ever been erected, experts say. In a tempest fire, a real conflagration, any building may yield if its contents are inflammable. The fireproof building, if its rooms are stored with things that will burn, is left a twisted wreck. Is not that same thing true in the moral world? No man's life is proof against great, sudden fires of temptation unless he has cast out from the inner rooms those inflammable thoughts and desires which are the food of temptation.—*Forward.*

◆ ◆

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The restored man willingly made this return, and in a little while the oculist had more patients than he could attend to. Suppose that we all repaid Christ in this way?—*Exchange.*

◆ ◆

Many curious reasons are given for absence from school. Here is one taken from The Schoolmistress. "Dear Sir—Samuel cannot come to school this afternoon, as he has glued his head to the dresser, and we have not been able to separate him yet."

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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE THIRD NIGHT (CONTINUED).

"Well, now that supper is over," observed Mr. Worth Acre, discovering that the little musician had eaten all the potatoes and bread, "let's have a tune!" They rose from the table.

"We'll all go into the parlor," said Mrs. Woodney taking up the lamp.

"But, Geraldine," objected old Mrs. Woodney, "your dishwater is boiling hot and I have just turned off the blaze."

"Oh, we'll leave the dishes till morning," returned her daughter-in-law. "We'll take the light away and nobody can see them. Come on!" They went to the parlor and Arthur took his violin from the organ and stood, bow in hand, looking down. The family seated themselves and he began to play. No longer straight and motionless like an Indian, he bent over the violin, swaying himself in order to reach the g-string to produce the best effect. He began with long, heavy tones, which seemed to fall with a thud into a pool of melody, sending laughing ripples flying up the scale. Mrs. Woodney interrupted at the fifth measure, "Now, what is this piece?"

"It is one I have made up," said Arthur poising his bow, then taking a firmer grip on the g-string. "I make up most of my music." The piece ran almost at once into a merry little air, which caused the blacksmith to begin patting his knee to mark the time; but suddenly it changed into one of those passages where five or six scales seem to have been mixed up in a railroad accident. Mr. Worth Acre held his broad palm over his knee to resume the patting, but the composition never came back to anything that permitted patting. Presently he ruefully put his hand into his pocket and stared at the ceiling. For a time profound silence was accorded the wanderer, who was pouring forth all his soul in wonderful successions of chords and arpeggios. Suddenly Mrs. Woodney cried, "Where is mother?"

"Wait a minute, son," said Mr. Acre to Arthur.

"I hear dishes clinking," exclaimed Mr. Woodney.

"She's cleaning up the dishes in the dark!" cried Mace, impatiently. "Grandmother never would wait!"

Mrs. Woodney rose with a sigh, "If it must be done," she cried, "I will do it." She took the lamp from the organ.

"My lad," said the blacksmith to Arthur, "I believe you'd have come to something, if you'd had time." The ragged wanderer drooped his head. All the glow of feeling and delight in his art died away.

"We will return to the kitchen," said Mr. Woodney, "and he shall play for us some more."

"Look here, my boy," said Worth Acre on the way back, "do you know 'Leather Breeches,' or 'Jordan is a Hard Road,' or 'Speed the Plow,' or 'Old Zip Coon,' or any of those old classics?"

Arthur Lowell shook his head despondently.

The blacksmith laid his hand on the delicate shoulder and said in an insinuating voice, "Come now, old man! Surely you can play 'Money Musk' or 'Fisher's Hornpipe,' or at *least*, 'Pop Goes the Weazel'?"

"No sir; I never learned those pieces," said Arthur.

"How long did you say you lived with those musicians that played from morning till night—till they got too poor to keep you?"

"Two years—but they wouldn't let me play that kind," said Arthur diffidently.

They reached the kitchen. "Now, mother!" cried Mrs. Woodney.

The old lady handed her the dishrag, not without some triumph. "I was afraid company might come and see all these things out on the table," she said. "I thought I'd clean them up, though in the dark, while you-all were listening to the fiddling."

Mrs. Woodney took the lamp to the table, her lips compressed, for she did not want to say anything she might regret. The next moment she exclaimed, "Oh, mother, what *have* you done! Here is the bowl of molasses upside down in the dish-water!"

"That is what made it so thick," said old Mrs. Woodney apologetically. "I couldn't imagine! Well, Geraldine, the molasses-stand should have been unpacked. Bowls are not the things to keep one's molasses in."

"So it seems," remarked the other, stirring at the bowl with a fork. "Let the young musician begin to play by all means."

"For my part," said Mr. Woodney, "I am glad that the molasses is reduced to such a state that nobody can expect us to eat any more, even on the plea of economy. We bought it for maple syrup," he explained to the blacksmith, "but we ate it for—glucose."

"The molasses," persisted old Mrs. Woodney, "should *not* have been in a bowl."

"Mother," cried her daughter-in-law, "it had better have been in the bowl than on you. Do turn around! Your dress is a sight to behold! You have that molasses on you almost from head to foot!"

"Well, well, well!" cried the old lady, feeling her skirt and then holding out her fingers in distress.

"Get a wet cloth, Mace," said her mother, "and rub your grandmother down. Let's have some music, do!"

Arthur Lowell, with a dispirited air, held his violin to his throat. "Now, look here, son," said the blacksmith, "can't you give us something we can take hold of? Do you know 'Old Kentucky Home,' or 'Suwannee River,' or 'Dixie,' or any of those first principles?"

Arthur's face brightened with pleasure, and his eyes sparkled. "I know 'Home, Sweet Home' with variations!" he exclaimed.

"You play the tune first, and the variations to morrow," said Mr. Acre. "Now, we're all home folks, and we don't want any dressing up for us. Can't you give us 'Home, Sweet Home' in its shirtsleeves?"

"Stand a little more to the light, grandmother," said Mace, rubbing with her wet cloth.

"The fact is, Arthur," said Mr. Woodney, "none of us appreciates the finer music. We like just the plain sort, because we can understand that."

Arthur began to play, but he did not

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sway his lithe form and bend over the g-string as he had in the parlor. During the performance, the blacksmith nudged Mr. Woodney and took him aside. "Do you think he can play?" he asked doubtfully. "What was that he gave us in the parlor, music or just scratching? Looked like it was hard to do, but what was it after it was done?"

Mr. Woodney shook his head. "I don't know," he said. "Mace, come here! Arthur, just go ahead playing."

"What we want to know is this," the blacksmith whispered to Mace, keeping one eye cocked on the little musician and boring at the girl with the other. "Can he play? Now listen to that 'Home, Sweet Home.' He can't go from one note to another without throwing in all the strings of that fiddle for good measure, and it distracts my mind from what he's trying to do. What do you think of it?"

"I believe he is a splendid player," said Mace, "but I'm not sure, because I know so little about the higher music. If it *is* music, it's the higher music."

"I guess there's no way for us to rise to it," remarked Mr. Acre "unless we sit on the roof and put him to play in the cellar. Well, Mace, go back to your grandmother, for she's getting stiff."

As soon as Arthur had brought the piece to a conclusion, the blacksmith said abruptly, "We must be going, now. Bring your bundle along, Arthur."

"He must come here for breakfast," said Mr. Woodney, following them to the yard.

"Now, I know it'll be inconvenient for you," said the blacksmith regretfully, "for I understand you begin building your porch to-morrow, and when Tumbleton is on the place, there can't much work go on except watching him. But the fact is, I can't entertain the lad at my table, and you'd understand, if you knew my grandfather. He's hale and hearty, and ninety-eight, as I told you, but he has queer premises. His conclusions are all right, as straight as sticks; but some of his premises are erroneous. For instance, he thinks himself the king of France; so of course, nobody can eat at the table with him but me; I'm the dauphin, you'll understand," added Mr. Acre ruefully. "At the second table is our old colored woman, and she wouldn't let anybody come between her and us; she about owns us, soul and body, king and dauphin though we be." The blacksmith departed with the little musician, old Mrs. Woodney was rubbed dry, Mrs. Geraldine finished cleaning the dishes, and the day came to a peaceful close.

The next day Mr. Tumbleton, with his sons A and D, began work upon the porch before the back parlor. Arthur Lowell came to breakfast, but did not seem at his ease. Old Mrs. Woodney delivered a long lecture, in an impersonal manner, but too apparently for the wanderer's benefit, on the duty and the blessed independence of manual toil. Mrs. Geraldine Woodney was too deeply occupied by her own thoughts and the contemplation of a projected work of fiction, to give the lad much attention. Mr. Woodney tried to keep in touch with the three Tumbletons, and Mace had a great deal of work to do in the way of unpacking and straightening what was already unpacked. Moreover, she was eager to arrange her side of the middle room—she was always given half of the sitting-room to arrange for her own peculiar retreat—and besides that, she had an excited idea of fitting up part of the barn for herself, to be used until cold weather. The sooner she got done with the unpacking and arranging, the sooner she could take up the plan of the barn-room, so she hardly looked out of the house till dinner time. Then she asked her father where Arthur Lowell was. "Isn't he here?" returned her father. "I thought he was watching the building."

"Now, it's this way," spoke up Mr. Tumbleton, hammering hard between every three words, "I'll tell you . . . he went away . . . just about half . . . an hour ago . . . with his bundle . . . going out east." Having finished his sentence, he burst into a storm of blows, which was a signal for A and D to begin hammering with the utmost madness, producing a deafening effect.

"He has run off," cried Mr. Woodney in distress, "because we didn't appreciate his music. Mace, I wonder if you couldn't find him?"

"Why should I?" returned Mace indignantly. "He isn't going to live with us, and if he is *that* ungrateful, he might as well go now as to-morrow!"

"My dear, I beg of you to hurry after him!" exclaimed Mr. Woodney. "The lad needs a protector. That delicately sensitive nature can not endure, out in the hard world. Run and find him, Mace!"

Mace, still indignant at Arthur for slipping away, but always ready to obey her parents, snatched up her sunbonnet and hurried down the road in the direction indicated by Mr. Tumbleton.

(TO BE CONTINUED.)

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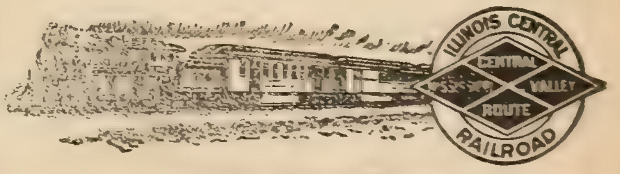

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For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. GARRISON.

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Vol. XLII. June 1, 1905 No. 22

Current Events.

The Government as a Buyer.

The Panama Canal commission, acting through its executive committee, has decided to buy the necessary supplies, which will be needed in vast quantity for the construction of the canal, in foreign markets if they can be secured there more cheaply than at home. This decision has caused some complaint on the part of those who make much of the duty of patronizing home industry, and especially on the part of those who have American-made goods to sell at prices considerably above European prices. The anti-protectionists have taken great joy in the decision. It seems to them a *reductio adabsurdum* of the tariff principle. The government has been entirely willing that the general public should pay "protection" prices for all commodities and has, by the tariff wall, prevented access to cheaper foreign markets. But when its own business is involved on a large scale it hastens to disregard national boundaries and buy where it can buy to best advantage, just as every sensible man would do if he were permitted to and as the government ought to allow every man to do—so the free-traders are saying. The argument is not without a degree of cogency. To be sure the government is not importing these supplies into strictly American territory, but they are to be used in a strictly American enterprise. If the legitimate protection which the tariff gives to the American producer is worth what it costs to the American consumer, this would have been an excellent opportunity to exhibit faith in that proposition. The commissioners have acted as wise business men but not as shrewd politicians if the support of the protection doctrine is a matter of any interest to them.

* * *

More Polygamy.

An "open letter" has been issued by the interdenominational council of women to the people of America. It expresses the fear that the importance of the last annual conference of the Mormon church is not popularly appreciated. It is stated that prior to the meeting of this conference, on April 6, Senator Smoot, in order to fortify himself better in the Senate, demanded that the two members of the quorum of the twelve apostles who had taken plural wives since the manifesto prohibiting polygamy should not be presented for re-election to their high office. But these men declined to be sacrificed, and President Smith, who at first leaned to Smoot's plan, thinking it a good one to get public opinion "off the scent," found himself in danger of a very serious rebellion. He hastily abandoned his previous intention to have it revealed to him that other candidates should take the place of Taylor and Cowley, who were reelected, Smoot finding important business to take him away. The council points out that the net result was to mark out the polygamous party as completely dominant in Mormonism, and to put a complete end to all pretenses at making the church monogamic. And this trouble in the inner ring is not the only thing that is letting slip facts inimical to all the open professions of the Mormons.

* * *

The Need of Economy.

The cry for economy in government is doubtless almost as old as government itself—but that is only because extravagance with public funds is practically coeval with the beginnings of organized political society. There are enough petty grafts and ridiculous extravagances in connection with our own government to call for serious attention. One of them is the printing graft. The United States government owns and operates the largest printing office in the world. The amount of printed matter which it turns out is almost incalculable. The various departments seem to be afflicted with a perfect passion for publication. Long and needless reports, many of them full of expensive maps, tables and colored plates, are printed and bound by the thousands. Every department seems to fear that it will not get its share. An investigation of the bureau of printing is on foot and we shall have an interesting report and a much-needed reform.

Congressional junketing would be another fruitful field for profitable economy. The government can perfectly well afford to pay the expenses of the men sent to represent it at all reasonable functions and in all needed investigations, but there is no reason why the absurd extravagances of useless junkets should be perpetuated. The last Congress appropriated $10,000 to pay the expenses of a congressional party of twenty-five to the Lewis and Clark Exposition, at Portland, Ore. The amount would seem to be ample. Four hundred dollars ought to pay the expense of transporting one congressman to and from Portland and maintaining him while there in comfort and dignity. But when the Sergeant-at-arms of the Senate, who is charged with the dispersion of this sum, announced that he would not expend a cent more, it was deemed an almost revolutionary position. The common practice on such occasions has been to swell the party by the addition of relatives and friends, all hands spend money with ingenious prodigality, and turn up with a deficit several times as large as the original appropriation, to be met in due time by another appropriation.

The vice president's $500 ink-well, to be made by Tiffany at the expense of the government for the vice-president's room in the capitol and to be carried away as a souvenir by that gentleman at the end of his term of office, is perhaps another illustration of the foolish extravagances which we permit for fear of being called niggardly. We are told that such an inkstand is needed to harmonize with the other furnishings of the vice-president's room. Besides, we are told it is the custom to give the vice-president a several hundred dollar inkstand and that Vice-president Hobart's cost $800. In the face of this, perhaps Mr. Fairbanks ought to be praised for his economy rather than upbraided for extravagance. But it would be cheaper to give him a fountain-pen.

* * *

Foolish Heroism.

It has often occurred to us that there is something to be said in defense of the railway engineer who jumps when he sees an impending collision—always providing, of course, that he does everything possible to prevent the collision before jumping—and we are glad that a champion has arisen to defend him. The trade paper, Locomotive Engineering, had this comment, which has been quoted several times recently:

> The man who goes down with his engine in a wreck is considered worthy of great commendation, when the truth is, as all railway men are aware, that the unfortunate in such cases lost his nerve at the critical moment and hesitated to jump. When an accident is impending, the cool and collected engineer shuts off steam, applies the brakes and opens the valves, all of the actions taking a few seconds. Then he looks out for his own safety. Another man becomes so frightened in the presence of great danger that he does nothing, not even

the possible, and he is the person likely to wear a martyr's crown.

We would hate to believe that the engineer who sticks to his post until the crash has merely "lost his nerve." We would rather think that he is a real hero at heart and has deliberately chosen death rather than dishonor. But the question at issue is not as to the heroism of the man who sticks, but as to the good sense and good morals of the man who jumps after he has done all that he can do, and on this point we are inclined to side with the jumper. There is a world of difference morally between jumping the moment before the last valve is turned and jumping the moment after. The only value in staying to give oneself as a needless sacrifice lies in the worth of such an example of unselfish heroism —and even that will fade away under the teaching that the engineer hero is simply a man who has "lost his nerve."

* * *

The Ocean Yacht Race.

On May 17, eleven sailing yachts of various size and rig, started from Sandy Hook on a trans-Atlantic race. The boats range in size from less than a hundred feet to nearly three hundred, and in rig from a yawl to a full-rigged ship. There are no time allowances and practically no rules for the race. The boats all crossed the line as nearly together as possible, and the first one at the goal wins the race. This disposes of those subtleties by which in the international yacht races for the America's cup, the apparent winner often becomes the real loser when all the time allowances have been made. The race will also escape the criticism which has often fallen upon the other yacht races —namely, that they neither encourage the building nor test the efficiency of real boats built for real service, but only of racing machines. The typical racing yacht may be called an egg-shell suspended between an acre of canvas and a hundred tons of lead. It can carry neither freight nor passengers. It is built neither for business nor for comfort, but only for speed. But this trans-Atlantic race calls for sterner qualities, and it should be a test of all round seaworthiness as well as speed. So far it is all very well. The drawback is that in a race under such conditions the element of luck is very large. The vessels will get far enough apart to encounter different sorts of wind and weather, and it would require a large number of trials to eliminate this factor by the law of averages and give fair certainty that the best boat or the best crew had won. However that may be, the enterprise has a wholesome and hearty flavor which is more to our taste than a race between mere racing machines. The race is under the patronage of Emperor William, who offers the cup. Eight of the eleven entries are from the United States, two from England and one from Germany. An American yacht won, in 12 days and 4 hours.

* * *

Decoration Day

It is too late to give any exhortation as to the proper observance of Decoration Day and too early to give any report of its observance. It may, nevertheless, be appropriate to express the hope and the conviction that this day will more and more be made a time for remembering the honored and heroic dead of both north and south. Judge W. H. Brawley, of South Carolina, in an address on Confederate Memorial Day, May 10, expressed the sentiment that men died for their country on both sides of the Civil War, and that the patriots of both armies should be honored together and alike. Certainly there are few left who would use the day to "make treason odious" in the sense of tearing open the old sores. The surviving ex-Confederates are reconstructed almost to the last man. Is it not just to assume that those who fell in battle would if they had lived have wholly renewed their allegiance to the Federal government by this time as their brothers have done? Indeed, one may freely believe that, freed from some of the limitations and prejudices which are the accompaniments of mortality, and gaining wider vision from their higher standpoint, the Confederate dead were the first of all to take, in spirit, the oath of renewed allegiance to their country and its government.

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Bribery vs. Boodle.

The situation in Philadelphia grows more and more interesting. Mayor Weaver has shown himself the right sort and is fighting the gas grab with all his power. The measure passed by the council will be returned with his veto at the next session, this week. The question is whether enough honest councilmen can be found, or enough be made honest by external pressure, to prevent the passage of the bill over the mayor's veto. Some men are born honest, some achieve honesty and some Philadelphia councilmen are having honesty fairly forced upon them by sheer compulsion. The latter feature is somewhat unusual. So intense is the popular feeling against the gas lease bill, that a boycott has been organized, or has spontaneously organized itself, against the members of the council who support it. As business men, they find their shops and offices deserted. Their former patrons will not do business with them. Orders are being withheld, and contracts given to competitors, and they are threatened with ruin unless they will support the mayor and vote against the gas steal. Their neighbors will not call on their wives and their children's playmates point the finger of scorn at them. Several who before voted for the bill have been brought over to the right side by these convincing arguments. One man who keeps a saloon found his establishment constantly empty, and even the thirstiest of his former patrons would not so much as buy a beer over his bar. Surely the depths are stirred when the guzzling public will forego its guzzle (or change the place of its guzzlement) in the interest of honest government. Of course this boycott is really a sort of indirect and negative bribe, in theory at least, but perhaps in a critical moment compulsory or purchased honesty is better than none. The gas company has backed out, and Weaver controls the situation.

* * *

Atmospheric Foolishness.

Spring seems to have been sidetracked this year. Genial sunshine and balmy air have brightened our hopes by flitting visits, but winds, rains and chilliness have been so prevalent during the past few weeks that the most loyal of us in the Mississippi valley will have to admit that there is really something in Mark Twain's way of putting it.

* * *

The End of the War.

Nothing could be more decisive than the defeat which the Japanese have put upon their opponents. The great Russian armada has been destroyed. As we write the number of Russian ships that were sunk or captured by Admiral Togo in the long expected naval engagement, which began on Saturday evening, stands at nineteen, but it is quite possible that other vessels went down that are not yet reported. The Japanese victory is a remarkable one in that they do not seem to have lost a single ship other than some dozen small vessels of the torpedo and destroyer class. No doubt, to the bravery of the men who manned these lost little vessels is due the greatness in a very signal manner of the Japanese victory. The torpedo boats led the attack just at dusk, after the two fleets had been firing at one another for some hours. The sacrifice of the torpedo boat and its crew was nothing in the eyes of the Japanese if thereby they could destroy a Russian battleship, and their plan of attack was entirely successful, for two Russian battleships, five cruisers, and other less important vessels were soon at the bottom of the sea, and consternation was created in the ranks of the Russians, who began a running sea fight in an effort to get away from the Japanese, who with fleeter vessels hung on until they almost wiped out the armada on which the Russian hopes have for months past been depending. It was the greatest sea fight in history, and perhaps the most remarkable in its results. That it is the beginning of peace is almost certain.

Christian Science in Christian Churches.

A Denver daily paper which has been forwarded to us, contains in flaming headlines the announcement that "faith healing is to be introduced in the Central Christian church [of that city] by the Rev. Bayard Craig, a prominent pastor." We know nothing of the matter except what this article states, and we have learned to make allowances for the large liberties which reporters sometimes take with a meager amount of data. It seems from this article that a prominent Episcopal church had previously introduced the same innovation. B. B. Tyler, our staff correspondent from Denver, recently reported the same fact.

In a reported interview with Brother Craig he is quoted as saying:

> "I firmly believe in the faith cure. Just as the mind, wearied after a day of sorrow, can find consolation in the contemplation of spiritual things, there is no reason why the body cannot be rested in the comtemplation of the sweets of religion and of the teachings of the Master. People of all religions concede from scripture that Christ healed the sick, asking of them only faith in him. He intended his work to live after him, and to-day, if we believe, we can be healed. There is nothing in that simple doctrine which is antagonistic to religion. It is essentially spiritual. Adopting that belief need not include the taking in of all of Mrs. Eddy's teachings. There are some which are too radical for any other denomination and which could not consistently be adopted by any creed. But in the matter of faith cure, which will be the only feature of Christian Science which we will consider, her work must appeal to persons of all denominations.
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> "My idea of the faith cure is just this: It was a part of the life and teachings of the Master. It was the religion of the people of that day. Could it not be revived? If electricity, the greatest force in the universe to-day, were to be lost to us for hundreds of years and then perhaps rediscovered, it would be just as potent a force once more as it is to-day, and no one would have the temerity to deny this just because the secret of its mission had been buried for so many generations. That is the way I regard the faith cure. That is how I have always regarded it.
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> "There are people prominent in my church, pillars of the church, in fact, who claim they have been healed by Christian Science. It has not weakened their faith or their interest in the Christian church, of which they are avowed members, but it has given them an appreciation of the one vital principle of Christian Science, which must appeal to us all, namely, the healing by faith. Those people will welcome the movement to bring healers into our church. Gradually all our people will see this. They will see that I am not trying to thrust upon them the doctrine of Mrs. Eddy, but that it is a revival of the teachings of the Master in regard to what faith can do. . . . . There are things about Christian Science which are compatible with the beliefs of any one. I say now that in time I expect my people to drift into this way of thinking and then we shall have our healers, too, and they shall work under the fostering care of the church."

The proper attitude for the church to maintain toward all alleged new discoveries of truth is to "prove all things, and hold fast that which is good." It is unwise for Christians to set themselves in opposition to everything that is new, because it is new. There are plenty of things which none of us have yet found out. As we have often had occasion to say, Christian Science, with all its palpable absurdities in philosophy and its negations in religion, has some things in its teaching which are worthy of our approbation and acceptance. It is certainly unwise to make an indiscriminate onslaught upon it, entirely disregarding this fact. We do not think Mrs. Eddy would call the cures effected by Christian Science "faith cures"; but, however this may be, no one can question the fact that through its teaching many people have been materially improved in health. Some of these are members of our churches. What attitude ought the church to assume toward those of its members who claim to have been healed through the principles taught by Christian Science? Our answer would be that so long as they do not permit the teaching of Christian Science to interfere with their faith in Christ, and with their religious duties and obligations in the church, they should not be disturbed in their fellowship nor be put under suspicion. They are acting within the limits of their Christian liberty.

It cannot be denied, however, that in many instances this alleged new philosophy, which is passing into a sort of religion, has usurped the place of the church, and has drawn its votaries away from the church to an organization of its own kind which dispenses with the ordinances of Christ, and with many of the fundamental doctrines of Christ relating to sin, salvation, and even to Jesus Christ himself, as "God manifest in the flesh." This phase of Christian Science and of its pratical workings cannot be ignored. Whatever approval we may extend to its doctrine of healing, through the influence of mind over matter, and by its reliance upon mental conditions rather than upon drugs, we must not fail to discriminate sharply between this method of healing and Christian Science regarded as a philosophy and as a religion. In this last element lies its danger. There are many things which are true and worthy of our approbation as individual Christians, to which we cannot wisely extend the recognition of the church. One school of medicine may be preferable to another, but the church cannot make any distinction between them. No doubt they all effect cures. If an osteopath in the church can heal people, let him do so by all means; if there are faith-healers who can heal people from their sickness through faith or through the power of mind over matter, let them do so; but in neither the one case nor in the other ought we to make the acceptance of these methods of healing a condition of fellowship, or an essential part of our Christianity.

We know Brother Craig too well to believe that he would permit the church of which he has oversight to become so identified with any theory of physical healing as to obscure its sublime mission in proclaiming the gospel of salvation from sin to the world.

The word "drift" is unfortunate, and we are sure on reflection he would repudiate it, if he used it. Things general "drift" *downward.* They must struggle, or grow, upward, and we are convinced that both the Central Christian church of Denver and its pastor have their hearts set on an upgrade rather than a downgrade movement.

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A Practical Illustration of Unity.

In Monroe, Wis., the Baptists and Disciples of Christ had each a weak church. J. H. Berkey had held the Christian church together for some time, cultivating friendly relations with the Baptists. He resigned and moved to southwest Missouri. While he was absent the members of the two churches got together and agreed to work together, provided Brother Berkey would come back and be their pastor. He went back and the union was consummated. The Monroe Sentinel, a local paper, reports how it was done, as follows:

PREAMBLE.

At a joint meeting of the two committees, one representing the Baptists and the other the Disciples of Monroe, Wisconsin, we the undersigned were appointed a committee to draft resolutions embodying their instructions relative to a basis for united Christian worship and work in Monroe. We beg leave to submit the following:

> "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."—*Gal. 3:26-28.*
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> "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in Me, and I in Thee, *that they also may be one in us*; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME."—*John 17:20, 21.*

In view of the foregoing scriptures and many others of a similar import, which we believe to be an expression of the Holy Spirit of God calling on his children to unite their powers with him for the overcoming of sin and the establishment of his everlasting kingdom, Therefore be it resolved:

1. That we lay down at the feet of Jesus, everything that will tend to separate us as God's children, and take as our only rule and guide of faith and practice the gospel of Christ as revealed in the New Testament.
2. The only test of membership in this society shall be faith, repentance, confession and baptism, as taught in the New Testament.
3. This society shall be known as the "Union church in Christ."
4. The Union church in Christ shall, if possible, lease for its use the property belonging to the Christian church for a term of five years, consideration being the keeping of the church property in repair and paying all taxes and insurance on said property during the time of the lease referred to.
5. That all offerings aside from those taken for local purposes shall be divided equally pe-

tween the Baptists and Disciples, except when otherwise designated.

6. The Union church in Christ shall elect delegates to attend all denominational conventions of both Christian and Baptist churches.

7. The regular communion services shall be held on the first Lord's day of each month.

8. Those entering into this labor of love shall, as soon as possible, elect a full complement of officers, that the said Union church in Christ be enabled to do all things "decently and in order."

We respectfully submit this report for your consideration in the fear of God and in the name of our Master and Savior, Jesus Christ.

J. H. Berkey,
Hannah M. Gill, } Committee.
L. Kittie Lyman,

The foregoing preamble and resolutions were unanimously adopted, after which deacons, elders, trustees, treasurer and clerk were elected. The Sentinel adds: "After the proceedings of organization were concluded, hearty congratulations were in order, and a joyful, hopeful expression was heard on every hand. No doubts or misgivings were voiced or felt. 'Out of two there shall be one.' From the divided and weakened congregations of two denominations cometh forth a strong united body, with spirit to work together for the divine Master—for the good of the community and spiritual welfare of its membership. As this message of loving brotherhood and sisterhood goes forth to the world, it is hoped that it may extend and widen an influence for church good—for unity and harmony, and bring together other Christian bodies—to worship and work for the common good of humanity."

How long will it be before all churches will be willing to "lay down at the feet of Jesus everything that will tend to separate us as God's children," and study the things that make for peace and unity.

We congratulate these brethren on this manifestation of the spirit of unity. Whatever may be lacking in order to a full and perfect representation of a New Testament church will no doubt be supplied, just as they grow in the knowledge of Christ, and their unity will become permanent and indissoluble.

A Notable Event.

The dedication of the new building of the Missouri Bible College at Columbia, on the evening of the 24th ult., was an occasion of more than ordinary significance. This enterprise of establishing a Bible college contiguous to the State University, where its students could enjoy the benefits of the courses in the university, and the students of the university could receive free tuition in the Bible college, was begun about ten years ago. It had its origin after the failure of an earnest effort to secure a sufficient amount of funds to establish, on an enduring basis, an institution of learning under our own auspices which would be able, to some extent at least, to cope with the State University. It then dawned upon some minds that, since the university belonged to the people of the state, and since the Disciples of Christ, with their actual membership and those committed more or less to their view of things, constitute, perhaps, one-fifth of the population of the state, it would be a wise and economic policy to locate an institution at Columbia devoted solely to Biblical instruction, and to the preparation of young men for the ministry, where its students could have free access to all the courses of the university.

Like all new ideas, this new educational idea had a struggle to gain recognition. But it has won its way, gradually, over much opposition, has conquered prejudice, and is at last in a position to give still more convincing proof of the feasibility and wisdom of the movement. One of the great needs of the work from the beginning has been a building, close to the university buildings, for the use of the Bible College. This was made possible during the past year by an annuity gift of $15,000 from B. F. Lowry and his sister, of Columbia, which was supplemented by other donations amounting to $10,000, nearly all of which was secured in Columbia and Boone county. The building erected thus at a cost of a little over $25,000, is the handsomest structure, from an architectural point of view, in the whole group of buildings on the university grounds. It is built of stone and consists of recitation rooms and offices on the first floor, with two upper stories devoted to the purposes of a dormitory, with rooms handsomely finished and furnished for use by the students of the institution and of the university.

A large company of people turned out on the evening mentioned above and inspected the building. Bro. T. P. Haley presided and delivered an appropriate introductory address, which was followed by another address by the Editor of the Christian-Evangelist. Dr. J. C. Jones, acting president of the university, made a happy speech, expressing in a most cordial way, his appreciation of the wisdom of the enterprise, and the value that it would prove to be, both to the university and to the religious body which had established the school. Dean W. J. Lhamon then expressed thanks to various donors and helpers in the building enterprise, read a brief dedicatory statement, and an impressive dedicatory prayer was made by Dr. W. T. Moore. The exercises closed with the benediction from Professor Sharpe.

The occasion was altogether a delightful one, and one of great rejoicing on the part of the friends of the enterprise. D. O. Smart, president of the board of trustees, and a steadfast friend of this enterprise from its beginning, was present, but it is to be regretted that so few of the business men of the church, outside of Columbia, were present on so important an occasion. The faculty of the school for the present consists of Dean W. J. Lhamon and Prof. C. M. Sharpe, who are giving their whole time to the work, assisted by Dr. W. T. Moore, dean emeritus, who gave a splendid course of lectures during the past term.

This institution has a field of its own, and does not interfere with that of any other institution in the state. Our brotherhood in Missouri is dependent upon that, and Christian University, at Canton, for the training of our young men for the ministry, so far as our state institutions are concerned, and they are both worthy of the support of the brotherhood of the state.

The Bible College, which has an endowment of $50,000, ought to have at least $100,000, in order to enable it to double its faculty, and this it will have, no doubt, in the near future. A still larger sum than this is of course needed by Christian University to enable it to do the work that it desires to do. Nothing before the Missouri brotherhood is more important than the better endowment of these institutions of learning.

Notes and Comments.

We are receiving some inquiries from persons who desire to attend the national convention in San Francisco as to which of the several advertised routes or special trains they should patronize. We would like for our readers to understand that it is a matter of no financial interest whatever to us whether they go by one route or the other. No matter where the convention is held, the Christian-Evangelist seeks to secure a large attendance and to awaken a general interest in such gatherings. Our object now is to get the brethren to attend our convention in San Francisco. No one acquainted with the different lines of travel will question the fact that the Christian-Evangelist Special will travel over the most scenic route to San Francisco. We suppose, too, that we will have as choice a company of men and women as ever traveled across the continent. It remains, however, for our readers to study the map, examine our itinerary, pay their money and take their choice. *But be sure to go.*

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The state conventions which are being held now, and the national convention which is to follow in August, will furnish evidence in an affirmative or negative way of the influence of our national and local business men's associations, the object of which is to enlist the business men of our churches more actively in the local and general interests of the church. No organization among us will deserve more of our gratitude than this, if it shall succeed in arousing the men of business capacity and means in our churches to a sense of their obligation in pushing forward the interests of the kingdom of God.

Editor's Easy Chair.

Saturday night has one advantage over all the other nights of the week. A week's toil lies behind it, and the day of rest is just ahead. A day of rest, we say, but not necessarily of inactivity. It is a good time, as the week is closing, to sit down and look back over the six days, and think over what has engaged our time and thought, and whether we have made the best use of the opportunities which have come to us. Have we been wholly absorbed in material interests? Have there come into our daily lives no gleams of light from the world above? Have we been in bondage to our daily tasks, or have we used them as means to our higher development? These questions will do to ponder in the deepening twilight of Saturday evening. The sun went down, this evening, in a rose-red sky, giving promise of a fair day to morrow. May it be a day of rest, not alone from daily toil, but from the burden of sin and worry and care! This is the rest which Jesus promises to those who come to him. How many hearts are sad and weary to-night! The battle has gone hard with them, and disappointment and defeat have brought despondency and gloom. May the holy day bring calm and peace to all these troubled hearts!

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The prophecy of the red sky in the west has been fulfilled in a glorious Lord's day. It has been a day of varied activities with many, and yet, we fear, a day of sleepy indolence and wearisome ease to many others. But those who have been busy in doing good are more rested in spirit to-night than those who have sought selfish ease and idleness. It fell to the lot of the Editor of the Easy Chair to serve one of the churches of a neighboring religious body, in the absence of its pastor, at the morning worship. The heartiness with which his message was accepted impressed him anew with the fact that we have a great common Christianity with which, if we were contented, we might all be one. The tendency of good people, who have heard but little preaching outside their own body, to identify these fundamental Christian truths with their denominational beliefs, was illustrated by a remark of a member to one of the officers, who reported it to the Editor, that she "did not think it would take long to bring that preacher into our church!" We have all had the experience, doubtless, of being told, after preaching, that "that was a good Presbyterian sermon," or "a good Baptist sermon," or "a good Methodist sermon," as the case might be; the hearers in each instance identifying all that they believe to be true with their particular type of denominationalism! Such a remark does not argue that the preacher has preached any "ism" whatever, but that he has preached that fundamental gospel that appeals to every man's conscience in the sight of God.

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The call of the strawberry man, on the street, this (Monday) morning reminds us that our native homegrown strawberry, with all its luscious sweetness, has arrived on the scene. Those which were shipped to us months ago were only feeble imitations of the genuine article. Strawberries are not seen at their best in crates or boxes, or even stemmed and piled up in dishes on the table. To be appreciated in all their exquisite loveliness, they must be seen on the vine, where they have grown, gleaming out from under the green leaves and the green grass. These tame cultivated strawberries may be larger and more valuable in the market than the native wild strawberries that grow out in the woodlands, or in shady dells, but they lack that flavor and romance which charmed us when we were boys and girls. Have you forgotten that strawberrying on that glorious May or June day, of the long ago? Perhaps it was your mother or your sister that was with you, and perhaps it was an oldtime girl sweetheart with whom you strolled through the woods in that glorious springtime. You sought out the largest and ripest ones and gave them to her, whose lips and whose cheeks vied in color with the ripened berry. You cannot see the wild strawberry growing to-day, nor breathe its odor, without calling up those memories of the long past. And that is why the tame cultivated strawberry, though larger, is no match to us for the old-fashioned wild strawberry that we plucked from the vines in the beautiful springtime of the long ago.

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At this writing the world is in a fever of excitement over the results of the great naval conflict in the East. No doubt the result of that battle will influence the map of at least three nations, and indirectly have an important bearing on the advancement of the kingdom of God. But we are wont to attach undue importance to external conflicts between opposing nations, and far too little to the great moral conflicts that are continually going on between the forces of righteousness and of evil. These battles are going on all about us and they seldom attract much attention. That was a great victory won in Philadelphia, a few days since, by Mayor Weaver and the people over the gang of city officials who had the city under their feet and were trampling on it. It illustrates what an aroused public sentiment can accomplish. The fact that a city like Philadelphia could be brought under the domination of such a corrupt and conscienceless ring illustrates, too, to what depths of corruption a city may allow itself to sink by the indifference of its citizens to civic righteousness. This battle has to be fought in all our cities, and the outcome of these conflicts means far more to our American civilization than the issue of the naval conflict in the east. We have only begun the fight in St. Louis, and there is not wanting evidence of an alliance between all the forces of evil to neutralize the good already accomplished, and to bring in once more the rule of lawlessness and of corruption. Eternal vigilance, we are learning anew, is the price, not only of liberty, but of civic righteousness as well.

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The Easy Chair recently heard a lecture on "The Art of Thinking." The lecturer said that very few people do any thinking at all. They simply repeat other people's thoughts. The lecture set us to wondering if there were not a good deal of truth in this. We have observed that when a cry is raised, in certain quarters, political or religious, no matter how unreasonable it may be, or how it is lacking in any basis of fact, it is likely to be taken up and repeated by many others who have never stopped to even raise the question, "Is this true, and just, and right?" Another proof that the art of thinking is altogether too rare an art is the lack of clearness of thought manifest in so much that we hear and read. No one can state a thing clearly to others that does not exist very clearly in his own mind. Accurate thinking lies behind clear writing, and clear speaking. If our impressions are confused, our expressions will likewise be confused. Is there not too much careless thinking, and careless writing? It is hard work, we know, to think on a subject until we see it clearly, and then to write on it until we write our thoughts clearly, but it is well worth while, both for the sake of the reader and the writer.

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We have just entered on the glorious month of June—month of roses, of picnics, of college commencements, and of religious conventions. The roses and the picnics will take care of themselves, for the roses can't help blooming and looking beautiful, nor can the children of our Sunday-schools be very well kept away from the woods and the picnic grounds. But we speak a word in behalf of our colleges, and religious conventions. These are great interests that need our thought, our presence, our encouragement, our help. As far as lies in you, attend the college commencements, and encourage the faithful teachers that at no little sacrifice are training our boys and girls for their life-work. And then do not fail to attend the religious conventions. Subordinate your business engagements for a few days to the interests of the kingdom. Let us make June a month of splendid religious activity, for July and August cometh on when the people who dwell in the cities will flee to the mountains and to the seaside and lakeside.

The Breathings of the Spirit

By G. N. Stevenson

A wonderful wave of religious revival is in motion among the churches at the present time which, if I mistake not the signs of the times, threatens to become universal. Australia, New Zealand, India, England, Wales and the United States have already been affected by it, and now in Canada we are praying for it and looking toward the heavens for some sign that our land too will tremble under the influence of a mighty spiritual upheaval. And why should not this twentieth century beginning mark an epoch in the history of religion, an advance in the work of the Spirit among men? The time and general conditions are favorable to a great revival of religion. The church is passing through a period of worldliness, and scepticism, materialism, and rationalism, and by those forces spiritual life has been almost crushed out and a belief in a supernatural guidance weak indeed. During such times all great religious awakenings have taken place and Christianity itself was born during such a time. The simple faith in the supernatural of the Greeks, however crude and imperfect in conception, had been undermined by the sophists who taught that divinity had no special interest in individuals, that it was useless for men to pray, as everything occurred according to the unchangeable law of an endless cycle. The Roman religion fared no better under such teaching. The gods no longer commanded allegiance and authority, virtue was trampled under foot, and immortality vigorously denied.

Among the Jews themselves religion had degenerated into rites and ceremonies, legalism and traditionalism, the canon of revelation had been long closed and the *Bath Iol* was no longer heard. At such a time of scepticism and sin the heavenly voice was once more heard anointing the man of Galilee as the Savior of men, a messenger once more came with a message, better than that of Moses or Elijah, from the supernatural world, arousing the dormant religious sensibilities and reviving more emphatically and more clearly the belief in the supernatural. This belief became so decided and manifest that the infant church was endued with a wonderful power of miracle working such as had been most strikingly manifest in the times of the greatest lawgiver and the greatest prophet. Inspired by such a faith and endued with such a power the early disciples went everywhere preaching the gospel and in an incredibly short time the whole Roman world was aflame with this spiritual conflagration.

Very similar were the conditions at the outbreak of the Lutheran Reformation. Religion had been reduced to a system of forms, ceremonies and works and seemed at least to have lost a vital connection with an omnipresent God. The clergy themselves were dissolute and immoral, and in many cases were avowed atheists and skeptics, so that there remained but a dead body of ecclesiasticism from which the spirit had departed. Into such a religious world the Spirit of God descended, and Huss and Melancthon and Calvin and Luther preached and prophesied. Then came an age of faith in God, in Christ, in the Holy Spirit; then followed a period of wonderful expressions of religious enthusiasm and power, in many cases, if the histories be true, the equivalent of what took place in the early days of the church, the dreams of Huss, the prophesyings of Luther, the healings and answers to prayer and discernments of spirits of the Scots worthies and the hunted Huguenots, all of which, whether true or false, serving to strengthen their faith in God and his work that we now know they were doing. As a result of these labors the tide of Romanism was rolled back to the Mediterranean and half of Europe was elevated to a higher sense of the all-abiding and ever-living presence of God in the human soul.

Scarcely had two centuries passed away than the mighty spiritual impulse given religion by Luther, Calvin and Knox had weakened, especially in England, to as dead a faith as had characterized Rome at the time of the great reformation. Faith in God, in Christianity, in the supernatural, was being undermined by enemies both within and without the church. Within, the formal, spiritless worship and the lack of piety and morals in the bishops and clergy; without, the attack of the deists, the denial of miracles, rejection of prophecy and in general the tendency to deny the supernatural in life and experience by such men as Lord Herbert, Hobbes, Collins, Woolston, Voltaire and Rousseau. With these as powerfully working causes it is easy to foresee that as a result religion would be shorn of its power and God's presence would not be experienced or believed as an ever wonder working guide into all truth. Again there came a descent of the Spirit of power, a quickening of the religious conscience, an earnest clearing of the soul, a seeking after true faith and repentance in the work of Whitefield and the Wesleys in England and of others in America, followed by spiritual and physical phenomena of striking significance.

Nearly two centuries have passed by since the Wesleyan reformation was inaugurated and during that time Christianity has again lapsed into a lifeless condition. It came to be interpreted in terms of intellect and system, of opinion and form, resulting in a lamentable multiplication of sects and theological systems, each claiming for itself the truth, the whole truth, and nothing but the truth. This naturally led to a propaganda of sect and creed, the conception that Christianity is a supernatural result, a life, a real force ever coming into the lives of men being overlooked or forgotten. Thus truly now, as in the age of Christ and his humble fishermen, of Luther and the peasants of Germany and the humble fugitives of France, of Wesley and the miners of England and Wales, there is great need of a sudden and powerful descent of the Spirit into the bosom of the church, into the lives and hearts of men. There are unmistakable signs that this awakening is at hand. The increasing realization of the inability of the churches to reach the masses of mankind; the ever deepening dissatisfaction with the divided condition of the Christian world, and the cry for union growing louder and louder; the strengthening consciousness of God's nearness to us and his presence in us to energize and regenerate, and finally the intermittent yet deepening spiritual revivals in different parts of the world, all point to a manifestation of the power of God such as will usher in a new age in the history of his redemptive work.

A Vision of Peace.

By Thomas Curtis Clark.

As I mused upon the nations
In the demon War's embrace,
Vision of the future held me,
Vision of a love-filled race:
As I peered into the ages,
O'er the earth one flag unfurled,
Emblem of the everlasting
Federation of the World.

War had ceased; no more the roaring
Of the cannon's giant throat
Mingled with the loud alarm
Of the bugle's brazen note;
For the nations of the earth land
From all greed at last were free,
And in friendship, strong and lasting,
Joined their hands across the sea.

As I wondered, rapt and silent,
Suddenly upon the breeze
Rang an anthem, loud and glorious,
Floating out o'er all the seas:
Not a discord marred the music,
With its God-inspired increase;
This the anthem they were singing,
"Peace on earth, eternal peace."

And behold as I, in rapture,
Gazed and marveled at the sight,
Saw I, 'mid the thronging people,
Set a throne of radiant light:
And unto that throne of glory,
Tribute did the nations bring;
There the Christ reigned, love His scepter,
Christ, the everlasting King.

As Seen From the Dome

By F. D. Power

There are a good many troubled people in this world. There are a great many people who are Christians, who have obeyed the gospel and are living godly lives, that for some reason are exceedingly unhappy and disturbed all the time. This seems all wrong and surely would not be possible if people only understood the blessed realities of religion. Why should a human mind find no satisfaction for its craving for beauty and go day after day without the enjoyment of the beautiful flooding it like the glad waters that sing and play, and rush and quiver and clap their hands with delight between the banks of a swollen stream, when all that is needed is to open the eyes and drink in the glories of nature that surround every man? Why should the body hunger and grow weak for food, waste away and come to death at last for lack of nourishment, when there are cattle on a thousand hills, and fields are burdened with their wealth of grain, and tables are crowned with the unstinted bounty of an all provident God, and it is only necessary to put forth the effort necessary to appropriate this abundance? Why? There must be some mental obtuseness in the man craving beauty who looks down always upon the dust and sees none. There must be some physical inaction on the part of a body starving for food under these circumstances of plenty, and finding none.

A voice from heaven says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Ask and ye shall receive, seek and ye shall find." "Let not your heart be troubled." "Peace I leave with you: my peace give I unto you." "The fruit of the Spirit is love, joy, peace." "Being justified by faith we have peace with God through our Lord Jesus Christ." "The peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus."

Why then unrest? We do not have to go far to find the cause. An English paper I have been reading has its "Mental Troubles Column" and it is amazing to see how week after week it is crowded, and how in every case the difficulties are either purely fancied, or distresses growing out of a morbid study of self. Worry, worry, worry, seems to be at the bottom of nine-tenths of these mournful experiences. And when men and women are prone to brood, and look on the dark side of things, and contemplate night and day themselves, and search for consolation and grace in their own strength, they are obliged to be miserable, and we may say, ought to be miserable. Such a condition is to say the least a selfish one. What a poor thing to sit down and with the microscope of reflection take up your own heart's troubles and scrutinize them, pore over them, revel in them, make them your meat and drink and dessert, get absolutely in love with them! What a sorry employment, to take up the ills of others and the general sins of society, and without any thought of correcting them, put them under the glass and subject them every day to most critical and searching analysis, and glory in the cross only, not that it heals and saves poor miserable humanity, but that humanity was so poor and wretched as to need the cross!

What now is the remedy? For all our difficulties within and without, the first thing to do is to get away from ourselves. How much misery and even madness comes from revery, from dawdling over unhealthy books, from idle self-indulgence of mind contemplating its own ailments or its own gratifications! Then we must care for the things of others. Christianity constantly warns against selfishness. Knowing the calamities resulting from it, not alone to individuals, but to nations, Christ gave example and precept against it. Hosts of Christ's followers that grieve and mourn would sing and be glad if they would walk for a day in his steps. How many, when depressed with their own sins, or with the iniquities of others, think what peace ineffable it would be to spend one day near the Prince of Peace, and yet the way is open to us to find his company by walking as he walked and we are so blinded by our selfishness that we never see it! "In *me* you shall have peace," not in yourselves, but *in me*. "Let not the world vex and burden you. Be of good cheer, I have overcome the world."

Christ is the good shepherd. He calls his sheep. The privileges of the fold are pasturage, care, security. Once sheltered here, there is no necessity that you should wander off on the hills and perish. The soul that keeps close to the Shepherd, close to the center of the fold, close in fellowship with the sheep, need never fear. And nearness to Christ is found in cultivating the spirit of Christ and doing the work of Christ and serving the people of Christ. All the unhappiness of Christian life comes from getting out of harmony with Christ and being indifferent to his service. Christ does not forsake us, we forsake him. And the remedy for your unhappiness as a Christian is stronger faith in Christ and greater zeal for the things of Christ.

You are wanted among the helpers. You have done your part as a receiver; begin to do someting as a giver. You have served your time perhaps among the critics and the sponges; come over among the workers and burden bearers. Critics are a drug on the market; helpers are at a premium. Idling, receiving, dissipating, criticising, brooding over self, bring dyspepsia, jaundice, paralysis, astigmatism and every evil work. You see things crookedly. You hear the roaring and buzzing of wheels in your head. You are getting so you have to be carried on a stretcher. You need exercise. Keep up your end.

The fellow in the lumbering region who won't hold up his end of the log, but lets its weight sag on the others, is looked upon with contempt by all in the camp. The world is full of people who won't keep up their end. Here is a father toiling to give his son an education, and the boy is yawning over his books, tricking his teachers, smoking cigarettes, hanging around the street corners with other boys, carrying, it may be, a big headed cane and a single eye glass. For the sake of his own soul he needs to grip his end of the log and hold it up. Here is a man working hard every day and too tired when evening comes to sleep, while his wife reads novels, embroiders and gossips, wanders from door to door carrying bits of pasteboard, or is led about by a dog tied to the end of a string. She doesn't hold up her end. Or oftener, here is a woman stinting and saving, wearing herself out for her children, until her life is as barren and bare as a dusty road at noon, while the man spends his time in saloons, over cards, around pool rooms, and his money on worthless associates. What has become of his end of the log? Here are Christian people by the score who come once a month, or once in six months, to the house of God, who pass upon the preaching with disfavor, and think the music much below par, and complain that the house is too cold or too hot, and think things generally ought to be far different from what they are, and never give a penny, or pull a peg, or put a shoulder to the wheel; and there is the sadder class who love the church and its work and its people, and say, "*our* church," "*our* work," "*our* people," but have little peace and assurance and joy in their religion. What is the remedy?

Keep up your end of the log. Don't shirk. Live for others. Do your part. Take hold. You want the peace of Christ, the company of Christ, the riches of Christ. Follow him. You have got to be a busy soul if you keep up with the Christ. He is going about doing good. See, he hurries along to some sick one, some sorrowing one, some outcast, some weary and heavy laden one, some poor and needy one. You must keep moving, and move where he moves, if you would always feel the touch of his hand and hear the music of his voice. And walking with the Master there will be no time, no place, no experience, in which you will not hear him saying, "Be of good cheer."

Our National Malady and the One Remedy for It

By David H. Shields

I have a profound faith in the permanence and ultimate righteousness of American institutions. I believe that the wrongs that shame us will be finally righted. I believe that the problems that vex shall find a solution. I believe that American capital is as unselfish, to say the least, as any capital in any country or age. I believe that American labor is the best on the earth. I believe that on American soil the human race is destined to reach its highest development. In educational advantages, religious and political freedom, America stands first among the nations of the earth. No nation offers such opportunities to its young men, and affords such incentives to make the best of these advantages, as America.

Yet in spite of these facts, every thoughtful man acknowledges that there are grave dangers threatening the permanency of our institutions, and the very foundation of our republic. When cities are sold for a price by the very men elected to promote the people's welfare; when the voice of the people is silenced by the jingle of gold or the thug's club; when cash is valued higher than honor by a United States senator; when a lieutenant governor and whole state legislatures can be bought like fish in the market; when trusts and labor unions defy the laws of the land; when there is such an inordinate desire for wealth, such greed for place, such fondness for display at any cost, something is wrong.

But let us not forget for a moment that these, and all kindred things, are simply symptoms, not the malady. No intelligent physician would call a rapid pulse, high temperature, and a parched skin, a disease. They are simply "sign boards" to him, pointing to something deeper, deadlier, that calls for heroic treatment.

Men are unanimous in calling this deadly malady that is poisoning the whole American system, "the commercial spirit." It is greed for gold. It is placing cash above every other interest. It is love for money. "Sell votes; sell cities; sell a state; sell laws; sell vice; sell men; sell boys and girls; sell conscience; sell character; sell your option on heaven; sell anything that will bring the cash," is the cry of a multitude of men to-day.

This malady is not confined to any one city, county, state; nor to any one political party; nor to the rich, nor to the poor. Some people imagine that the rich are the only lovers of money, but the contrary would come nearer the truth. Ninety-nine out of every hundred men who rail against the rich would step into a rich man's shoes, and never even so much as hint, "corns." Love of money is a spiritual defect, and does not depend on the amount of money a man may or may not have.

But I venture to assert that even the "commercial spirit" is not our national malady, it is only a symptom of the real malady, which is spiritual decay. When a man places money first, he has degenerated. The commercial spirit can dominate our life only when we shut God out of it. The bigger a dollar looks to us the smaller God becomes to us. A man can hold a dollar so close to his heart that God cannot enter it. We ought to learn, in the words of Mr. Taft, that "there are bigger things in this world than money."

How can we stay the progress of this fatal malady, and eradicate it from our national life? Many quack nostrums have been prescribed, which only defraud the people and aggravate the disease. The one remedy for our national malady is Christ. The way to learn to love money less is to love Christ more. Christ, therefore all men, must be valued higher than cash, or the days of this republic are numbered.

We have faith in America because we believe in the ability of Christ to save it. Christ alone is able to illuminate the mind, quicken the conscience, and lift the ideals of the American people, Our people need to be brought face to face with Christ through the preaching of the gospel. Our country needs a vigorous, persistent, common sense application of the gospel. Men need to hear this gospel that calls for repentance and righteous living. America needs the New Testament gospel which demands a re-united church and the evangelization of the world. This gospel places Jesus Christ first, who alone is able to cure our national malady, which threatens death to the mightiest republic that ever sprung from heroic blood. In the face of these facts we ought to break all records in the offering for home missions. The American Christian Missionary Society has proven itself to be a most efficient force to preach Christ, therefore we ought to place far larger sums in its hands for this purpose.

Salina, Kansas.

A Phase of the Union Question

By J. H. HARDIN

Those churches of Christ engaged in the current restoration movement, though engaged in a union movement, seem to be involved in serious difficulty in regard to union with several of the leading Christian bodies of the world. These bodies are "churches" in the sense of being ecclesiastical bodies. There is the Methodist Episcopal church, the Presbyterian church, the Roman Catholic church, etc., etc. There is no church of Christ or Christian church in the world in the sense in which these bodies are churches. There never was such a body, and there never can be such a one. The moment these congregations of Christ referred to become bound together into a "church" with an ecclesiastical creed, head, etc., they become a sect and the whole purpose and identity of their present movement will be changed, perverted, lost. We (using the pronoun as commonly, to designate this union movement,) cannot go into an ecclesiasticism even for the sake of bringing about union. If union were brought about in this way it would not be Christian union. Two groups of churches, neither one of which is an ecclesiasticism, may form a union as did the adherents of Stone and those of Campbell in Kentucky in 1830; or two ecclesiastical bodies may unite as is now on foot between the Presbyterians and the Cumberland Presbyterians, but a church of Christ cannot unite with a Presbyterian or Methodist church without ceasing to be a church of Christ pure and simple. It would be possible for one of these ecclesiastical bodies to abandon those bonds and practices which render it an ecclesiasticism, and its congregations become simply churches of Christ; indeed this has been several times done; but no union can be effected nor considered, the effect of which would be to carry the independent congregations of Christ into organic connection with ecclesiastical machinery. It would be as impossible to do this as it would be to add together five dollars and two bushels of potatoes.

This much has been said not so much to argue its truth, every one must see at once that it is true, but the purpose is to clear our minds as to what we may seek and hope for in the matter of Christian union. It would seem that enough has been said, sung and written upon this matter for people to have reached clearness of thought respecting it; but this does not, after all, appear to be so. The average use of the expression, Christian union, means some kind of co-operation, federation or coalition of denominations, to perpetuate present denominational autonomy, or at best to form, not churches of Christ, simply, but new denominations. It is plain that this is not Christian union. But it is what is called Christian union by the average preacher and writer. Anything more radical than this will meet with bitter opposition from most of the ecclesiastical bodies.

Now the matter that most deeply affects our union movement is the fact that the ecclesiastical bodies do not seem to be intending to abandon their ecclesiastical bases. Small modifications take place occasionally, but they do not seem to be turning away from these forms of corporate existence. What transformations another century may bring to pass we, of course, can not foresee. Seeing that for the present, then, they will not abandon their ecclesiasticisms, and seeing that our independent churches of Christ can not consider uniting with them till they do, what course are we to pursue? In another short piece I may tell what I think on this point.

Richmond, Mo.

Why Baptizo Was Never Translated

By H. C. PATTERSON

The masses of the people are utterly astonished at the declaration that the word *baptizo* stands alone in the New Testament scriptures, as we have them to-day, untranslated. Those who have been informed of this fact have, doubtless, often wondered why such is true. There has been more discussion and wrangling over the true meaning of this word than any other in the Bible. Believers in God, Christ, the Holy Spirit and the Bible walk unitedly up to this word and there part company, and their contentions over its meaning have divided husband and wife, communities and churches, and have filled the religious world with much unnecessary bitterness. Had the translators, whom King James appointed to this work, been as loyal to God as to the king, all this confusion would have been avoided and the religious world would have been well on the way toward that unity for which our Savior prayed so earnestly. That the readers of the Christian-Evangelist may be informed as to why *baptizo* was not translated, I will here state the historical facts. The need for a new and better translation was apparent to all scholars. The wisdom in the selection of the men, from a point of eminent scholarship, was unquestionable. All thinking people must concede that any restrictions thrown around such men in the prosecution of the work to which they had been called, other than that their call was the call of *God*, were uncalled for and positively wrong.

His Majesty, the king, thought otherwise and accordingly presented them with the following rules:

"1. The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the truth of the original will permit.

"2. The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as they may be, accordingly as they were vulgarly used.

"3. The old ecclesiastical words to be kept *videlicit*, the word church not to be translated congregation, etc.

"4. When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith."

Then follow eleven other rules.

"A copy of these orders or instructions being sent to Mr. Lively at Cambridge, and other copies to Dr. Harding, the king's reader of Hebrew at Oxford, and Dr. Andrews, Dean of Westminster, it seems as if, some other doubts arising concerning them, application was made by the vice-chancellor of the Bishop of London for the resolution of them, to which his lordship replied that 'to be sure, if he had not signified so much unto them already, it was his Majesty's pleasure that, besides the learned persons employed with them for the Hebrew and Greek, there should be three or four of the most eminent and grave divines of the university, assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the rules appointed by His Highness, and especially concerning the third and fourth rule.'" See Lewis' history of the English translation of the Bible.

From this conclusive evidence we see that the translators were fettered by King James and were not permitted to change or "translate" "the old ecclesiastical words," of which the king gives "church," "etc.," as a specimen, and in his following suggestions he insists especially upon the observance of this rule.

Why was the king so careful to see that these special words to which he refers should not be translated? The reason is not far to seek. Common honesty, to say nothing of religious integrity, would have demanded a translation that would have been diametrically opposed to the universal practice of the church of England whose teaching and practice the king had taken solemn oath to defend. The perpetuity of the church called forth this *pious fraud* in order to justify their unscriptural practice. They were divided as to the proper way to dispose of it and finally agreed to leave it unchanged, save to give it an English ending and then say to the world that it means the three acts, viz.: "immerse, sprinkle and pour." That was a fraud of the blackest type and is unequaled save in the pious frauds perpetrated by the Catholic priests in the display of nails and wood from the cross of Jesus, and the coats at Paris and Treves that Jesus wore before his death. The true scholars of to-day certainly know better and the majority of preachers, being only repeaters, go forth to echo the deception, and thus the people move on under the delusion that in being sprinkled they have been baptized, by the authority of Jesus Christ, instead of by the authority of the king of England.

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FROM SAME BOX

Where the Foods Come From.

"Look here waiter, honest now, don't you dip every one of these flaked breakfast foods out of the same box?" "Well yes, boss, we duz, all 'cept Grape-Nuts, cause they don't look like the others and people know 'zackly what Grape-Nuts looks like. But there's 'bout a dozen different ones named on the bill of fare and they are all thin rolled flakes so it don't make any difference which one a man calls for we just take out the order from one box."

This talk led to an investigation. Dozens of factories sprung up about three years ago, making various kinds of breakfast foods, seeking to take the business of the original prepared breakfast food—Grape-Nuts. These concerns after a precarious existence, nearly all failed, leaving thousands of boxes of their foods in mills and warehouses. These were in several instances bought up for a song by speculators and sold out to grocers and hotels for little or nothing. The process of working off this old stock has been slow. One will see the names on menus of flaked foods that went out of business a year and a half or two years ago. In a few cases where the abandoned factories have been bought up, there is an effort to resuscitate the defunct, and by copying the style of advertising of Grape-Nuts, seek to influence people to purchase. But the public has been educated to the fact that all these thin flaked foods are simply soaked wheat or oats rolled thin and dried out and packed. They are not prepared like Grape-Nuts, in which the thorough baking and other operations which turn the starch part of the wheat and barley into sugar, occupy many hours and result in a food so digestible that small infants thrive on it, while it also contains the selected elements of Phosphate of Potash and Albumen that unite in the body to produce the soft gray substance in brain and nerve centres. There's a reason for Grape-Nuts, and there have been many imitations, a few of the article itself, but many more of the kind and character of the advertising. Imitators are always counterfeiters and their printed and written statements cannot be expected to be different than their goods.

This article is published by the Postum Co. at Battle Creek. Additional evidence of the truth can be supplied in quantities.

Our Budget

—Let the children have the floor all day Sunday, June 4.

—What the children do on children's day is a sure prophecy of what may be expected of our people in years to come.

—Let no Sunday-school fail to reach its full apportionment and receive a Roll of Honor Certificate from the Foreign Society.

—It is important that pains be taken to have thousands enrolled in the One Dollar League. Everyone giving $1 or more becomes a member of the league and receives a copy of "Mission Scenes in China" free of charge. This is a beautiful souvenir.

—Work has begun on a new church at Marion, O.

—Clutter and McVay will hold a revival at Cook, Neb., starting May 28.

—A Methodist Episcopal minister has united with our church at Grant City, Mo.

—T. A. Abbott will dedicate the Mt. Carmel church in Carroll county, Mo., next Lord's day.

—Hugh Morrison, pastor at Lawton, Okla., has accepted a call to Wellington, New Zealand.

—W. S. Priest, of Columbus, Ohio, has received a preacher of the United Brethren church into his membership.

—O. R. Rogers has decided to make a change from Paragould, Ark., to the surprise of his congregation there. He will be open for a time for evangelistic work.

—The first cottage of the National Benevolent Association at Loveland, Col., was dedicated May 23. Brother Tyler will give us a report of the event in our next issue.

—Both passenger associations give in Missouri one fare plus fifty cents for round trip to the state convention; selling dates from June 15 to June 20; good for returning till June 22.

—The annual banquet of the Christian business men's association, Chicago, will be held at the Palmer house, June 6. S. M. Cooper and H. L. Willett are the announced speakers.

—In Christian university's program, there will be the baccalaureate sermon by H. A. Denton, June 4, and the commencement address by T. A. Abbott, June 8. There will be 13 graduates.

—S. M. Bernard, of Boulder, Col., has been delivering two addresses to the students and faculty of the State university, the themes being "The Demand for Men" and "Why so Few Ministerial Students?"

—That is cheering news that comes from the Texas state convention, which, in a tide of high enthusiasm, raised $30,000 for the Texas Christian university. That looks as if the Texas brethren really believed in Christian education.

—The congregation of the Hamilton avenue church, St. Louis, which is planning the erection of a commodious new building, will begin a meeting on the second Sunday in June, with S. R. Maxwell, the new city missionary, leading it.

—The work on "The Holy Spirit," by the editor of this paper, is now on our shelves, but is being rapidly distributed to those who have ordered it. It is handsome volume, whatever else may be said of it, but we do not think this is its chief recommendation.

—Edward Owers has accepted a call to labor with the church at Farmington, Mo. He will commence on his new field the first Lord's day in July. During his eight months' labor at Osceola, 30 were added to the church, a parsonage was purchased, and all departments of work are in a healthy condition. The church is looking for his successor. Address A. A. Cleveland, Osceola, Mo.

—W. B. Clemmer is holding meetings at the former Danish church in Council Bluffs, Ia., the purpose being to start a mission in this neighborhood, where some years ago, under the ministry of E. W. Allen and R. W. Abberly, we had a flourishing Sunday-school.

—In the terrible tornado that struck Snyder, O. T., the Christian church building was destroyed. In our next issue will be found a statement as to what the brethren plan. The latest storm in Texas destroyed our church building at Red Oak, but we have no particulars yet.

—"The Glory of Young Men and Women is Their Strength" was the theme of the baccalaureate seamon preached by W. J. Russell to the graduating class of the High school at Frankfort, Ind. The Frankfort News, which prints the address, speaks of it in high terms.

—The annual camp meeting in northwest Texas will be held near Jom, sixteen miles southeast of Throckmorton, beginning August 2. That of the Christian church, Rockford, Washington, will be June 16-25. H. S. McClure is president, C. L. Dean, pastor, and J. N. McConnell, evangelist.

—Philadelphia is having a taste of "social union." Recently G. P. Rutledge exchanged pulpits with Rev. Geo. D. Gray, pastor of the 43rd street Methodist church, and on a later Sunday evening the choir of our Third church rendered the sacred cantata, "The Nazarene" at the Drainwood street Baptist church.

—Mrs. Maude Buxton, wife of Dr. Albert Buxton, president of Dexter Christian college, has just been taken to her home from the hospital in St. Louis, where she has been for a month recovering from the removal of a dangerous tumor on her neck. She will probably spend the summer in the Rocky mountains.

—H. H. Hubbell, of Leon, Ia., has closed three years of successful work with the church at that place. He proposes to go into the northwest, and Bro. C. M. Ketcham, an elder of the church which he leaves, commends him as a young man of ability and consecration to any church desiring to locate such a preacher.

—Sister Jemima E. Scott, who died at her home in Alexandria, Ind., April 16, always held out a liberal hand to every good work. In her will she deeded a home for aged and dependent preachers, under the care of the board of ministerial relief. Further particulars of this and of Sister Scott we hope to publish in an early issue.

—The "hot ends" of the two pieces of iron to be welded, of which Dr. Ball speaks, as reported elsewhere, must be raised several degrees Fahrenheit, yet, before the welding can prove permanent. But the temperature will rise as prejudice and ignorance subside. Let us be patient. It is God's work and he will hasten it in his own way.

—Cotner commencement will be held from June 1 to June 7. All departments of the university work will be represented in the exercises of the week. June 4, at 11 A. M., the baccalaureate sermon will be delivered by A. Mc Lean, of Cincinnati, O. He will also address the mission classes in the evening. The commencement address will be given by R. W. Abberly, of Minneapolis, Minn., June 7, at 11 A. M.

—Prof. Sherman Kirk, of Drake university, Des Moines, Ia., writes that they have two young women of the School of Christian Workers who will graduate at the commencement in June, who have proved themselves very capable students in all the work which they have done, and are prepared to assist pastors as amanuenses in office work; visitors in the homes of the people; leaders of prayer-meetings; teachers in the Bible-school, etc. It is desired to find positions for these young ladies who have been at pains to fit themselves for service in the church, and those desiring information concerning them should write to Prof. Sherman Kirk, 2830 University Ave., Des Moines.

—The organization of the church at Grand Rapids, of which we will give a report in our next issue, is quite a victory. It is a credit to all engaged in that work, that the new congregation has invited the state society to meet with them for the annual convention. This just shows what can be done when people like Brother and Sister Eggert feel the necessity of having in a district a church that pleads for New Testament Christianity.

—The Mississippi avenue Christian church, Memphis, Tenn., has just organized a business men's asssociation, which already enrolls about thirty-five members, and will, it is expected, soon embrace the entire male membership of the congregation. The organization is giving a new impetus to the work there, and Louis D. Riddell, the pastor, says it promises a happy solution to many of the local church's problems.

—Dr. B. B. Tyler, pastor of South Broadway Christian church, of Denver, is to take another trip to the Orient, which will be the second within a period of three years. The invitation was extended to him recently to become a member of the Bible students' oriental cruise, and he has decided to accept the same. He will not, however, leave before the early part of next year, and will visit Palestine and other Bible lands.

—The resolution passed by the Ohio convention favoring the union of our state and general home missionary collections, we believe to be wise. Greater simplification of machinery is always desirable when it can be effected without loss of efficiency, as we believe it can be in this case. Not only so, but the consolidation would generate enough additional enthusiasm to insure a much larger offering for each of these now separate interests.

—"I intend reading the paper while I stay in this world," writes a subscriber, in renewing for another year. That is really as long as we could undertake to supply the Christian-Evangelist to any one, and perhaps as long as it will be needed. No doubt there will be some better medium of communication beyond this life, but here "in this world" the religious journal is quite indispensable to one who wishes to keep up with the religious procession.

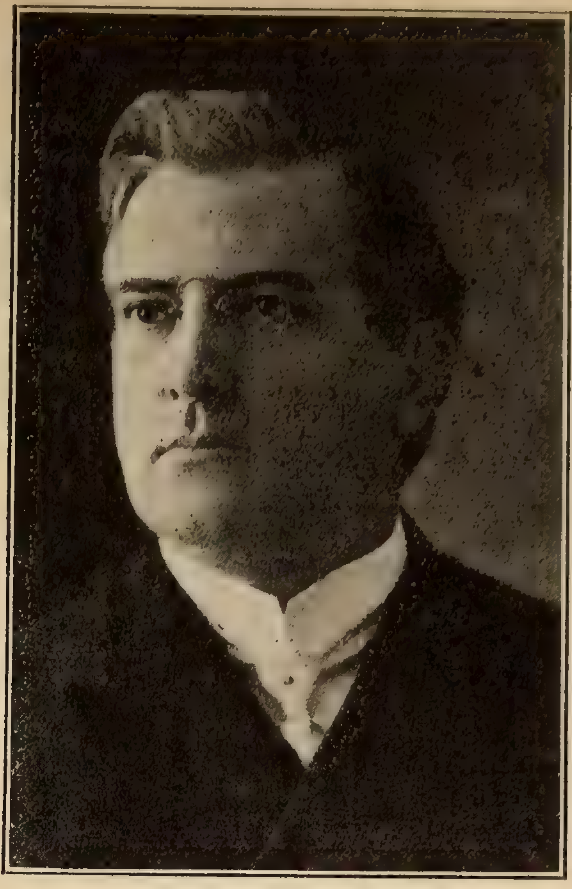
—Herbert Yeuell, who has just resigned at Uniontown, Pa., will conduct a big tent meeting at Portsmonth, Va., under the state board, looking towards the organization of a church and the erection of a building. This meeting is to begin June 18. Brother Yeuell, as already announced, is to take up regular evangelistic work, and can be had for a tent or tabernacle meeting the latter part of July. He has many engagements before him, but can arrange for one or two special dates.

—Our readers have been informed of the fact that we are putting into type a series of twenty sermons from E. L. Powell, pastor of the Fourth and Walnut Christian church in Louisville, Ky. It has been a long time since we have read anything in the way of sermons that equals these discourses and addresses of Brother Powell for vigor of thought, clearness of expression, and soundness of judgment. The book, we are sure, will be a strong tonic for our ministry. Be on the lookout for it!

—Bro. T. R. Hodkinson has decided to close his work at Sloan, Iowa, and to seek another field of labor offering more favorable opportunities than his present location which has been seriously injured by a succession of floods which has driven many people away. Brother

THREE MEMBERS OF THE SAN FRANCISCO CONVENTION COMMITTEE.

FRANK M. FORD,
Reception and Entertainment.



WALTER M. WHITE,
Chairman of the General Committee.

E. W. DARST,
Pulpit Supply.

Hodkinson is known to many of our readers as a preacher and pastor of both experience and ability, whose services might well be coveted by any church in need of a minister. Those who desire to communicate with him may address him as above.

—The Virginia Christian ministerial assembly will be held at Lynchburg, Va., June 19-23, when lectures will be given by J. J. Haley and Pres. J. W. McGarvey. One of the items on the program is a discussion of the twentieth century attitude of Baptists and Disciples. Dr. W. L. Pickard will present the Baptist view, and J. J. Haley will present our view. By special arrangement with President Hopwood, accommodation may be had at the Virginia Christian college, so that the expenses will be only five dollars apiece for the whole time of the assembly.

—S. R. Hawkins, corresponding secretary of our missionary work in the Indian Territory, was at Columbus, Ind., last week, and addressed the members of the Tabernacle Christian church, where he raised $750 for the work. In his missionary work in the territory during the past 17 months Brother Hawkins has conducted 36 revivals, resulting in 760 additions; has organized 19 churches, all except two of which are located in railroad towns. Brother Hawkins subsequently left for Lexington, Ky., to attend the commencement exercises of the University, of which he is an alumnus.

—The second annual meeting of the Christian churches of Woods county, O. T., met this year at Cherokee. Eleven churches were represented, and the attendance was good, there being 34 preachers present, 35 delegates from our churches and quite a number of visitors. Among those from outside present were Brother Brown from Harper, Kan., and W. B. Young, of Missouri, who was employed to take charge of the county work. The reports indicated progress, and the speeches were full of inspiration. The convention is to meet at Cleo on November 1. A resolution was unanimously adopted that Oklahoma territory be admitted as a prohibition state. C. V. Vaughan is president, Grace Calloway secretary and treasurer, L. Z. Lasley, corresponding secretary.

—T. J. O'Connor has received a unanimous call to remain another year with the church at New Sharon, Ia. He has been busily engaged in an effort to raise the balance of the church debt, which amounts to $439, and he has practically succeeded. Brother O'Connor writes: "I like the CHRISTIAN-EVANGELIST well. Some things you say do not always seem to be scriptural, but I am discovering weekly that I am mistaken. At any rate, the paper has been a wonderful help to me. I enjoy reading and studying the articles, especially those in the editorial columns." We do not expect that our readers will always agree with everything that appears in the editorial or the other columns of the paper, but it is by publishing ideas and allowing them to come into conflict with other ideas that we reach the truth. We are glad that our brother is open-minded and willing to listen to and examine what does not at first appear to be true, according to his understanding of things.

—Rev. Sidney C. Kendall is engaged in seeking to stir up a national crusade in behalf of social purity. As national field secretary for the northwestern purity association, his work during the next six months will have especial reference to the national convention, which will be held at LaCrosse on October 14, of the present year, in the interest of this cause. He will first make a tour among the cities of California, and spend the summer in the cities of the central and eastern states, delivering a course of lectures which are the combined result of years of study of the social problem. He is right in his position that this victory over the social evil can be obtained only through the co-operation of the church and the stirring up of religious enthusiasm. Mr. Kendall is delivering his lectures under the auspices of ministerial unions. He recently visited St. Louis, but it appears that the churches did not rally to his support with any sort of enthusiasm. His heart was stirred within him at what he saw in our city, but a sort of paralysis seems to have fallen upon the churches, so far as any co-operative effort is concerned to overcome this terrible evil, or even to enforce existing laws. Has the church really lost faith in the power of the gospel to overcome all forms of evil? If so, she needs a trumpet-appeal from this earnest advocate of social purity, to call her to her mission in the world.

—C. H. Winders has just celebrated his tenth anniversary as pastor of the church at Columbia, Mo. It was a coincidence that he was asked to deliver the baccalaureate sermon of Christian College on the same Lord's day. Brother Winders spoke of the church work in the morning, and gave a very inspiring address to the college and its many friends in the evening. In speaking of his own work he said that two things had made him hesitate to come to Columbia in the inexperience of his youth. One was that there were a number of preachers there; the other, that there were so many old people; but ten years' experience had proved that these had been his best friends and warmest supporters. When he heard that Dr. W. T. Moore was to locate in Columbia to inaugurate the Bible College he had at first a feeling that he did not want a man so experienced, and of such reputation, to sit under his ministrations as a pastor, but he soon got over that feeling, for he had found Brother Moore one of his most helpful friends and sympathizers. During the ten years of his pastorate there had been, he said, nearly 1,200 additions, all but about 125 having come under the preaching of the pastor. Of these about 707 were by confession and obedience. More letters had been granted by the church than had been received. As a result of meetings held by the pastor, something over 600 had been added to the church. Ten years ago the church was in debt to the amount of about thirteen or fourteen thousand dollars. All this was paid off several years ago, besides which the church members had largely assisted other causes, Christian College, and the Bible College among them. The church gives now more to the foreign mission work than it gave to all the mission work ten years ago. Every department had developed in efficiency, more people are enlisted and more thoroughly enlisted than ever before. "To get the people right with God," Brother Winders said had always been his aim in his pastoral work. He believed that Jesus Christ is the solution for all the world's problems when he started out, and that conviction has grown on him. Brother Winders has the love of the members of his church and the esteem of the whole community.

The Missouri Convention.

At Marshall, Mo., we are making arrangements to entertain the largest state convention our brotherhood ever held in Missouri. We expect you, brethren and sisters, and it will be our greatest pleasure to entertain you. Come, but don't fail, if it is possible, to let us know by the first week in June that you are coming. Send your name to C. A. Knight, Marshall, Mo., chairman of entertainment committee.

We will entertain you according to the rules of the convention, giving lodging and breakfast free. Dinner and supper will be served in several places convenient to the convention at a cost not to exceed 25 cents per meal. To those who prefer to go to a hotel all our hotels make a rate of $1.00 per day.

But our homes are open and we will be glad to have your fellowship in them. We expect your presence to be a benediction to every house wherein you stay.

One more request. If you are going to visit relatives or friends here and so will desire to be entertained with your friends, send them and us word immediately that we may not assign others in your place, and afterward have to change and disarrange our assignments or disappoint you. Without delay write us. We want you to come and we want to take care of you right when you do come.

MARSHALL CHRISTIAN CHURCH,
B. T. WHARTON, minister.

* *

Program of Minnesota Convention June 12-15.

The annual state convention of the Minnesota Christian missionary society will be held with the church at Mankato, beginning Monday evening, June 12, and closing Thursday evening, June 15. We are compelled to meet a week earlier than usual on account of the summer school in Mankato. We hope every church in the state will send representatives. Of course, all our Minnesota preachers will be there. From outside we expect, G. W. Muckley of Kansas City, B. L. Smith of the Home Board, and either F. M. Rains or A. McLean, and possibly Dr. W. E. Macklin of China of the Foreign Society. The C. W. B. M. will have Wednesday afternoon and evening of the convention. We want the biggest and best convention ever held in Minnesota. Bro. E. A. Orr and the Mankato church extend a hearty invitation to everybody to come up to the convention and enjoy the inspiring addresses and the royal fellowship of the workers, and help plan great things for Minnesota and the kingdom of our God. The program will include addresses by R. V. Abberley, D. H. Knotts, S. C. Nicholson, C. R. Neel, P. R. Atkins, A. D. Harmon, T. M. Dixon, Fred Kline, Frank Marshall, of Texas, F. M. Rains, B. L. Smith, G. W. Muckley, etc.

* *

A New Building at Jacksonville, Ill.

The corner stone of the Central Christian church of Jacksonville, Ill., was laid in the presence of a vast assemblage and with appropriate ceremony on Thursday, May 25. A procession headed by the board marched from the old church to the new site on the corner of West College avenue and Church street. Addresses were delivered by Russell F. Thrapp, pastor of the church, Dr. W. F. Short, representing the ministerial union, Samuel B. Moore, of St. Louis, pastor of the church for eight years, and C. A. Burton. The stone was laid by the Grand Lodge of Illinois A. F. & A. M. The prayer was offered by a Jacksonville boy, W. W. Wharton, of Winchester, Ill. The church will be completed in February at a cost of about $52,000, exclusive of the lot. It will be one of the most imposing edifices in the brotherhood.

The brethren at Jacksonville are making many sacrifices to erect a house worthy of the Lord and his glorious work.

Jacksonville, Ill. RUSSELL F. THRAPP.

* *

Bible College of Missouri—Annual Board Meeting.

The treasurer, Bro. J. T. Mitchell, of Centralia, reported a total income to the current fund of $3,866.39, including a balance of $432.32 from the previous year. The year closed with a balance in the current fund of $347.33. The board feels confident of a sufficient income from endowments and rentals for the expenses of the coming year. This is especially gratifying in view of the fact that the Bible college has no income whatever from its students. It offers free tuition.

The dean reported classes conducted in the following courses: The Bible as Literature, Evidences of Christianity, New Testament Introduction, Homiletics, Comparative Religions, New Testament Greek, Life of Jesus and New Testament History, Elements of Hebrew, History of the Hebrews, The Hebrew Psalter, Prophecy, and Old Testament Introduction. In addition to this Dean Lhamon delivered a series of general lectures each semester on Sunday mornings in the church auditorium to classes ranging from a hundred and fifty to two hundred and fifty.

A total class enrollment of two hundred and seventy is reported. This includes a re-enrollment in several classes of the ministerial students, but does not include the enrollment of the Sunday morning class named above. Twelve ministerial students have been in regular attendance, and a number of other young men are expecting to enter as ministerial students next September.

It was reported by the faculty that there is more general inquiry about the work on the part of ministerial students than ever before. Several good men, and men of some years of experience in the ministry, are anxious to take work in the Bible college and in the University of Missouri if they can secure supporting churches. The churches within reach of Columbia that are without preachers should note this, and correspond with Dean W. J. Lhamon at once.

* *

Entertainment at San Francisco, 1905.

We are rejoicing in the increasingly bright prospects for a great convention. Every mail brings to us from all parts of the east communications from parties of from one to thirty, advising that they are coming to the convention. In fact, up to date, we have heard of but one person who says that he cannot come. This is a good preacher out in Kansas, and we have written the brother explaining his loneliness, and requesting him to try and make it unanimous.

The entertainment committee, under the able chairman, F. S. Ford, pastor of the First church of San Francisco, is making a thorough canvass of the neighborhood adjacent to the convention halls, with the object of putting as many delegates as possible in private families. It is obvious that this will open the way for more good missionary work.

Rooms can be had from 25 cents per day for individuals up to $2.50 per day, which latter figure is for first-class hotels. The city abounds in eating places where the best of meals can be had at reasonable figures. Arrangements can be made at first-class hotels for the entertainment of whole delegations, including rooms and board. Such delegations should communicate immediately with the chairman, that reservations may be made for them.

Negotiations are in progress with the transfer companies, which will make it possible to handle promptly all baggage. Guides and reception committees will meet all incoming trains and furnish the necessary information.

Write to W. M. White, 2520 Bush street, San Francisco, Cal., for folder and any additional information wanted.

* *

Christian-Evangelist Special.

This train will leave on the Burlington, August 9 at 9.00 p. m. for the great west. It will take in Denver, Colorado Springs, Pike's Peak, Manitou Springs, the magnificent scenery of Colorado, Glenwood Springs, Salt Lake City, the new San Pedro R.R., Los Angeles, Sa Francisco, Portland, Seattle, the delightfu scenes along the Columbia river in Oregon and Washington, through Idaho, Montana, b way of Yellowstone National Park and finally through Wyoming, South Dakota and Nebraska home. In fact this trip takes in every state west of the Missouri river except North Dakota. To travel 6,000 miles among such scenes in company with the best Christian people is the opportunity of a lifetime. Do you wish to make this trip at our expense? If so write us at once for full particulars.

The R. R. fare for the round trip will be from Kansas City, $56; St. Louis, $63.50; Chicago, $67.50. To this for double sleeping berth in tourist car add about $7.00 for the round trip. Meals will cost you from 50 to 75 cents on train. In California meals may be secured for 25 cents. The cost of lunches is much lower. The stops will be one day Colorado Springs and Pike's Peak. One day in Salt Lake City, two days in Los Angeles, six days at San Francisco at the convention, two days in Portland at exposition, and one day in Helena. In addition to this you may stop as long as you will at any place you wish within the 90 day limit of your ticket. Do not fail to write at once to CHRISTIAN-EVANGELIST Special, 2712 Pine street, St. Louis, Mo.

How to Send the Children's Day Offering.

The children's day offering should be sent promptly Monday morning, June 5, to F. M. Rains, Corresponding Secretary, Box No. 884, Cincinnati, Ohio. Send by bank draft, P. O. money order, express order, or registered letter. Be careful to give the local name of the Sunday-school, as Mt. Pleasant, Corinth, Sixth street, etc., when different from the post office.

* *

A Magnificent Showing.

Though returns are not yet all in, the Easter receipts of our National Benevolent Association are already more than 45 per cent in excess of those of any previous year in its history. This is well, for the money is greatly needed, and it is earnestly hoped there will be an offering from every Bible-school of the brotherhood to this worthy and testimony bearing ministry.

* *

Dedication at Cunningham, Kansas.

I assisted my brother, A. M. McLain in the dedication of a new church here, Sunday May 14. The brethren at this place now own a very beautiful house of worship—a house that is a great credit to the church and the town. My brother is doing a good work here. I started it nine years ago. It was a great pleasure to meet with the brethren here once more. W. T. MCLAIN.

Wichita, Kas.

Program of Missouri State Convention, Marshall, June 16-21.

C. W. B. M. PERIOD.

Friday evening, June 16.—Address, Argentina, W. J. Burner, Illinois; Address, The Medicine plus the Missionary, Dr. Ada McNeil, India; Appointment of Committees.

Saturday morning, June 17.—Address by President, Mrs. M. M. Goode, St. Joseph; Address, "Our Mountain Missions," Mrs. Bessie Bennett, Kahoka; "Were I Auxiliary President," Mrs. May B. Ross, Warrensburg; Reports of Managers; Messages from the Field; "Upward—Onward," Mrs. E. J. Lampton, Bowling Green; Pledges for Special Work for New Year; Reports of Committees. Afternoon.—Junior Hour; A Missionary Exercise, Children of Marshall; Address, "Through the Eye-gate and Ear-gate to the City of Child-soul," Mrs. C. O. McFarland, King City; "India's Little Ones," Dr. Ada McNeil, India; Business Hour, Address, "Consecration," Mrs. H. A. Denton, Maryville.

CHRISTIAN ENDEAVOR PERIOD.

Saturday evening.—Superintendent's Report; Address, "For Christ and the Church," J. C. Todd, Monroe City; Address, "The Pastor and Christian Endeavor," J. E. Davis, Stanberry; Reunion of Christian Endeavor Convention-Goers League.

STATE MISSION PERIOD.

Lord's day, June 18, 1905, morning and evening, preaching in all offered pulpits.—Christian, evening, S. J. White, Trenton; C. P., morning, C. M. Sharpe, Columbia; C. P., evening, E. B. Widger, Kennett; M. E. South, morning, J. H. Garrison, St. Louis; M. E. South, evening, D. R. Dungan, Canton; Baptist, morning, D. W. Moore, Springfield; Baptist, evening, J. R. Perkins, Huntsville; Presbyterian, morning, C. H. Winders, Columbia; Presbyterian, Evening, J. M. Rudy, Sedalia; M. E., morning, L. S. Cupp, Platte City.—Afternoon.—Praise and devotional service; Communion Service, F. W. Allen, Columbia, presiding; Sermon, J. M. Philputt, St. Louis. — Evening. — Christian Endeavor; Sermon, S. J. White, Trenton.

CHRISTIAN ENDEAVOR PERIOD.

Monday morning, June 19.— Symposium on the Pledge, four ten minute addresses by Frances Pearl Haley, Marceline; Inez Terry, Lamonte; Sophia Settle, Kansas City; Mrs. H. H. Hodgen, St. Louis; Address, "The Increase Campaign," Alice Orcutt, Maryville; Christian Endeavor business.

STATE MISSION PERIOD.

Monday morning, June 19.—President's Address, J. B. Jones, Fulton. Announcement of Committees.—Afternoon service.—Report of Board; Report of Treasurer; Home Missions, W. J. Wright, Cincinnati; Report of Committee on Benevolent Association; Address, J. E. Holley, Springfield; Echo Meeting, led by J. H. Hardin, participated in by Alfred Munyon, H. G. Bennett, A. Buxton, Jos. Gaylor, D, B. Warren, G. E. Ireland, and others; Christian Education, H. G. Hill.—Evening session.—Report of Committee on Permanent Fund; Address, S. H. Bartlett, Ohio.

Tuesday morning, June 20.—Reports of Committees: Ways and Means, W. F. Richardson, Kansas City; State Missions, G. A. Hoffmann, St. Louis; State of the Cause, J. H. Garrison, St. Louis; Nominations, H. F. Davis, St. Louis; Students' Aid, J. B. Jones, Fulton; Education, W. J. Lhamon, Columbia; Christian Endeavor, H. A. Denton, Maryville, Unfinished business. Sermon, M. A. Hart, Fulton.

BIBLE-SCHOOL PERIOD.

Tuesday afternoon, June 20.—President's Address and Appointment of Committees, G. A. Hoffmann, St. Louis; Primary Session, in charge of State Superintendent of Primary Work, Mrs. J. H. King, St. Louis; The Message of the Year, by the Superintendent; A Primary Lesson with Class, Mrs. J. H. Fisher, Marshall; Conference on Primary Work, (1) The Cradle Roll, Mrs. Duckworth, St. Louis; (2) Subdivided Classes, Mrs. A. A. Buxton, Kansas City; (3) Teachers' Training Course, Miss N. Hopper, St. Louis; Address, "Primary Work," J. L. Brandt, St. Louis; Question Box on Primary Work.

Tuesday night.—Address, T. J. Legg, State Secretary, Indiana.

Wednesday morning.—Report of Board, Treasurer and Field Men; Conference on "What Work Should the Missouri Bible-School Co-operation Seek to Do?" Conducted by J. W. Baker, Joplin; Address, "Children's Day," G. W. Thompson, Kirksville; Address, "Boys' and Girls' Rally Day," W. J. Wright, Cincinnati, O.; Address, L. J. Marshall, Independence; Business.—Wednesday afternoon.—A Study, led by Pres. A. Buxton, Dexter; Subject, "The Bible-School Problem": I. Statement of Problem; II. The Product Sought, III. The Factors; (1) The Church; Its Pastor and Church Board, J. T. McGarvey, Carthage; (2) The Parents, W. F. Ragland, Monroe City; (3) The Children, Mrs. Mary Wisdom Grant, St. Louis; (4) The Bible School Officers, J. H. Coil, Higginsville; (5) The Teachers, John Young, Albany; (6) Bible School Equipments or Helps, R. H. Helser, Fayette; Round Table, "Bible-School Specialties," led by A. W. Kokendoffer, Mexico. Eight people tell the specialty of their school in five minutes each; General Question Box, conducted by H. A. Denton, Maryville.—Wednesday night.—Address, "The Boy Problem," W. A. Moore, Mexico; Closing Events.—Final Adjournment.

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A Guide to Bible Study.—J. W. McGarvey.
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"The Christian Use of the Tithe System."

This tract appeared in the CHRISTIAN-EVANGELIST in the form of a serial, and in response to a quite general demand it has now been put in convenient tract form for wide distribution. Those who believe in the principle it teaches should aid in giving it wide circulation. The adoption of this regulative principle of giving, among us, would solve more problems, cure more evils, and give a greater impetus to all our worthy enterprises than any other one thing of which we can think. It seems to be the next great forward step among us. Brother Wharton has rendered the cause of Christ great service in his treatment of this subject, and we heartily commend his tract to all who wish to honor God with their substance. J. H. GARRISON.

"The Christian Use of the Tithe System" is a tract of 24 pages, dealing in a clear, forcible, convincing manner with the subject of proportionate giving. Price, 3 cents each; 25 cents per dozen; $1.50 per hundred.

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The Mission to Argentine.

The proposed mission to Argentine, to which I have been appointed by the C. W. B. M., is one which comes to us with a strong appeal. The church should enter upon the work with a knowledge of what is needed to make it a success. My information is not very extensive, but there are certain needs about which I can speak with confidence.

1. A man trained for city work is needed. Two cities contain more than one-fifth of the people of Argentine. The problems are those of evangelism and pastoral work in the cities. Buenos Ayres is the New York of South America. There is the same mingling of peoples, the same difficulty in gathering a congregation from inharmonious elements, putting it in a suitable building and training it for effective work.

2. An evangelist is needed. It is possible to hold revivals in Argentine. Methodists and the church missionary society have done so. The people believe the Bible to be the word of God, though they know little or nothing of what it contains. They believe in Christ, though the only Christ they know is one hanging on a brass cross. The message and methods of a wise evangelist will produce results in Argentine as they do in the United States. A man can secure a hall, fill it night after night for weeks, and preach to people who believe in the Bible and are able to read. This is our opportunity.

3 A third need is the preaching of the gospel by means of the press. In no part of the world has the press been more helpful in mission work than in South America. Argentine has a compulsory school law. Each of her fourteen provinces has its normal college. Her system of common schools dates back to the Yankee school teachers which President Sarmiento secured more than thirty years ago. It is evident that the mission needs a born editor.

4. A fourth need is ministerial education. This need may seem somewhat remote, since it may be years before we have anyone to educate. It has sometimes happened that the first converts were the best material for the ministry. This was the case with Duff and Mackay of Formosa. But however long the time, our objective is a native church with a native ministry. The Argentines are vigorously patriotic. They admire Uncle Sam greatly, but they do not love his Monroe doctrine and his huge navy. The church that we promote in Argentine must not offend a national spirit that has done great things, and expects to do greater things. An Argentine church requires an Argentine ministry.

5. The ordinary patient, plodding missionary is needed. There is plenty of room. He may follow the example of Mr. Grubb and locate in the Chaco, among people who are very indifferent to clothes on state occasions, and who occasionally eat their enemies. Or he may choose the Gaucho, with whom the charming tales of William Bulfin have made us acquainted, who love horses and hate any kind of labor that cannot be performed in the saddle. Or he may live in the "Boca" of Buenos Ayres and set gospel traps for the sailor men. Traps of a certain kind are plentiful enough. A knowledge of thirty or forty languages would be a great help in a work of this kind. There are new railroad towns and beautiful provincial capitals, old cities just awakening to modern activity, and new seaports with great expectations and much real estate for sale. Everywhere are people as sheep without a shepherd. From the snows of the Neuquen to the eternal summer of Misiones, from the great metropolis to the vineyards of Mendoza, there is need of this gospel with which we have been entrusted.

W. J. Burner.

The Llano Estacado.

"Llano estacado?" "It seems to me that I have seen that word; oh, yes; it's the name for that cactus desert away out there in New Mexico and northwest Texas. The region is uninhabitable, of course, except for antelope, coyotes, lizards and such like." And so I imagine some reader to run on, as his or her eye catches the words, at the beginning of these lines, which, being translated, mean "Staked Plains."

These beautiful prairies are not spoken of as "staked" on account of cactus stems or sage bush, for there is hardly a cactus stem or a respectable sage bush on the whole tableland. Let me take your breath away at once, and imperil my standing with you as a truthful preacher of the gospel, perhaps, by telling you soberly that I am living here at Hereford, a town of 2,000 in the center of the "Plains," in the midst of the richest and most uninterrupted and level body of farming land mine eyes have ever seen—and my home was in California and Missouri, too! I was "shown" a year or two ago, and without any seeking of such a region as this was supposed to be. "But," you say, "how can anything grow in such a dry place?" Listen: The weather bureau records an average rainfall for this vicinity of over 20 inches per annum, three-fourths of this falling in the summer. There has not been a single failure of crops suited to the country. The writer has not seen such abundance of fine vegetables. Fruits of many kinds succeed well. Good water in inexhaustible quantities is found from 20 to 175 feet below the surface.

Brother Editor, allow me to again surprise your good readers. Not in America is found a population superior to this in morals, temperance and religion. Hard to believe? From where this is written, to the east and south, a territory, six counties one way by seven the other, stretches away, and in it there is not a single saloon! "What! In a land of cowboys!" Yes, and more than that: the Disciples of Christ are on the ground first, for once, at least. Here is located Panhandle Christian college, with splendid buildings and a fine outlook.

The writer will take pleasure in answering the inquiries of any Disciples who might desire to come here and help us to build up this country to the glory of the Lord.

Speaking of the morals of the cowboy country, I should like to relate a little tale of the famous XIT ranch. This ranch is 180 miles long, extending through nine counties. The general manager for many years, Captain Boyce, is an ardent Prohibitionist. Here are some of his rules: No work on Sunday, except the absolutely essential; no whiskey drinking; no gambling; no carrying of pistols; no swearing. How is that for the wild and wooly west? This ranch is no rare exception. See?

Hereford, Tex. Jesse B. Haston.

Wanted Agents.

Men and women living at home to act as agents selling Radiozone. Good money easily made. Write for particulars to The Radium Ozone Co., 1140 Milwaukee Ave., Chicago.

India Notes.

This is the season when missionaries are leaving for their furlough. A week ago, Miss Kingsbury spent a day in Jubbulpore, as she was on her way to Bombay to take ship for America. Miss Kingsbury has been out this last time for seven and a half years. Her special work has been the management of the girls' orphanage at Bilaspur. The character of her work in this capacity is attested by the fact that other missions are most anxious to obtain the girls trained in this orphanage as wives for their young men, and also by the fact that a large number of girls, not only from our own but also from other missions, are attending the institution as boarders. This is very remarkable, as there is a prejudice in India against sending children to orphanages to be cared for—unjust, we know, but it is as much a prejudice here as it is in America. It is now about twenty-two years since Miss Kingsbury first came to India, and she has well earned her furlough.

This week Dr. Drummond and his family were with us two days—one of them Sunday—as they were on their way to Calcutta to embark. They hope to see some of the work in China and Japan on their way home. They have been in India seven and a half years, spending the whole time in Harda. Dr. Drummond has had charge of two hospitals and dispensaries and a leper asylum all the time, and a part of the time preached for the little English congregation in Harda. He came to India in time to do a great deal of work in the famine. He also was in Harda during the terrible epidemic of plague which ravaged the place. Every year in these hospitals and dispensaries from 15,000 to 18,000 cases were treated, while large numbers of people were visited in their homes. When he left Harda, each of the several communities there—the Hindus proper, the Parsis, the native Christians, and the English community—had a farewell meeting and presented him and Mrs. Drummond with some token of their affection. To us, who had labored for four years in the same station with Dr. and Mrs. Drummond, it was as the departure of our own brother and sister.

A short time ago Brother Rioch took his boys away for an outing to Hatta, some twenty miles from Damoh. About two hundred of the orphanage boys were with him—quite a crowd of youngsters to take on a week's picnic. They had been promised a holiday for good conduct. While in Hatta, two of the boys were baptized.

Rath is expecting to have a new school building soon. Mrs. Gerould has given $1,000 for this purpose, and $500 more will be granted by the C. W. B. M. Rath is a new station, but in every way the work seems to be flourishing under the administration of Brother and Sister Menzies. Lately a home for widows has been opened there. Already several widows and their children have sought and obtained admission there, and two or three have given their hearts to the Lord.

News comes from Bina that there have lately been three baptisms in that station and two more in Jhansi, which is visited some by Bina missionaries, as we have some members there. In Jubbulpore our work is doing well. We have our class of eighteen young men who are studying to be evangelists, and some of them go out, usually in company with Brother Wharton, nearly every day for bazar preaching. Two or three hundred thus hear the gospel nearly every day.

Geo. W. Brown.

NEWS FROM MANY FIELDS

Ohio State Convention.

The good women of Ohio met for the thirtieth time in annual convention May 22, 23, at Newark. It was the "best yet" convention of the Ohio C. W. B. M. The figures tell the greatest story of the years. The national treasurer wrote receipts for $14,638.50 from Ohio auxiliaries the past 12 months; $2,542.01 were given for the work in Ohio, making a grand total of $17,480.51. This is the largest report ever submitted. There are now 227 auxiliaries that enroll 5,543 members who read 1,757 copies of the Tidings each month. There are a dozen young ladies' auxiliaries. Ninety-six auxiliaries were on the honor roll. Warren has the largest—145 members. The program of the women's part of the convention was of a very high order. The address on Monday night by I. J. Spencer was a great uplift and was in all ways worthy of the man and the place.

All addresses are worthy of special mention. Mrs. Gerould was fresh from her trip from India, and while she had not had time for a rest, yet she brought a very enthusiastic message from the work and workers in India. Mrs. Nettie McCorkle gave a delightful paper on "The Two Sisters of Bethany." Mrs. N. E. Atkinson gave us new inspiration in her address on "The Aim and Purpose of the C. W. B. M." Professor Paul, of Hiram, spoke on "The Dignity and Grandeur of Missions." The remark was made that it was easy for a man to make a great address when he knew things. Professor Paul knows missionary history and science. It was a great address. Mrs. M. J. Grable, of Cleveland, was re-elected president; Mrs. S. E. Roof, Cleveland, vice-president; Miss Lyons, corresponding secretary; Mrs. Robbins, Cleveland, treasurer, and Miss Bertha Peckman, of Hiram, superintendent of Junior work. The sessions of the O. C. M. S. opened Tuesday night. A. M. Harvuot, president, was unable to be present. First Vice-President P. H. Welsheimer presided. The report of the board was submitted by Secretary S. H. Bartlett.

The financial exhibit was as follows:

Receipts: Collections from churches and individuals for general work $9,802.75; interest on trust funds for general work, $531.22; interest on McDonald fund, $522.52; interest on Lathrop Cooley fund, $300; annuity, $300; total collections, $12,658 43; borrowed funds, $1,825; total receipts, $14,483.43.

The total amount reported in the trust funds was $51,892.61. The printed report did not give the detailed account of the disbursement of the funds, which was a disappointment to many, but this will likely be given yet in the final report that includes the report of the convention.

Summary of labor: Number of men employed, 45; number of days of service, 8,318; number of sermons, 2,983; number of conversions, 410; number of other additions, 388; number of churches assisted, 63; number of churches organized, 4; number of conventions held, 24; four new churches were established under the direction of our board, and sixty-three places were helped. Eight points became self-supporting the past year.

In the absence of A. M. Harvuot Tuesday night B. F. Doty, attorney of the anti-saloon league, from Columbus, made an address that was well received.

The session Wednesday forenoon was as good as any national convention. John B. Dickson, of Glouster, spoke thoughtfully and pointedly of "The Missionary Spirit of our Plea." Bruce Brown, of Mansfield, spoke with enthusiasm on "A Missionary Conscience." "Not Retreat but Advance" by Walter Mansel, of Salem, showed very careful preparation, and was one of the most complete and dignified addresses of the convention. Charles Darsie, of Uhrichsville asked "Is Ohio Worth Saving?" It was a meaty and well clothed speech. After a business session J. E. Lynn, of Warren, gave a pleasing and helpful address on "The Reflex Influence of the Living Link Idea."

Wednesday afternoon T. J. White, one of our most successful state missionaries, spoke on "The Opportunities of the State Missionary." President Rowlison made a pleasing and winning address on "Education." B. L. Smith was never more eloquent on "Home Missions." The increased offering so far made was no doubt the source of his new enthusiasm.

A special commissioner on temperance reported at the close of the afternoon session and resolved to let the women vote at local option elections and also to help defeat Gov. Herrick. This brought more fun than anything in the convention. The man was there who said we had no business to resolve; the man with a temperance oration; the man that wanted nothing adopted but the Prohibition party platform. But the resolution ran the gauntlet and landed safely. But it was fun. W. R. Warren, of Pittsburg, never fails to say something when he talks. "The mission work nearest home and our duty to it" was the theme and the parable of the pounds his text for his great address of Wednesday night. This address was heard by 1,000 people. Thursday forenoon was a Sunday-school session with Taubman, Welsheimer, Harp, Moninger and Kleeberger as talkers. Thursday afternoon W. A. Roush spoke for the Benevolent Association in his usual earnest and sincere way. Brother Roush always makes a dignified speech. The people heard A. McLean tell of "The Bible a Missionary Book"—they heard him gladly. C. A. Finch, of Topeka, Kan., was a visitor and spoke in the interest of church extension. His message was heard with interest and profit.

It was too bad that many had to leave before the final session on Thursday night, when that great veteran, Dr. Geo. H. Ball, of the Free Baptists, made the closing address. Dr. Ball set forth in a very clear and emphatic way his reasons for favoring the union of, as he put it, "the Free Baptist churches of Christ and churches of Christ of the Disciples of Christ." There was a keen interest in both Dr. Ball and his address. None were disappointed. "The heart of the Disciples," said Dr. Ball, "is in Ohio." "In joining two pieces of iron we must put the hot ends together." Ohio is the hot end of the Disciples, while New England and New York is the hot end of the Free Baptists. Dr. Ball suggests, therefore, that we of Ohio need to go as evangelists into the Free Baptist churches of New England and New York, and the result will be phenomenal. Dr. Ball's last thought was pathetic but practical—"Let us all *pray* for this union." Do so, brethren, everywhere.

THINGS PICKED UP BY THE WAY.

H. F. Keltch, of Bethany, has been called to the Second church at Dayton and is there. S. B. Norviel, of the South church, Toledo, goes July 1 to Hubbard.

Doty told us that 980 of the 1,371 townships in Ohio are without saloons, and four whole counties are "dry."

Some new faces among the preachers were present. Among them were, Bruce Brown, Mansfield; B. C. Piatt, Ashland; M. S. Spear, Martin's Ferry; J. A. Jackson, Shelby; John Dickson, Glouster; O. D. Maple, Marion; Hugh Wayt, North Fairfield; C. H. Bass, Findlay.

President Cramblett came over from Bethany to shake hands and look after the interest of old Bethany.

The committee on ways and means offered the following resolution, which was unanimously adopted after remarks by Bartlett, B. L. Smith, et. al.: "We beg leave to suggest to the brotherhood of the nation that the time is near when we should take a step in advance in national and state missions. We believe the offerings for these causes could be united, 50 per cent given to the national board and 50 per cent returned to the state board whence it comes and the cry be raised for half a million dollars for national and state missions and that the autumn should be given to reach this result." This will be presented at San Francisco.

Hiram Vankirk tried to induce all to go to California, and of course we wanted to go.

The Newark church entertained royally and surely have a right to be proud of their magnificent building. Judge A. R. Webber, of Elyria, will preside at the next convention.

J. Herman Dodd and C. M. Fillmore wielded the baton.

The enrollment was over 500. This will insure half fare next year.

Ohio never had a better convention. The spirit was fine. Everything was hopeful. Uhrichsville will welcome the hosts next May. It has been 13 years since the convention has been in that part of the state.

Several business men were in the convention, but we ought to see many more.

The missionary exhibit was patronized by many people.

Two of our Ohio preachers with their worthy wives go this fall to the foreign field. They are D. O. Cunningham and wife, of Findlay, and H. C. Saum and wife, of Prairie Depot.

One or two speeches lacked the dignity that ought to attend a convention address.

E. P. Wise, of Cleveland, takes the place of C. A. Freer on the advisory committee on pulpit supply. The convention voted to increase the apportionments 40 per cent the coming year. The churches as churches ought to give $15,000 for Ohio missions next November.

The elegant house and hospitable congregation at Newark, was a sufficient answer to Chas. Darsie's question, "Is Ohio worth saving?" Newark was one of our state missions not a half dozen years ago.

We had an example of Christian union—the Presbyterian ladies furnished the dinner and supper and our delegates ate it.

Robert Moffett was greatly missed, but sent a fraternal message, and the convention sent one in return to the man whom we all love so much.

S. H. Bartlett, Robert Moffett and E. B. Wakefield were fraternal delegates to the state gathering of Free Baptists.

Hiram commencement will be June 22. A large class will be graduated. C. A. Freer.

* *

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The Texas State Convention.

The Texas Christian missionary society held its annual meeting at Waco, in the chapel of the university, beginning May 15. The first session was that of the C. W. B. M. Frank L. Jewett, the incumbent of the Bible chair at the state university, made the principal address. He is a young man of high scholarship, and made a very clear presentation of the Bible chair work. Jasper Moses, superintendent of the educational work at Montery, Mexico, also made an interesting address. The C. W. B. M. raised $17,000 last year. J. C. Mason, corresponding secretary of the state missionary society, made a report showing splendid results,—$20,000 in cash was raised in 10 months. W. J. Wright represented the A. C. M. S., G. W. Muckley the Church Extension Society, A. J. Bush the Benevolent Association and F. M. Rains the Foreign Society. While Texas has not done her duty toward these great causes, intense interest was shown in all the work.

Education day was the climax of the convention. J. B. Briney, of Louisville, and President Zollars each made a great address on Christian education. Granville Jones, the golden-tongued (our Chrysostom), followed with an appeal, and just *$30,000 was raised* for Texas Christian university. President Zollars also announced the gift of T. M. Phillips, New Castle, Penn., of $5,000, and the gift of citizens of Waco of $5,000, all made within the last month. The enthusiasm ran high over this added financial strength. Reports were made from Carleton and Jarvis colleges, and $500 or $600, pledged toward the latter. Panhandle Christian college, a part of T.C. U., though 500 miles away, was also represented. The board of trustees are planning for large things. They are determined to have a well equipped university at Waco, with a number of smaller colleges at strategic points in Texas, all operating under one management, and the convention adopted resolutions to that end. The report of T. C. U. showed 470 different students at Waco, with 41 preparing for the ministry. One-third of the latter are volunteers for the foreign field. Next year 60 students for the ministry are expected, and an enrollment of 600 at least. The brethren have a vision of a great school in the next few years.

F. M. Rains closed the convention with a splendid rally, and gave a stereopticon address on China and Japan in the evening. Among the visitors who were on the program were Jno. T, Brown, of Louisville, and J. W. McGarvey, of Carthage, Mo. Time would fail to write of able addresses by ladies of C. W. B. M., the convention sermon by Pres. Addison Clark, the broad lines discussed by S. K. Hallam, president of the convention, and many other good things. The attendance was excellent; the spirit of the best; the enthusiasm unequaled. Our great men fell on each others' necks and wept, while the student body made the welkin ring with college yells. Such a convention was never before held by our people in Texas. FRANK H. MARSHALL.

From another report received later, we give some additional particulars:

Those who stand in the forefront of the Texas work are men of large vision, rich faith and devotion. It would not be detracting from the work done by other state secretaries to say that J. C. Mason stands without a peer among the men who are devoting their time to this special line of work. The man of largest brain and biggest heart should be called to this important position—men who could easily be bishops if they belonged to an ecclesiasticism. This is what Texas has always sought to do and the work shows the wisdom of such a program.

Perhaps there has been no more important incident of progress in the C. W. B. M. work than the calling of Dr. F. L. Jewett to the Bible chair work at Austin, the seat of the State university. Brother Jewett is a man of culture and training, well disciplined in heart and mind and we bespeak for him a wide field of usefulness.

The address of Pres. S. K. Hallam, of Denton, gave a broad and comprehensive view of the work to which we have committed ourselves as Disciples of Christ. It was worthy of the man and of the occasion. This was followed with an enthusiastic address by C. D. Meigs, superintendent of interdenominational Sunday-school work for Texas. Perhaps no speaker challenged the attention of the audience more closely than did he. Brother Meigs had many complimentary things to say of the "plain" Christians.

The day sessions of Wednesday were largely given up to reports of missionary pastors and evangelists and the report of the state secretary. The total cash received by Brother Mason during the ten months closing March 31 was $5,109.84; pledges taken, $4,441, making a totol in cash and pledges of $9,550.94. There were thirty-two men engaged for all or part of their time in the field. Total cash by and for these missionaries $14,571.10, for houses, lots, local ministers, etc., $4,956.52. Cash for all purposes, $19,527.62, pledges, $7,657,25, making a total of cash and pledges $27,184.87. Number of baptisms, 539. Total additions, 1,307. Churches planted 16, Sunday-schools 12, houses built eight.

* *

About Some Points in Texas.

The fascination produced by the vast possibilities evident in this great state grows upon us as our vision of the field broadens. This commonwealth furnishes an inviting arena in which primitive Christianity should acquire rightful supremacy. Extinguish ultra-literalism from the divine organism and within ten years Texas will keep company with those states in which our brotherhood is strongest. The names of a half dozen towns could be given where the construction of splendid new church houses are under consideration.

Again, Texas Christian university is destined to rank with the oldest and best institutions of learning in the south within a short time. Numerous fine district meetings indicate a strong advance movement all along the line. That great exponent of the scriptural plea and efficient state evangelist, B. B. Sanders, will have rolled up an inspiring report. The beloved, untiring corresponding secretary, J. C. Mason, has marshaled the forces in the graces of Christian giving. He recently conducted a successful meeting at Oak Cliff church, Dallas, where B. H. Morrison ministers.

The First and Tabernacle churches of Fort Worth, with their leaders, R. R. Hamlin and Guy Inman, have been engaged with the Protestant churches of the city in a union campaign.

W. M. Taylor, of Chattanooga, Tenn., has been touring Texas under the auspices of the American Christian Missionary Society and received a hearty reception. He was with us at the Central church.

That veteran nobleman of God, M. M. Davis, assisted by several able preachers, has held a great missionary rally at the Central church, Dallas. The East Dallas church, with H. R. Ford as undershepherd, is one of the monumental works of home missions.

The orphans' home, under the supervision of A. J. Bush, is doing nicely and is certain to become the one unanswerable argument in behalf of applied Christianity.

The writer preached four nights recently at Mineral Wells, the famous health resort of this section. There are 4,000 souls here and they expect 75,000 visitors this season. We have a beautiful brick church centrally located. They are trying to locate W. G. Jacks there. We trust they may succeed. A Chautauqua building, under the management of Homer T. Wilson, is nearing completion.

Our work here prospers well. Our Sunday-school, under the superintendency of W. M. Hemphill, is good. Our ladies' aid society, under the presidency of Mrs. R. L. Stennis, is splendid. Our C. W. B. M. auxiliary, conducted by Sister Rider, is observing the week of prayer. Our Junior Endeavor, under the care of Miss Isby, is fast becoming the potent spiritual factor in our work.

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Kentucky University Letter.

Arrangements for the great reunion of old Kentucky university students to be held during commencement week have been about completed. The speakers for the different occasions have been selected and arrangements for the entertainment of the many who will attend are now being made. The people of the city will throw open their doors to all who may attend.

Warren B. Davis, who represented Kentucky university in the state and southern oratorical contests, won second place in both contests. John A. Shishmanian, a former Kentucky university student, but now at the University of Virginia, won first place in the southern contest.

Prof. Clarence C. Freeman has resigned as professor of English, much to the regret of all Kentucky university friends. He will take the chair of English at Georgetown college next fall. Professor Freeman will be succeeded by Dr. H. G. Shearin, of Ripon college, Ripon, Wis. Doctor Shearin is an old Centre college graduate and a Kentuckian. He is also a Ph.D. from Yale and has studied abroad. He is said to be a fine instructor and has a very prepossessing appearance.

John Fox, Jr., the noted Kentucky novelist, was in the city for several days recently. He was entertained at a stag dinner by President Jenkins while here. Mr. Fox is one of many famous Kentucky university men who will attend the reunion.

Frederick D. Kershner, an old Kentucky university man, but now dean of Kee Mar college in Maryland, delivered three lectures in Morrison chapel, May 1, 2 and 3. His subjects were: "Othello," "Robert Browning" and "King Lear." His lectures were greatly enjoyed.

President Jenkins was one of the speakers at the banquet given to Dr. E. L. Powell in Louisville, May 8, by the business men of that city.

A. McLean, of Cincinnati, made one of his characteristic talks in chapel a few days ago. Mr. McLean is always enjoyed at Kentucky university. E. B. B.

Lexington, Ky.

* *

C. W. B. M. in Missouri.

It is time to be astir as to the closing up of the reports for the state year which will end with June. The convention opens on the evening of June 16, and it is important that all work that has been done shall be reported in full. If it is, all reports must be in St. Louis on or before June 10. This is not an arbitrary calling fos them, but is necessary in order that they may be in print in time for the meeting. I hope that we shall have the earnest co-operation of the whole state in this matter. You ought to mail your reports not later than the night of June 8. This gives all a chance to have their meetings for June, and the blanks have been in the hands of your officers several days, so that preparations for the best collections may be made. My letter with special request should be considered at your executive meeting and preparations for the fulfilling of it be attended to early.

I repeat the conditions for place on the honor roll:

1. Auxiliaries must report every quarter to state secretary.
2. They must observe C. W. B. M. day.
3. They must send at least ten cents per member a month to the national treasury.
4. They must send, at least, five cents per member a month to state treasury.

You know whether or not your auxiliary has fulfilled these conditions, so can report to me accordingly.

Sisters, we are going to have the best convention that we ever had, and that is saying much, for Missouri has had some that were equal to the national conventions. You cannot afford to miss it, for the sake of your future growth. Every good convention gives uplift to the most consecrated; how much, then, do we need the help, who are living so far from what the Master wants of us! As well as receiving we can give. We can never tell where our influence may end. One of the best and most devoted officers of a sister state was won for Christian service by an encouraging remark of the matron of the Christian orphans' home. Only one sentence for Christ turned the current of this girl's life, and the influence she has and will have, can be known only by him who knoweth all things. So come praying. I want every auxiliary who reads this to promise as she reads, to pray every day specially for this convention, and that our men and women of means may see their way to larger giving for the cause of missions. Our board is about to open a new field in Argentine, and how we all rejoice! But, this is expensive work. So was it expensive to provide a Savior for the world. Shall we hesitate for a few dollars that must soon be relinquished altogether, when Christ counted not the cost, in his sacrifice for these same people that it is our duty to help, and now? Our newly appointed missionary to Argentine, W. J. Burner, will be in the convention to tell us something of this new and fascinating field. Come and learn. We need $2,000 to begin the work.

Why not auxiliaries send their president, paying the railroad fare for her?

Mrs. L. G. Bantz.

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Arkansas State Convention.

The convention opened Thursday night with a good sermon by Bro. N. M. Ragland, of Fayetteville. Brother Ragland has for more than twenty years faithfully served the Fayetteville church, which bears testimony to his ability as a pastor.

Things moved about right Friday, for the good women had charge of them under the caption of C. W. B. M. While the C. W. B. M. was transacting business in the parlor at the parsonage, J. N. Jessup, of Little Rock, called together the ministerial association and an improvised program was carried out. Brothers Ragland, Cross, Allen and Richardson made good talks in behalf of this institution.

Bro. McCarty, of Stuttgart, delivered a very fine sermon to us at 11 o'clock. In the afternoon the C. W. B. M. met in regular business session in convention, and a very beautiful memorial to Mrs. J. M. Critz, the late recording secretary, was read by Mrs. J. N. Jessup, of Little Rock. The president's address and reports of corresponding secretary and treasurer showed that foundations had been laid during the past year for greater work in the C. W. B. M. than Arkansas has before done, and it is hoped that they will build well for the coming year. The devotional service was led by Mrs. Stephens, of Newport, Friday evening, then Mrs. M. L. Yantis, of Paragould, read an earnest letter from Miss Lackey, Deoghur, India. All hearts were touched and tears of sympathy and loving fellowship could be seen in every eye. A free will offering was taken to help support this special missionary. Prayer and thanksgiving went to the throne of God in her behalf.

Then a very pleasant hour followed in which the preachers in attendance gave words of encouragement and approval of the C. W. B. M., thus making the sisters feel that the Arkansas preachers would not leave them to fight their C. W. B. M. battles alone. This was an hour of true fellowship.

Saturday morning a very helpful Bible lesson was given by J. N. Jessup. Brother Jessup has an easy way of reaching the hearts of all who hear him; and to know him is to love him. Brother Jessup was chosen president of the convention and filled the office with grace.

We missed Brothers Bullard and Kincaid, who were absent on account of sickness. A. J. Bush, of Grand Prairie, Texas, was present and delivered a splendid address in behalf of the Texas Christian orphanage. The report of the state mission board was read by E. C. Browning. The principles of the co-operative mission work and the needs of the Arkansas field were prominent features of the splendid report. Brother Browning presented a large map of Arkansas before the audience which spoke eloquently under the pointer guided by the hand of Brother Jessup and the voice of the speaker Saturday afternoon Dr. Albert Buxton, of Dexter, Mo., presented the plan of the F. C. M. S. and was followed by W. J. Wright, who brought sunshine into our hearts, as he so lovingly represented the A. C. M. S., and the hearts who were sacrificing all for the cause of Christ.

Brothers Allen, Cross, Berry, Johns and a person from Paragould gave encouraging reports of their respective fields of labor. Brother Cross is doing great things at Pine Bluff. Brother Allen is also doing a good work in his Master's kingdom. W. B. Mason's report was read by Brother Browning, as Brother Mason had to leave for an appointment before these voices were heard. Brother Mason is doing a grand work for the Lord in the mountains of Arkansas, and should be better supported. Saturday night N. M. Ragland presented the plan and work of the Church Extension Board. He was followed again by W. J. Wright in a strong sermon, the "Golden Rule," which was very effective, and was very appropriately applied to missions. In conclusion he called for pledges to state missions, and $1,000 was raised and partly collected in a very short time.

Good feeling and a fine spirit prevailed throughout the convention. In the conclusion our "state song" was sung with due appreciation.

The pulpits of our city were filled by our good ministers Sunday, and the people are loud in their praise. The convention has done us lasting good, and has made a fine impression on the community in general. We proposed to establish a Bible chair at the seat of the state university, and Brother Ragland was asked to secure an option on the lots. The Bible chair at Fayetteville means better things for Arkansas, better work and better workers.

The next convention goes to Russellville.

R. O. Rogers.

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Washington State Notes.

B. H. Lingenfelter has closed his work with the First church, Seattle, after about five years of effective service. He will probably continue to live in the city and take up work with one of the other congregations.

F. B. Huffman, recently from Cleveland, Ohio, is happy in his work in Palouse.

The church in Walla Walla under the leadership of Morton Gregory, secured a lot in the very center of the city at a cost of $6,500, and will erect a fine church edifice, to cost about $30,000.

The state Sunday-school association met in Spokane, April 25-27. The sessions were all held in the Central Christian church. The cordial welcome extended by the churches and city was worthy of the cause. Brother Utz and his church exert a large influence in the central part of the city and by the missions they have started. They are reaching the outlying portions.

Dean avenue church on the north side of the river is happily and faithfully caring for that part of the field. J. W. Allen, so well known throughout the brotherhood, is carrying the work of this church forward.

Davenport church and O. J. Gist get along splendidly. The brethren there know a good preacher and are inclined to keep him now that they have him.

E. Morton Flynn, of Cœur D'Alene, Idaho, came over to Spokane to attend the meeting of the association. Other Christian preachers present were Brother Dean from Rockford, Wash., and Brother Lucky, of Tekoa, and the writer of these notes.

The new church building at Pullman is nearing completion and will be opened the second Lord's day in June. Z. T. Sweeney is engaged to conduct the dedicatory services and is expected to remain through the state convention which meets at Pullman June 13 to 15. Ralph Sargent has done splendid work in leading the church in this school center to see visions of future greatness.

Prosser church is planning to take all of M. A. Thompson's time the coming year and Zillah church expects to provide a preacher for full time. They are building a parsonage and have called a man to the pastorate. The work at Ellensburg and N. Yakima moves forward splendidly, and new houses of worship are much needed at both places.

The writer enjoyed a brief visit to-day from F. Walden, Pres. of the state board and R. E. Dunlap, of Seattle, who was in the city arranging an appointment for Oliver W. Stewart, the great temperance orator.

North Yakima. Morton W. Rose.

❀ ❀

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Nebraska News.

Chancellor Aylsworth supplied at Peru on May 7 and reports three confessions. A Bible-school was organized with 65 present. The outlook for work at Peru is excellent if we can get the right man to take the work.

The secretary preached at Minden on May 7. Two added by statement at the morning service. This work is in good condition for forward work now. Here too, the location of a good man is a prime and immediate necessity.

Would it not be a good thing for the prayer-meetings in the churches to appoint a Wednesday evening of the month to praying for the Lord to send more laborers into his harvest?

District No. 5 convention was limited in the number of delegates in attendance. The program was good and very well sustained throughout. The interest was good, though lacking in the depth that comes with larger numbers. F. S. White was re-elected corresponding secretary for the year.

W. H. Waggoner was at Beaver City in an institute May 11-17. Brother Waggoner has been in the state some time, and will remain for a good many more weeks. His work will tell for missions.

Conventions of districts Nos. 7 and 8 will be past when this is read.

Virgil E. Shirley, pastor at Harvard, went to Mississippi with the body of a little child for interment at the home of its parents.

Frank R. Janes and wife began a meeting at Olin, Iowa, on May 14. He delivered the doctorate sermon at Cotner medical graduation exercises at the Oliver theatre, Lincoln, on May 10. Brother Janes and wife are open for meetings on acceptable terms. Permanent address, Fremont, Neb.

Melvin Putman preached at Lincoln First church on May 14. It is expected that Brother Haynes will be at home again ready for work by the time these lines are in print. He is reported very much improved in health by his short rest.

Cotner medical college graduated a good sized class. The work done by the graduates of this school is generally very acceptable and compares favorably with that done by those of other schools. The school seems to be in a thriving condition.

Chancellor Aylsworth will supply at Minden on May 14.

E. M. Johnson of the Geneva church, reports two confessions at the Girls' industrial school on May 7.

This month home missions has the right of way in our churches. The fact that the board of home missions finds itself in debt, while still endeavoring to avoid a contraction of the work, ought to inspire our preachers and churches to more than ordinary efforts to make a suitable and generous offering for the work. Nebraska work with other states is waiting for its April appropriation until the money comes in from the offerings this month. Do not let this matter pass without attention. If we will all join together in the work it can be very much forwarded by the efforts of Nebraska churches.

Are you thinking of taking the trip to San Francisco to the national convention in August? If so, write me regarding it. I am anxious to get the names of as many as contemplate taking the trip. The fare will be $50 round trip for San Francisco and Los Angeles; $56.00 round trip for these places and include Portland. It is an opportunity to see this great country of ours in its western half in congenial company; 90 days' time given, with stop over privileges going and coming.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

[Telegram.]

Bessemer, Ala., May 29.—O. P. Spiegel, general evangelist, and D. P. Taylor, minister, have just held the greatest meeting in our history, with 29 additions. City thoroughly stirred.—Mrs. Willis Stuart.

[Telegram.]

Clarksville, Tenn., May 29.—Continue here with 70 added to date; 10 yesterday; crowds increased so that we were obliged to accept offer of large Methodist church. Robert Lord Cave has made fine preparations for splendid meeting.—Small and Hackleman.

CALIFORNIA.

Escondido, May 17.—Bro. W. E. Crabtree, pastor of the Christian church at San Diego, assisted by Prof. A. J. Carroll and wife, of Acampo, as singers, lately closed a meeting at this place with 14 additions. The church here was once quite strong, but the valley had incurred a large bonded debt in building a reservoir and irrigation system and many members either left or joined other churches and the membership had dwindled to about 10. Lately a compromise was effected and every dollar of indebtedness was paid. It was then certain that the valley had a great future. Brother Crabtreee and the San Diego church, realizing the importance of planting the cause here firmly, proposed to hold a two weeks' meeting free if we could pay for a singer. The meeting was a grand success. At its close money was pledged to secure a preacher for three-fourths of the time, the other fourth to be given to Oceanside and San Luis Rey work, congregations about 20 miles distant. There is only one other Christian church within 80 miles and that is at San Diego. On account of our having almost the best climate on earth and our water system paid for, we expect to become an important point. Three Christian families lately located here from Kentucky and one from Missouri and these have much encouraged the little band.—W. L. Sears.

COLORADO.

Boulder, May 22.—Two by letter and one by contession yesterday.—S. M. Bernard.

Trinidad.—One confession May 7, one May 14, one May 21, and two others by statement, not previously reported.

Denver, May 22.—One confession in South Broadway church yesterday. Three received hand of fellowship who were baptized a week ago. One was received who was baptized Easter Sunday. One came in by letter.—B. B. Tyler.

ILLINOIS.

Eureka, May 23.—Two confessions last Lord's day at Mt. Olivet church, Clarence, Ill. Have had splendid audiences at every service this spring; 64 in attendance at the Sunday-school last Sunday.—Lewis P. Fisher, minister.

Chicago Heights, May 21.—We had our large tent filled last evening and an entire family confessed Christ. Sectarianism has been unbridled for years and it does not set well that the simple gospel is preached. Shearer and Altheide are the evangelists.—Harry E. Tucker, minister.

Hillsboro, May 22.—We have erected a large tabernacle here and are just starting in for a siege. This is a new point. We have no congregation here, but we expect a good live one before this meeting closes. Remember us in your prayers.—Lawrence and Edward Wright.

Saybrook, May 22.—There have been three additions lately to the church here: one reclaimed, one by letter and one confession.—James N. Thomas.

Loami, May 24.—Two confessions last Sunday. At the baptismal service Tuesday evening the husband of one of the candidates made the good confession and was baptized the same hour of the night.—J. W. Larimore.

Forrest, May 27.—Held a special series of meetings during five days of this week. Had five accessions to the church—one by statement, four by confession. This is encouraging, since a four weeks' union meeting here last winter resulted, so far as we know, in no conversions. We dedicate our new church building here May 28 with Chas. Reign Scoville. It will be a great day for the Disciples of Christ in this place, for they have had a struggle to build.—Rochester Irwin.

INDIANA.

New Salem, May 22.—Closed two weeks' meeting with 44 additions: 36 confessions, 8 by statement. H. H. Saunders was our singing evangelist.—Frank B. Thomas.

Covington, May 22.—One more added yesterday at "West Liberty"—P. W. Walthall, minister.

Charleston, May 24.—Meeting at Milltown closed with 15 baptisms and 7 by statement added—one more last Lord's day from denominations.—Fred R. Davies.

Sandborn.—In a meeting with 10 additions the first week. S. E. Stein, of Indianapolis, is the singer.—L. E. Murray.

Francesville, May 24.—At the morning service a young married woman from the M. E. church took her stand, with her husband, with us.—I. G. Shaw.

Indianapolis, May 22—One more added yesterday at Lynn.—Willis M. Cunningham.

IOWA.

Stanhope, May 22.—Work moves nicely in Stanhope; two additions yesterday, six at regular services in the past month. Our Christian Endeavor and Sunday-school are both doing good work.—W. C. Cole.

Cherokee, May 22.—Closed our revival Sunday, with great interest and 25 accessions—14 by confession and 11 by letter and statement. Church greatly strengthened. Prof. G. A. Butler, of Mound City, Mo., did the singing. —G. A. Butler, singing evangelist, S. R. Reynolds, pastor.

INDIAN TERRITORY.

Weleetka, May 24.—Our revival meeting which closed last Sunday night has been a blessing to us all and is the most successful ever held here. There were in all 39 added—32 by confession, three from denominations, three by letter and one reclaimed. The attendance was remarkable even from the first. Brother and Sister Williamson are splendid helpers. Less than a year ago the writer located with this congregation, having at that time 33 members, and has added since June 25 64 members. To the loyal, consecrated membership is due much of the credit. The territorial convention meets with us in August.—F. Hooker Groom.

KANSAS.

Pratt, May 22.—Two by letter here yesterday.—W. C. German.

Eureka, May 22.—We are not in a revival meeting at Eureka, but are having additions every Sunday. One confession last Sunday and two baptisms not previously reported. The writer preached the baccalaureate sermon to the graduating class of the high school Sunday, May 21.—G. F. Bradford.

Atlanta, May 26.—One young man made the confession last night. Fine audiences and interest. Who wants a July meeting? Continue here indefinitely.—N. A. Stull, evangelist.

MISSOURI.

Wilcox, May 21.—Two confessions and one from the Methodists.—Homer L. Lewis, minister.

Gallatin, May 22.—Two additions last night—a man and wife—by letter and statement.—C. W. Comstock.

Stockton, May 22.—Our meetings here closed yesterday, after running 22 days. There were 20 added to the church; 11 previously reported. There were 11 baptisms. For a time I may be addressed at 220 E. Jackson St., Colorado Springs, Col.—Simpson Ely.

Grant City, May 22.—Three more additions yesterday, one an M. E. preacher. Also a fine young man took his stand with us at prayer-meeting.—W. L. Harris, pastor.

Sheldon, May 26.—We had six additions at our regular services at Carbon Center May 21—two by letter, one reclaimed, three confessions, all adults.—H. E. Carpenter.

St. Louis, May 24.—Two baptisms to-day at a little meeting with one of the Monroe county churches.—W. H. Kern.

La Monte, May 23.—Work in good shape here. Prayer meetings and Christian Endeavor fine.—J. H. Fuller.

Dexter.—We have just had a big union meeting of 10 weeks with 450 additions to the churches—one-third the adult population. The Christian church had about one-fifth of these. —Albert Buxton.

Bonne Terre, May 27.—One confession last Lord's dav. Arrangements have been made to raise funds to remodel and enlarge the church house. We have doubled the Sunday-school, and much interest is manifested in every line of our work. The attendance is on a steady increase and the interest demands enlargement in every department. This is a beautifully located town in southeast Missouri, with over 6,000 inhabitants. It has excellent schools, is the headquarters of the St. Joseph Lead Mine, has no municipal government, best forms of regulations exist. This company pays "good wages," believes in liberality, permits no saloons on its premises and encour-

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ages and supports Christianity and education. We have an excellent band of Disciples in this town and expect to do great work for the Master.—Jno. G. M. Luttenberger, St. Louis, Mo.

NEW YORK.

Buffalo, May 23.—There were four confessions at the close of the Sunday evening service and three baptisms. Twenty new active members were added to our Senior Christian Endeavor society to-night—giving us the second place in the city union from the standpoint of numbers.—B. S. Ferrall, pastor.

OHIO.

Marion, May 22.—Sunday, May 21, two added to the church and $30 for home missions; $25 were given last year. There will be a new church; the work is begun.—O. D. Maple.

Dayton, May 25.—Two accessions last Lord's day at the West Side church. Every department in good work. — Henry F. Keltch.

OKLAHOMA.

Chandler, May 22.—Ten more additions this week; all confessions, except one reclaimed. We are at work here in earnest.—J. E. Dinger, pastor.

OREGON.

Salem, May 21.—Twenty-three confessions in our meeting to date. Our tent is not large enough to accommodate the people. It is raining every day, but the people are used to that in Oregon. S. M. Martin is the evangelist, Davis Errett is pastor.—Charles E. McVay, singing evangelist.

Elmira, May 24.—The meeting closed at Lawton, Okla., with 60 added. Bro. H. T. Morrison, the faithful minister, took the work there at a time when wise council and true leadership were needed to steer the church to success. The splendid result has proved the wisdom of his selection. The Lawton church has a noble membership and a good church building, well appointed for aggressive work, located in the best part of the city. This was the second meeting we have held with Brother Morrison. At Dayton, Wash., there were 161 additions, reviving the church until they have decided to send their own evangelist into the field; furnishing his support, besides carrying on the home work. Our next work will be in Washington. — L. F. Stephens and wife, evangelists.

PENNSYLVANIA.

Ellwood, May 22.—We had a very good day yesterday; a Bible-school attendance of 92, with great preparations being made for children's day; we will exceed our apportionment. One confession and baptism at the evening service; fully 200 people present.—Ferd F. Schultz, minister.

Uniontown.—Our meeting with James Small and Leonard Daugherty, lasting three weeks, resulted in 75 additions. We gave them the opera house three Sunday nights and Small's sermons gave our plea a great hearing.—Herbert Yeuell.

TENNESSEE.

Memphis, May 22.—We have just closed a successful three weeks' meeting at the Mississippi avenue church. Bro. J. E. Gorsuch, pastor of the Third church in this city, did the preaching. The meeting resulted in 12 additions to the congregation—11 were by primary obedience and one reclaimed.—Louis D. Riddell, pastor.

TEXAS.

McKinney, May 25.—Our meeting has been in progress 22 days, 90 additions to date. Expect to close next Sunday.—H. A. Northcutt, evangelist; G. L. Bush, pastor.

WISCONSIN.

Ladysmith, May 25.—Three baptisms here within the last week.—H. F. Barstow, Cor. Sec.

VIRGINIA.

Newport News, May 22.—Seven added at regular services yesterday.—Milo Atkinson.

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OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CHAPMAN.

On April 24, 1905, the spirit of my mother, Margaret Chapman, passed into the presence of its Maker, from the home of my brother in Savannah, Mo. Mother was born in Knox county, O. Her maiden name was Spry. She was made a member of the M. E. church when a child, and something more than half a century ago was buried with Christ in baptism and has been a faithful member of the Christian church. She has been a widow over 20 years. She lacked but one day of being 84.

W. A. Chapman.

DEWEESE.

Mrs. Mary E. Deweese, one of our most faithful members, died at her home in Jacksonville, Ill., April 23, 1905. Her maiden name was Goodwin. She was born in Tennessee in 1831 and married to Cornelius Deweese, an elder of this congregation, in 1856. She united with the Christian church under the preaching of D. Pat Henderson in 1864 and took the Christian-Evangelist and its predecessor over 40 years. Four children, Mrs. Jas. Powell, of Kansas City, Ernest, Mary and Cora, with the husband, survive her. She was a faithful mother, a devoted wife and one of the Lord's choicest spirits. Always in life helping the cause of the Master, she has now entered upon the deathless existence of which the Savior speaks. We shall miss her much in the work of the church, but know that we will see her face in our Father's house. "We sorrow not as those who have no hope."

Russell F. Thrapp.

Jacksonville, Ill.

PASCHAL.

Mary A. Paschal was born in Bourbon county, Ky., Oct. 18, 1816, and died near Mt. Zion in Marion county, Mo., on May 9, 1905, in her eighty-ninth year. She was married to Volney Whaley in 1834 and in the same year they removed to this state—to the place which continued to be her home until her death. Those were the early days of this region and when her husband died in 1849 she was left with her three children to brave the hardships of pioneer life. Later she was married to Thos. Paschal. When the civil strife arose in '81 Mr. Paschal was seized by the military authorities who terrorized this region at that time and as a result of confinement in a loathsome prison he died in 1862. More than sixty years ago Sister Paschal confessed her Lord, being baptized by Bro. Jacob Creath. When Mt. Zion church was organized, early in the '50's, she was a charter member, and was the last of that original congregation to remain on earth. In the highest and truest sense, she was a Disciple of Christ. She loved the church. She was never elsewhere so happy as in the house of the Lord, and even in her last days was one of the most faithful attendants at all our services. Of that rare type of noble Christly women who contributed so much to the making of our country she lived a long and beautiful life, rich in love and service, and died in the triumph of an unfaltering faith. She leaves one son and one daughter—both strong in Christ's service. The funeral services were conducted by the writer at Mt. Zion.

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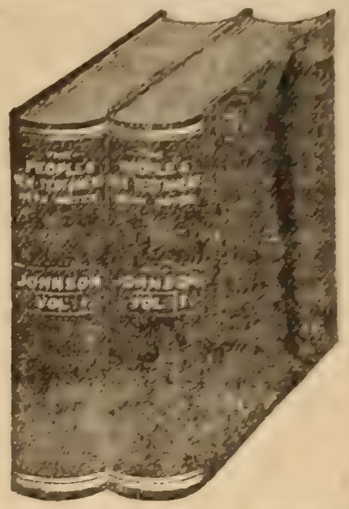

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Sunday-School.

June 11, 1905.

THE BLESSING OF THE RISEN CHRIST. REV. 1:9-20

Memory verses, 17,18.

Golden Text.—I am he that liveth and was dead: and behold I am alive for evermore.—Rev 1:18.

The book of Revelation or the Apocalypse of John, is one of the most mysterious books in the Bible. In style and manner it is closely akin to some of the apocryphal books of later Judaism which were written a century or two before the birth of Christ. After the decline of both the political and the spiritual life of Israel, when the world powers seemed hopelessly in the ascendant and when the hardening of formal Pharisaism seemed to the more spiritual to eliminate the last possibility of a glorious religious triumph for Israel through any ordinary means, there were still those who, possessed by something of the enthusiasm of the old prophets and their dauntless faith in the triumph of right, predicted a victory of a wider and more wondrous sort. It was not near so much a struggle between Israel and her enemies as between the forces of light and darkness throughout the world, and the triumph of the latter was to come not through human agents used by Jehovah but through obvious and spectacular supernaturalism. The prediction of this struggle of worldly and heavenly powers was cast into the form of visions; it was embellished with vivid and elaborate symbolism, including symbolic beasts and numbers, it was often given a fictitious authority by being put forth pseudonymously under the name of Moses or Enoch, or other ancien saint.

In the situation of Christianity at the end of the first century, beset by fierce persecution, without means of defense against external dangers and already threatened by dangers of internal corruption, there was something to call for the same sort of treatment. And so the aged John, living now in Ephesus, adopted the literary form, the symbolism and the terminology of this already existing body of apocalyptic literature, and records in the from of apocalypse his deepest spiritual convictions as to the outcome of Christianity.

In the passage assigned for this lesson the author records the vision in which he received the call to his mission as a writer of warnings and encouragement to the churches. The outstanding feature of it is the appearance of one "like unto a son of man," who gave him the message. It was a vision of Christ. It was meant to convey the highest assurance that he was really alive. "I am he that liveth and was dead, and behold I am alive forevermore." This was the great fact upon which was based the hope of the church, and from which proceeded all the prospect of a glorious messianic triumph.

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Christian Endeavor.

By H. A. Denton.

June 11, 1905.

NOT ASHAMED OF THE GOSPEL.—Rom. 1:13-17.

For the Leader.

The gospel is the story of the most wonderful life ever lived in the world. The person who makes up a large part of the gospel is the most wonderful person who ever lived in the flesh. The will of God is revealed in the life of Jesus and as declared under the inspiration of the Spirit by the apostles is the most wonderful story ever told. It is like the way of the spiritual man, it is suited to the uncorrupted man, it is the normal life, but very unlike the controlling spirit that ruled in the world up to the advent of Jesus. And the ruling spirit to-day that is termed "the world" reverses the way as it is set forth in Jesus. The gospel, then, cmoes to us in these ways as a unique thing. As we assemble to-night to study the gospel and why we should not be ashamed of it, let us get a lesson that will bring us in from the dangerous places upon which many stand in their views of the gospel. We should not be ashamed of it. We should rejoice in it, and be glad of the opportunity to make known its message to men. Let us see.

For the Members.

1. The statement that furnishes a foundation for the topic of the evening, "not ashamed of the gospel," was made by Paul. He was writing to the brethren at Rome. Long had he desired to preach to them and to enjoy the experience of seeing his children in the Lord in the great and wicked city of Rome. He would have them know how long he had wanted to preach to them. He is now writing a letter to tell them. In this letter he answers any thought that any one might have that he was not anxious to preach the gospel. He was not ashamed of the gospel. He was proud of the same glorious message.

2. Paul's first reason for being proud of the gospel was in the fact that it had led him to such salvation as made him another man to himself and God's most fearless and most useful man to all the world. He was a Pharisee. He was proud of anything but the things that the gospel teaches us to value. How much he was mistaken! That splendid life could not have a future such as would give it scope while laboring under so fundamental a mistake as to the main issue of life as controlled him when a strict Jew. Though at first a hater of the way, he was brought to see his mistake. He accepted the truth as it is in Jesus, and from that day his life began to bear fruit. Proud of the gospel because it saved him.

3. Paul's second reason for being proud of the gospel was that he had seen in the wide world its triumph over sinful men. Everywhere he preached it was the same powerful gospel. It was the same powerful word of life. The wise were instructed by it. The foolish and simple could see in it a message of comfort to them. The poor were shown how in Jesus they might become rich. The rich were shown how in the Lord of glory they might find the true riches. The widow found one who would plead her cause. The orphan in him found a friend. The cold and cheerless night of the toiling world was turned into a glorious and fruitful day. Many a one who had upon him the mark of sin Paul had seen obey the gospel, and the stains washed away and the life come new and fresh again. Need Paul fear to try the word of power like this anywhere?

4. We should be admonished by these lessons from Paul's experience. There is no more wonderful story to-day than the story of the cross. Not only in the day of Paul, but in our day, will the gospel lead men to the way, the truth, the life. Have you not persons in mind now who owe all to the story of the gospel? Yes, on every side we see them. What would we be were it not for the influence of the old gospel, yet ever new? We sometimes hear people speak as if they thought the gospel had become an old song to the people; as though something new would have to come in to take the place once filled by the gospel; that the preacher would have to give more history, more literature, more science in his sermons. But when it is given in place of the word the people soon get hungry and cry for the bread of life. In our societies we sometimes come to the conclusion that we must try some new thing as the main feature of our work, but our society comes to grief if we get far from the side of him who was bruised for our iniquities and by whose stripes we are healed.

Quiet Hour Thought.

Am I ever ashamed of the gospel when before those who are not believers in its healing power?

DAILY READINGS.

M.	The word of God.	1 Tim.1:11-16.
T.	Is powerful.	Heb. 4:2-12.
W.	Enlightening.	Ps. 119:105 112.
T.	Cleansing.	John 15:1 8.
F.	Sustaining.	Luke 5:1-4.
S.	Penalty of shame.	Luke 9:23-26.
S.	Topic.—Not ashamed of the gospel. Rom. 1:13 17.	

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Midweek Prayer-Meeting.

June 7, 1905.

THE GUEST AT THE DOOR.

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

Oriental Hospitality. One of the virtues persistently inculcated and practiced by orientals is hospitality to strangers. To turn a stranger, asking hospitality, away from the door, would have been esteemed a crime against the highest social law. This fact adds significance to the above text.

The Divine Initiative. It is God who is seeking us, and not we seeking God. It is God who, in Christ Jesus, has come to us, and asks admission into our hearts, and homes, and lives. Jesus represents himself as standing at the door, and knocking. What infinite condescension! Here is one who received adoration and worship from angels, stooping down to the lowly conditions of human life, and pleading for admission as a guest into our hearts! Can anything be more tender than this appeal? He is knocking at the door of our lives! All the tender appeals of the gospel; all the sweet wooings of the Spirit; all the gracious providences which have blessed us, and all the afflictions which have humbled us, are but so many knockings of Jesus at the door of our hearts, asking to be admitted!

How We May Admit Him. "If any man hear my voice and open the door, I will come in to him." Notice, he does not break down the door; he does not force our will. He simply reminds us that he desires to come in, and then it depends upon us whether we will admit him or not. We must not only hear his voice, but we must open the door, saying by that act, "Come in, dear Lord, a welcome guest in my heart, and in my life!" Without this invitation from you, he will not come in, and after a while, when he sees the refusal is final, he will turn sorrowfully away.

A Guest of Christ. Not only does the Lord promise to enter into our hearts and sup with us, but he promises also that we shall sup with him. We shall be his guests, and he will satisfy our hearts' deepest hunger by the food and the drink which he alone can supply. Oh, to sit at the Master's table, and to be fed by him! What honor could be greater than that! This is divine reciprocity.

Some Questions. Have you invited the Lord Jesus into your heart? Have you offered him the best that you have? Are you treating him as a royal guest? Do you grieve him by sordid and selfish lives, or by unholy thoughts and acts? Have you found it sweet to sit as a guest at the Lord's table, to be fed by him?

Prayer. Dear Lord, we bless the day that Thou didst ever come knocking at the door of our hearts! We bless the day and the hour in which we heard Thy voice, and opened the door of our hearts, and bade Thee come in! If we have been forgetful of Thy presence, and have failed to trust Thee as an honored guest, forgive us our sin and neglect. Accept, we pray Thee, the purest and sincerest affection our hearts can offer, and bestow upon us, in turn, unworthy though we be, the riches of Thy grace, and the joy of fellowship with Thee, for Thy Name's sake! Amen.

◆ ◆

A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

REAL SALVATION AND WHOLE-HEARTED SERVICE. By R. A. Torrey. Fleming H. Revell Company. Price $1.00 net.

A volume of sermons delivered by Mr. Torrey during his evangelistic work in England. They are by no means models of scriptural exegesis, nor of systematic theology. They are not intended to be anything of that kind. They are pervaded, however, by an earnest evangelistic spirit, deal with practical questions relating to sin and salvation, and abound in homely but effective illustrations. Mr. Torrey, like Mr. Moody, has had large experience in evangelistic work, and his sermons abound in personal illustrations which are always interesting and which serve well to enforce the truth. If one cannot always agree with the author's scriptural expositions he can but admire the evident sincerity and earnest zeal for the salvation of men which are manifest throughout the work. Any evangelical preacher will find vastly more to commend in the book than to reject, and no one is likely to read the book without feeling himself spiritually quickened by these sermons which have been blessed of God to the salvation of many.

◆

BIENNIAL REPORT OF THE COMMISSIONER OF FISHERIES AND GAME FOR INDIANA. By Z. T. Sweeney, Commissioner. 1903-4.

This is a handsomely bound and printed and beautifully illustrated volume of over 700 pages, embracing a very thorough discussion of the fish, game and birds of the state of Indiana. It is the second volume issued by Fish Commissioner Sweeney. We thought the first one had reached the summit of perfection in that line, but the second volume seems to exceed it. Any one interested in the subject of fish, game or birds will find much to interest him in this handsome volume. The author is doing much in these volumes and by his other duties as fish commissioner to awaken a deep interest on the part of the people of his state in the subject of fish, game and birds. Many of the splendid illustrations of outings, exhibiting the fisherman in the act of drawing the prize from the water, are enough to make an old fisherman feel like forsaking his office, and flying to the lakes or streams for a good day's fishing. We congratulate the author on the splendid volumes he has issued, unequaled by anything of the kind we have seen, and the state of Indiana on having one so competent to look after this great interest of the commonwealth, who can do so *con amore*.

◆

WHO MADE THE WORLD? By Louis Wm. Klinker, with introduction by Professor Clinton Lockhart, LL.D. Perry, Ia. C. Durant Jones & Co. Price 25cts.

We supposed this momentous question was answered sufficiently in Genesis 1:1, but our author has undertaken to prove "the harmony of science with the Bible." In the performance of this task he resorts to poetry as well as prose. We have no doubt the reader will conclude after finishing this work that there is no reason to doubt the statement of Genesis concerning the author of the world, nor the conclusion of science as to how he brought it into being.

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People's Forum.

A Wider Ministry.

Editor, Christian-Evangelist: It has occurred to me that with the growing intellectual and spiritual demands of our people, it will be more and more necessary to have a widely equipped ministry and that this can be best secured by those who feel so drawn, to enter into lines of specialism. We could in this way greatly strengthen our work.

The regular church service should be kept free from themes that are merely educational and be devoted to the preaching of the wondrous gospel.

There are questions of history, psychology, science, sociology and art, to name no more, that ought to be discussed, ably, before our churches, and it seems that there will be a growing demand for them.

J. M. Caldwell.

[When we come to the idea, as we will sooner or later, that the church is not a Sunday affair, but a divine enterprise doing business seven days in the week, with its buildings thrown open continually for various kinds of meetings relating to and seeking to promote the welfare of the community, then we can have lectures and teaching on the various topics named, and others, and we shall have men equipped for these different kinds of a wider ministry.—Editor.]

❁ ❁

Organization Before Union.

The Editor, Christian-Evangelist: All seem to agree that we should merge with our Baptist brethren; that such action would accord with both revelation and reason, and greatly promote the cause of Christ. But how is this to be accomplished? Neither order has any general organization, or authority, which can "unite" with any body, or bind the local churches to do so. It is obvious that some kind of organization among ourselves, which shall include a majority of our churches, is essential as a first step toward union.

Much has been accomplished along this line. We have many city, county and state organizations. Our various "boards" could be consolidated. An efficient organization, both local and general, could soon be evolved. This must be done before we can serve as a "holding company," which shall absorb other religious bodies.

Note well that this question of "union" deals with churches, or groups of churches, and *not* with individuals. Spiritually all Christians are united. Every baptized believer is a member of the church of Christ. As its object is greater efficiency in the practical work of converting the world, it deals mostly with material things; with ways and means of doing the best work.

The only "Article of Faith" acceptable to all is, "Thou art the Christ, the Son of the living God." The individual Christian, standing firmly "on this rock" of the faith, must have absolute freedom of belief, and speech, on all other questions. And the local congregation must have freedom of action in all purely local affairs. "Union" will never be possible on any other basis.

The lords of the world, spiritual and temporal, tried for centuries, with fire and sword, to achieve doctrinal unity. They failed utterly. It is worse than useless to waste effort along that line.

The belief that kings, or priests, rule by "divine right" is no longer current among enlightened people. The day of autocracy is nearly done. The czar and the pope belong to "a disappearing brotherhood." Authority in church government, as in political rule, is "justly derived from the consent of the governed." But it is none the less necessary in the practical work of the church. We must consent to some form of government or the result is anarchy.

It is plain that the Christian world can never be merged on the extreme congregational plan. The idea of "uniting" many thousands of independent congregations, with great educational and property interests, into "one body," which shall have neither head, hands nor feet, no authority, legislative or executive, anywhere, must have originated in Dublin or Cork. Perhaps some Irish brother can explain how this can be done.

The first thing in order to the much discussed and desired "Christian union" is to pull the "anti-organization" beam out of our own eye, and get our own churches together. We are open to the charge, "They would unite others, themselves they can not unite."

F. M. Wiley.

Indianapolis, Ind.

[The Editor is neither from Cork nor Dublin, but being the grandson of an Irishman he ventures to "explain":

1. That governmental unity, by an ecclesiasticism, has failed quite as distinctly as efforts to "achieve doctrinal unity."

2. We know of no "anti-organization beam" in the eyes of any of us who believe in and are seeking to promote Christian union. If our brother refers to the anti-missionary society brethren, the exhortation is all right, but it does not reach them through this medium.

3. We need no ecclesiastical organizations in order to union. They are the greatest hindrances to union. They mean heresy trials and lording over God's heritage. The congregational polity is the only one, so far as we can see, that makes Christian union practicable. There are no "educational and property interests" that can not be cared for by religious bodies using the congregational polity.—Editor.]

❁ ❁

Remission of Sins.

There is a ridiculous side to these debates about the remission of sins. One says they were all forgiven when Christ died; another that they are not forgiven until one is immersed; another thinks they are forgiven when one surrenders the heart to God. Just think of the magnitude of the issues involved! The eternal welfare of a human soul is at stake and then men are left to guess about the conditions of salvation!

Christ is said to be living, almighty, Head of the church and Savior of men. One Christian editor contends that he is present in the church. Is it not marvelous that he does not set this all important matter at rest by furnishing the correct interpretation to the scriptures? These preachers and editors are trying hard to supply this neglect on the part of the Head of the church.

Brethren, there are theories of religon which do not harmonize with the facts of human nature and experience. One of these misfit theories is that the New Testament contains a system of theology and a code of religious regulations furnished by God and to be handed down as an infallible authority to all men in all ages since the New Testament was written. The New Testament contains a record of a certain phase of religious development, with many important facts and spiritual truths.

This record shows that even apostles were not uniform in the words with which they set forth the great fact of God's forgiving the sins of men. The Acts and the Appendix to Mark do connect the remission of sins with baptism, but it is certain that Paul held to the great doctrine of justification by faith. It is the error of regarding the Bible as a code that has split the Protestant world into innumerable debating clubs.

F. M. Cummings.

Sedan, Kansas.

[1. Our critic first thinks it strange and "ridiculous" that some of our readers do not agree in the statements as to when remission of sins is obtained, and winds up by saying the apostles differed on the same subject!

2. He speaks of "the magnitude of the issues involved"—that is, the precise time when God grants remission! It isn't whether God forgives, or whether justification is by faith, that is being discussed; but whether pardon, or the *assurance* of it, precedes or succeeds baptism. That doesn't involve "the eternal welfare of a human soul." God doesn't make our salvation rest on a correct theology.

3. He thinks it "marvelous" that if Christ is in the church he does not settle these theological questions. Isn't he in the church, and has he seen proper to settle all of these questions so as to avoid human investigation and difference of opinion? He is leading his followers into clearer views of truth, by his Spirit, but he does not guarantee infallibility in our judgments.

4. We are not surprised that our brother finds conflicting views among the apostles after reading this sentence:

"The Acts and the Appendix to Mark do connect the remission of sins with baptism, but it is certain that Paul held to the great doctrine of justification by faith." One who has not learned that connecting remission of sins with baptism is in perfect harmony with "the great doctrine of justification by faith" is liable to find confusion in the New Testament teaching. The harmonization consists simply in the recognition of baptism as an expression of *faith* and not as a work of law.—Editor]

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A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183, Notre Dame, Ind.

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The Gold and the Years.

By MAY GRIGGS VAN VOORHIS.

YES, John, I'm back from my wild west days,
Thank God, I'm here fer to stay;
An' a snug little fortune in yellow gold
In my wallet is tucked away.
I grubbed it out in those ten long years
'Neath the moan o' the western pine;
But I bartered the gold o' the years that are fled
While I hunted the gold o' the mine.

How I longed fer a sight o' my babies sweet—
Little Lizzie was three years old;
An' Jim but a babe in the cradle there
When I went on my search fer gold.
I'm mighty proud o' my sweet young lass,
An' the boy is sturdy an' fine;
But I lost the gold from my babies' heads
While I hunted the gold o' the mine.

How often I looked at that picture there
O' my wife with her fair young face;
An' thought o' the time when I'd see again
Her smile an' her winsome grace;
But sorrow has furrowed her girlish bloom
With many a careworn line;
Ah, the light was stole from my young wife's eyes
That shines in the gold o' the mine!

But, John, I've brought her a fortune grand,
An' I'll use it in years to come,
To buy her robes that a queen might wear,
An' to build her a mansion home.
But would that the wealth that we have to-day,
The clothes an' the mansion fine,
Could bring us the gold o' the years that are fled,
That we lost for the gold o' the mine.

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"For Bread, a Stone"

The Longing for the Gospel Sometimes Meets a Strange Response

[By ELSIE DUNCAN YALE]

"What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!"

"For the land sakes, Naomi, ain't you done yet?"

Naomi wrung out her mop, and again applied it vigorously to the unpainted floor of the kitchen.

"Pretty near, mother," she called cheerily. "Bobby, you get out from under foot, child. Go out and sit on the doorstep, there's a good boy, and I'll give you a doughnut. No, I said when I got through, not now. If you pester me, you won't get it at all."

"Naomi," quavered the voice from the adjoining room, "you don't think it'll rain termorrer, do you?"

Naomi rested on her mop handle a moment, and wiped her flushed face with her blue checked apron.

"No, indeed," she answered with conviction. "The sky's as clear as a bell. It'll be reg'lar hayin' weather termorrer. I shouldn't be surprised if John Simmons finished his hayin', instid of goin' ter church. 'Twouldn't be the first time. So don't you do any frettin' about the weather, for it'll be a fine day. Now, when I git done this floor, I'm goin' to press your dress. The irons are on heatin' now."

She resumed her work and her song:

"Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge,
Take it to the Lord in prayer."

At length she finished her work, and wrung her mop out, and hung it in the woodshed.

"You've been a good boy, Bobby," she said approvingly, as she patted his tow head, "an' I'll get your doughnut for you, but mind, you're to eat it out there, an' not make crumbs on the floor here."

The doughnut duly produced, she opened the door into the bedroom.

"Now, mother," she said to the bent little woman in the chintz covered rocker, "I'm goin' to tackle your bunnit first. I always said I'd make a good milliner, an' you won't know your hat when I get done with it."

She unlocked the closet door, and took down a bandbox, from which she carefully lifted a black bonnet. Holding it in one hand, she critically surveyed it.

"That ain't so bad," she observed hopefully. "The poppies do look kinder limp, an' the ribbon is a mite stringy, but I'll have a fash'nable hat out of it yet. I think," she continued, still scrutinizing the dejected bonnet, "I'll take the ribbon off mine for strings."

The old woman raised her thin hands in vehement protest.

"No! no," she said earnestly. "I ain't goin' ter have you spoil your hat."

Naomi laughed as she picked up the scissors. "Who's talkin' about spoilin' hats? I ain't goin' ter church termorrer in a fine carriage with two horses, an' you are. I'm goin' to press this ribbon an' cut it in two for strings. Then I can easy rip it off again, an' sew it on mine, an' it'll never show a mite. There you are. That's good ribbon, if it is a bit mussed. Now, do you want to know how I'm goin' to fix the neck of your dress? Well, look here." She opened the bureau drawer and took out a little drees of sheer material, the only fine article which Bobby's scanty ette had boasted. "I'm goin' to rip the lace off this an' sew it in the neck of your black dress. It'll sorter trim it up. Now I'll go press your strings, for I know the irons are hot."

Presently from the kitchen came the sound of cheerful song, accompanied by the thud of an iron:

"Have we trials and temptations,
Is there trouble anywhere?
We should never be discouraged;
Take it to the Lord in prayer."

The old woman in the bedroom closed her eyes to listen, and then opened them to glance anxiously out of the window.

"O Lord, please don't let it rain termorrer, the first time I've been to church for ten years," she breathed fervently.

In the sultry August afternoon already the hills across the river were growing purple, and the shadows over the meadows were lengthening. A drove of cattle leisurely passed, pausing to browse by the roadside. In the afternoon stillness the calls of the haymakers could be distinctly heard, and the fragrance of new-mown hay floated in. The old woman's gaze anxiously wandered from the clear, cloudless sky, across the fields dotted with haystacks, to the simmering green river at the foot of the range of hills.

She drew a breath of relief. "Thank the Lord, it's goin' to be clear," she murmured devoutly.

"Now, mother," exclaimed Naomi, as she entered the room with the black ribbon in her hand. "That looks just as fresh as if it had just come out of the store, don't it? Now you see what a stylish-looking bunnit I'll fix you. That straw is so faded, I've a notion to shoe-black it to freshen it up."

She threaded a needle and went to work. The old woman watched her with interest, and after a while her gaze again wandered out of the window.

The sun had begun to sink behind a gorgeous bank of red and gold. The creaking hay wagons passed slowly up the road, and the cattle lowed in the barnyard.

She leaned back in her chair with a happy smile. "I've dreamed about goin' ter church so long, an' now it's really comin' true. Ain't the Lord good to us, Naomi?"

As the first rays of the morning sun streamed into the little bedroom, they rested upon a wrinkled face suffused with smiles.

"Oh, Naomi," called a voice tremulous with joy, "it's clear, an' I can go!"

Naomi paused a moment in her struggles with the kitchen fire, coughing as the smoke puffed in her face.

"Ain't that what I've been sayin' all along? Of course it's clear!" she replied gayly. "Now you just lie still there, till I get breakfast, an' then I'll come an' dress you. You must eat a good breakfast, an' I'll make some coffee an' fry some bacon for you."

She bustled about, her clean, stiffly starched wrapper rustling with every movement, and her voice upraised in her wonted cheerful song:

"Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge,
Take it to the Lord in prayer."

"Now, mother," she exclaimed later, when breakfast was over, and the dishes washed, "I'll get your things out, and then I'll dress you."

She first laid the well-worn black cashmere on the bed, then the shabby bonnet with its shoe-blacked crown and ironed strings.

"They look pretty good, don't they, mother? It's great what a little bit of pressin' will do for things. That cashmere looks fine, an' you'd think the bunnit strings was new. I'll lend you my gold pin for your neck, an' I've even got cologne for your handkerchief. Don't you remember the bottle I got a year ago Christmas, on the tree at the church? Now we'll go easy, so you won't get tired, an' I'll fix you up as fine as any lady there."

It was not an easy task, for the old woman's limbs were stiff and cramped, but at last the labor of dressing her was accomplished, and Naomi in triumph set her in the chintz rocker.

"Bobby," she called enthusiastically, "come see grandma, how fine she looks! My, mother, it just does my heart good to see you! Pa used to say you were the best looking girl anywhere round, an' you ain't lost it all yet, by a good sight." She smoothed out the black dress, and re-tied the bonnet strings. "Now don't you worry about takin' the ribbon from my hat, for I can sew it together as good as new. Let me button your glove for you. It's tight, ain't it? Well, we'll leave the last button undone, it'll never show. Don't forget your handkerchief. Just smell it! Ain't that good? Oh, here comes your carriage now."

The carriage with its two horses drew up at the gate, and the young girl who sat alone upon the back seat waved her fluffy white parasol at Naomi.

"Is your mother ready," she called, "or am I too early?"

"Oh, she's all ready," replied Naomi with alacrity, "I didn't want to keep you waitin' a moment. It's so good of you to take her. The Lord'll thank you for it; I can't."

The young girl smiled. "Oh, I'll enjoy taking her as much as she'll enjoy going," she answered cordially. "Now, if she's ready John can bring her out. I'll hold the reins while he goes."

It was a light task to carry the slight, shrunken little woman down the narrow path and set her gently on the carriage cushions. The coachman sprang in, lightly touched the horses with the whip, and they were off, Naomi waving a farewell with her apron, while the cologne-scented handkerchief signaled a reply.

Naomi turned from the doorway as the carriage receded from sight. "My, but she was pleased!" she said to herself. "Now I'm goin' to get a good dinner for her. Mebbe it was extravagant, but this is what you call a regular red-letter day."

Two hours later as she carefully basted the chicken she heard the sound of wheels, and hurried out to meet the carriage.

"I'm afraid your mother's very tired," said Miss Lloyd, in some concern, "for it was warm in church and we had a long service."

"I guess not," replied the daughter, at the same time anxiously scanning the tired, drawn face. "I'll put her right to bed and she'll get rested up all right, won't you, mother?"

The burly coachman again carried the frail little woman in and carefully laid her upon the sitting-room lounge. Naomi hurried to the gate again.

"Here's a bunch of sweet peas I picked for you while you was gone, an' I want to thank you so much for takin' mother. I know it's done her lots of good, for she's been lottin' on it ever since you said you'd take her," she said gratefully.

The carriage drove away, and Naomi returned to the house, from the open door of which came the aroma of roasting chicken.

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"Well, mother," she exclaimed radiantly, as she entered the house, "I guess you had a fine time, didn't you?"

There was a moment's pause, and then a hesitating "Yes."

Naomi, who had stooped to untie the bonnet strings, stopped short in surprise.

"Why, mother," she said in alarm, "what has happened? Did the horses go too fast and frighten you, or what? Let me get you to bed as quick as I can, for you're worn out. I oughtn't to have let you go," she added in self-reproach.

Taking her mother in her strong arms, she tenderly lifted her from the lounge and carried her into the bedroom. There she quickly made her ready for bed, and when at length the gray head was laid upon the pillow, the old woman buried her face in the pillows, and gave way to uncontrollable weeping.

Naomi in surprise dropped the black dress upon the floor, and sprang to the bedside.

"Mother," she cried in dismay, "mother, speak to me! Tell me what's the matter!" She took the wasted form in her arms, and soothed her and petted her, as if the old woman were but a child. "Don't cry, mother," she entreated, the tears rising to her own eyes, "but tell me what happened."

Gradually the sobs ceased, and Naomi, holding fast to the thin hand, listened to the pitiable story.

It had been the Rev. J. Forsyth Blair's first sermon in the church. He was a young man and a clever one, and as he arranged his necktie that morning before the mirror, prior to starting for church, he had set forth his views to his young wife. "You see, Edith," he explained, as he laid down the military brushes, "it's my first Sunday here, as regular minister, and I want to make a good impression. It isn't like an ordinary country place, but there are lots of summer residents from the city. If I should take with them, it might lead to another call, who knows?" And his bride was greatly impressed with the force of his remarks.

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But in one of the rear pews, by the side of a fair-haired girl in white, sat a shabby, bent figure in black, who gazed at him with an air of bewilderment. Her eye had brightened as he announced a familiar hymn before the sermon, but the tune was new and strange, and she tried in vain to follow it. She listened in wonderment to the stories of strikes and syndicates, and her eyes were fixed upon the preacher in a dumb despair. It had been ten long, weary years, full of pain and hardship, since she had sat in the church, and over and over during that time she had said to herself: "Oh, if I only could git to church and hear a real good sermon, it'd do me lots of good." And when the young girl by her side had offered to take her, she could scarcely realize that the dream of ten years was really to come true.

"I hope I'll hear somethin' real good," she said to herself, "somethin' that'll chirk me up and help me bear the pain." As she had listened to the discourse in bewilderment, she cheered herself with the thought that it was just a preamble. "I guess he'll work in some good gospel at the end," she thought hopefully, but gradually the hope faded, and as she bowed her head for the benediction, great tears rolled down her wrinkled cheeks.

"Oh, Naomi," she sobbed, as her tears flowed afresh, "I'd been lottin' on it so! To go to church again an' hear a good gospel sermon, so I'd just get help to bear all the aches and pains. I stayed awake last night prayin' that it wouldn't rain to-day, so's I could go. And then to think I couldn't understand the sermon—all about strikes an' things. He meant well, I know, but I guess church isn't for poor old women like me any more."

Naomi's eyes were wet as she smoothed back the scanty gray hair and tenderly kissed the wrinkled forehead.

"There, there, mother, don't cry!" she said gently, as if soothing a child. "I'm goin' to get your dinner now, an' I've got a surprise for you. Nice roast chicken! Now, you lie still an' rest, an' don't you cry no more."

The old woman obediently dried her eyes and lay back upon her pillows. She could in imagination again see the church and hear the dear old familiar hymns, sung to the new tunes which she could not follow. Then came the incomprehensible sermon, which she had tried in vain to understand.

The tears welled up in her eyes again, but at that moment she heard Naomi's voice in the kitchen, mingled with the hissing of gravy in the roasting pan:

"What a friend we have in Jesus,
  All our sins and griefs to bear!
What a privilege to carry—

Bobby, you mustn't touch any of that. Go stay by grandma till I get dinner—

"Everything to God in prayer!

"O, what peace we often forfeit,
  O, what needless pain we bear,
All because we do not carry
  Everything to God in prayer!"

The old woman wiped her eyes, and a smile once more came over her wrinkled face.

"That's true, anyway," she said aloud; "and thank the Lord for that."—*Congregationalist*.

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With the Children

By J. Breckenridge Ellis.

The Advance Society.

The other day I was sitting out on the porch with Felix. I was thinking about the Advance Society, and Felix was rubbing some of his hairs off on my legs, for he always has more hair than he wants to keep. I am nearly always keeping some for him. I want to tell you something strange: One day last summer I received a letter from a lady who said I ought not to refer to dogs in such a way as to show whether they were gentlemen or ladies, but they should be regarded as pure dog, at least in literature. She said if she showed the CHRISTIAN-EVANGELIST to a friend to represent our religious belief, and that friend turned to "With the Children" and saw some reference to a dog as if it were not a flower, or a stick of candy, what impression would that friend get of our religion? Last summer I felt a little bad about the letter, because nobody likes to be criticised. But I've waited all this time, and that lady who was so particular about dogs, has never sent a penny to our orphan or our missionary, so I am taking courage to say that Felix is no lady cat. It would be impossible to have the least acquaintance with Felix—I care not how slight your knowledge of the animal kingdom may be—and think of him as other than a self-respecting, dignified, old-gold gentleman with rings on his tail, a fair show of whiskers and full of hair.

Well, as I said, I was with Felix, thinking about the Advance Society. I got to wondering what states had helped most on our orphan and our missionary. Of course I knew Missouri led both lists. I went to get my book to see about it, and while I went, I got to thinking of something else. It was this: All the money that is sent for Charlie and Drusie is sent just because boys and girls want to send it. Do you ever think of that? Nobody is pledged to give anything; nobody has promised a certain amount. Nobody has to get up before you and say, "Brethren, if we are not *very* careful, we will not meet our apportionment this year!" Nobody writes to me to say, "Sorry I couldn't help in the work, but there were so many *other* causes to contribute to that—that—"

No, sir! People send money for Charlie and Drusie because they want to; if they don't want to, they are not driven and harassed and dragged and dredged to send. And they *don't* send, bless their hearts! But how many people do you think *have* voluntarily forwarded contributions to the Av. S. for our orphan and our missionary—people that did it from choice, because that was what they wanted to do, just as you would take somebody for a drive because you felt it an actual pleasure? Would you think 100 persons could be found who just sat down and sent money to a cause, when there was no one personally to ask them to do it? Well, would you think persons would have the cause of orphans and missions that much at heart? As a matter of fact, I have received, in all, for Charlie and for Drusie, 347 different contributions! It is true that some are as low as two cents. But one person actually sent five dollars! I have letters from little children who have earned what they sent by hard work. I have letters from women who are poor and wish they had more to give, from invalids, from day laborers, from wash-women, from "drummers," from business men, from preachers, from Sunday-school classes, from a basket-dinner collection, from Japan and Canada, and, what is about as sweet as anything *I* know, from orphans!

So I got my book, and took it out to Felix, and turned to the names of those who had contributed. As I supposed, Missouri has given most to both causes. You say, that's because the CHRISTIAN-EVANGELIST is printed in Missouri. Maybe that's so, although it's pretty hard to beat Missouri. Taking up our missionary cause, I find a tie between Illinois and Kansas for the second place; then comes Kentucky; then a tie between Colorado, Tennessee, Indiana, Arkansas and Florida; then a tie between Iowa and Nebraska; then come Michigan, Oklahoma, Idaho, Ohio, New York and Mississippi. Let us now turn to our orphan list. Not counting grand old Missouri (I was born in Missouri), the first on the list is Kansas. Mighty close to Kansas comes Illinois, and close to it follows Iowa; then a tie between Kentucky and Michigan, with Oklahoma almost treading on their heels; a tie between Indiana and Oregon; Washington; a tie between Colorado, Tennessee, South Dakota, Ohio and Arkansas; a tie between Indian Territory and Idaho; a tie between Texas, California, England, Montana and New York; then Canada, Japan, and Florida.

I have recently heard from Charlie. He doesn't want to spend all summer on a vacation. He would enjoy country life very much, but he wants to work at something and be able to earn some money. I think about a month on the farm and with me is all he will be willing to spend just visiting. I like that, don't you? It shows that there's something in our boy—something to build on; not many boys of 13, with *ever* so many legs, who want to be working in the summer time, when they could have a holiday till school comes. What I'm afraid is, that he won't find anything to do. Of course with only one leg, there are not many hard-work jobs that he can undertake. I hope somebody may find some mental work for him. If you don't think mental work is hard, just sit down and write like I am writing now.

Heard from our missionary: "South Chih-li Mission, Tientsin, North China: I have acknowledged the $10.50 Mexican (since then I've sent her $10.85), but it does take a very long time for letters to pass between us and the homeland; usually it is eight weeks before an answer can be received. I do appreciate the draft from the dear members of the Advance Society. God bless them and reward them! And he will, I am sure. Their kind wishes and gifts touch my heart very deeply. I praise God for raising up such dear helpers for me in this work in dark South Chih-li, and I trust they pray for me daily. May they find it blessed to be 'Jehovah's Remembrancers.' The Advance Society can never know how much their messages of good cheer mean to me out here. Last week I received, all at the same time, your letter and one from mother, and one from my old Louisville Sunday-school class; my room-mate also received several letters. Our hearts were so full of praise, as we read the words of cheer, and heard of the revivals in both our home cities, that we just had to get on our knees and praise the Lord out loud. Our weather has been delightful. All winter I took my half hour's exercise around the mission (the compound) twice every day, except when we had one big snow, and a few rainy days. Since we came, there has been only one rain worth speaking of; the rainy season of the year is now beginning. Our daily life is so crowded that sometimes we can hardly find time to write to the loved ones in our immediate families."

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bled to send Drusie another draft this week; my friend, Geo. W. Dawson, handed me $3, which I divided between her and Charlie; my friends, Mr. and Mrs. J. P. Marstellar, of Albany, Mo., sent me a dollar along time ago, and a Plattsburg lady, another dollar, just lately. Bro. Simpson Ely, another personal friend, writes: "I herewith hand you draft for $2; twenty-five cents for Charlie, the rest for Drusie. Heaven bless the good work of the Advance Society. When my Stockton meeting closes, I expect to join Mrs. Ely and Lois at Colorado Springs. I trust Lois is faithfully keeping up the Advance Society rules." (Lois is one of our Honor Listers. I have received the eighth and ninth quarterly reports of some one near Rich Hill; no name in the document. Whose is it?)

Here comes Harry Buckley again. He was among the first to help when our orphan was "little Joe." Still from Lawrenceburg, Ky., he writes: "Enclosed find $2, one each for our missionary and orphan. Also my first quarterly report, but it is not the first *attempt*, by any means. It is easy to keep the five rules when you get in the habit, but, etc.! I persuaded three girls in the Sunday-school to begin with me. They started out bravely, but fell by the wayside." (I trust the fowls of the air will not devour them!) Mrs. Stokes, Carthage, Ill.: "I have read The Christian more than thirty years. I am very much interested in the Advance Society, and especially in its *mascots*, Charlie and Drusie. I send $2 for their respective needs. I have in mind the wonderful good that is being done by Dr. Shepardson, the 'wheelcar evangelist' and so think Charlie might be a mighty man for the cause of the Master." (Dr. Shepardson cannot walk, and travels in a wheel-chair. I wonder if Charlie ever thinks of being a preacher? Like Mrs. Stokes, I think there might be a great work for him in that field.) M. J. O'Dell, Lebanon, Mo., has just sent fifty cents for our orphan. I wish I could print all the names of gift-senders (the Latin for that is *donors*, but the "donor" always reminded me of something to eat), but if I printed all your names with the amount opposite, it would make such a dry page that nobody would care to read it, and they might skip the page next week, thinking the drought had continued. I can only repeat that, in time, every name will appear. People who sent before Christmas are still unpublished. There's a disadvantage about that, too. When their names come out, you may think all this money just rolled in and is jingling in my pocket, whereas it has been dribbling in for months. Flossie Davis, Des Moines, writes: "I have just finished reading 'A Week With the Woodneys,' and it stopped where somebody came and knocked on the door. Really, I don't feel in an angelic mood at all, for it to stop in such a place. I will have to wait a whole week to find out who came to call. Here is my third report. I've started in to win 'Adnah' sure." Nellie Sallee, Rutledge, Mo.: "Has 'The Runaways' ever come out in book form, and if so, where can I get it?" ("The Red Box Clew" is the only Advance Society story that has appeared in book form.) Mrs. Paulenia Aley, Coal City, Ind.: "Here is fifty cents for Charlie and fifty cents for Drusie. I love to read 'With the Children.' I am 63; I have an interest in children." Ethel Wallace, Hill City, Kansas: "I wish to join the Advance Society. I am interested in Charlie. I send twenty-five cents for Drusie; I am glad you have taken up the missionary work. I hope to be a missionary myself some day." Our faithful member, Bertha Beesley, invites Charlie to spend two or three weeks with her this summer; but if he finds work, I am afraid he won't have the pleasure of her acquaintance. I should be very proud for a real Advance Society member to spend a little time with the Advance Society orphan. Did I tell you that Bertha sent me her picture? I know you would all like to see it. Come around and I'll show it with pleasure. Dorothy M. Brown, Medaryville, Ind., planted a garden in April. "We thought it was spring here," she says, "but now it has snowed!" Emma S. Bland, Gower, Mo., presents me with a graduation card of Prairie Point school; her name is on the list. By the way, people keep thinking I am a preacher. Well, I'm not; never was. It makes me feel queer to get my envelopes addressed "Rev." I'm not "Rev." Now, that lady that wrote to me about dogs (see how it rankles!) may think I'm objecting to preachers. I like preachers and sometimes I like to hear them preach, and twice a week I hear them whether I like it or not, and say nothing about it; but as I was never a preacher, and don't know how it feels, I must request "kind friends" (by the way, did you ever notice how cold and unfriendly it sounds when a man speaks of "kind friends"?) I say, I wish kind friends would save "Rev." for those who like it. Honor List next month; and we have a good one to report. Hurrah for the boys and girls who are so manfully standing by history and poetry and quotations, to say nothing of reading the Bible every day!

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Not to have a Home Department now is to be "way back." We have all the needed equipment and gladly answer questions.

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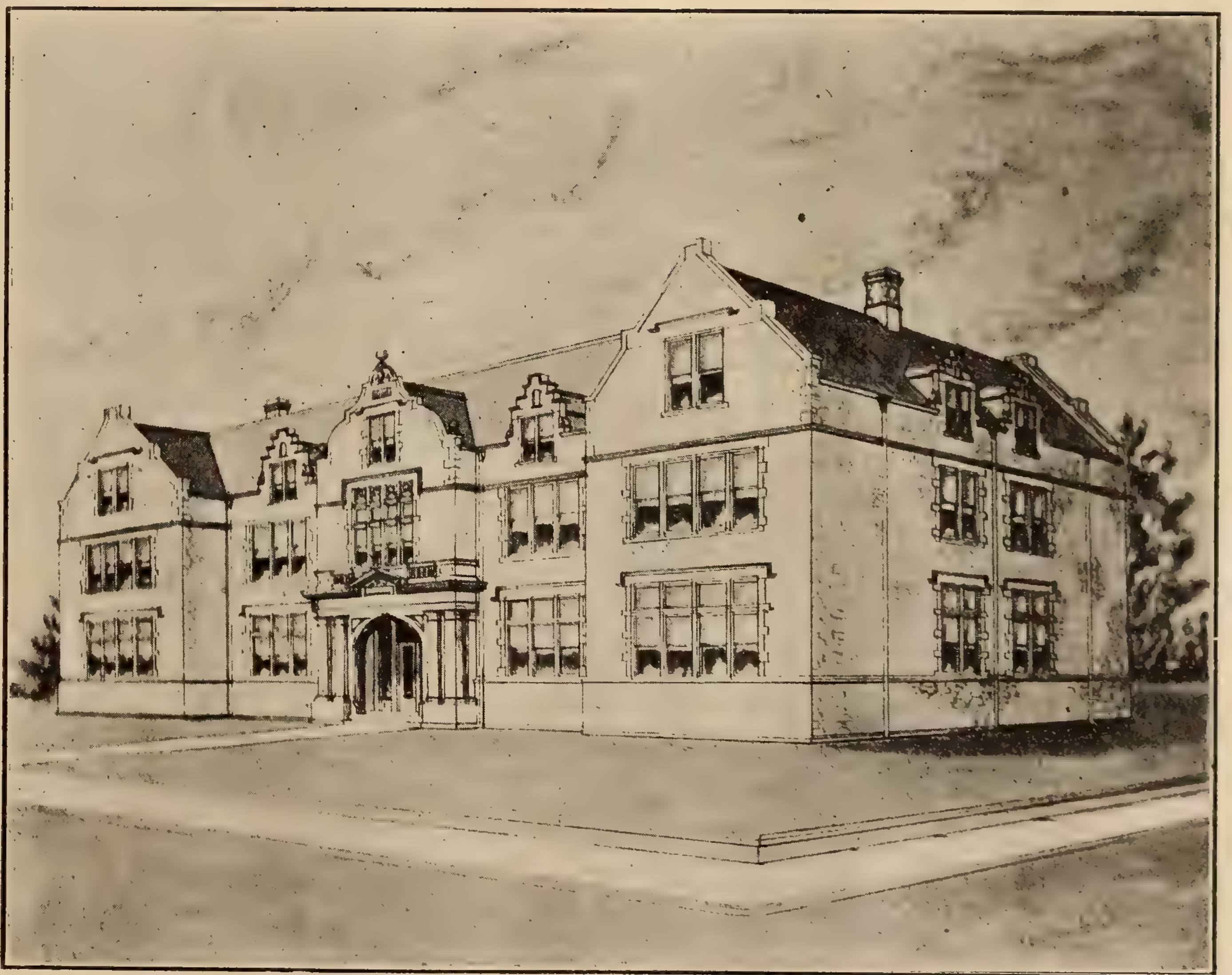

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For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Current Events.

The Portland Exposition. The Lewis and Clark Exposition at Portland, Oregon, was opened last Thursday afternoon. President Roosevelt at Washington pressed the gold key which started the machinery, and Vice-President Fairbanks was present at Portland and delivered an address. The exposition will doubtless be an interesting and notable affair and, whatever may be its merits or demerits as a show, it will justify itself if it induces a large number of Americans to cross the continent and see the West. The St. Louis Exposition celebrated the acquisition of the Louisiana Territory, but it was an unmapped and untrodden wilderness when it was acquired. Its explorers, one might almost say its discoverers, were Captain Meriwether Lewis, private secretary and confidential friend of Thomas Jefferson, and William Clark, younger brother of General George Rogers Clark, the Revolutionary hero of the middle west. Their famous expedition from St. Louis to the Pacific not only revealed the extent and something of the nature of the newly acquired territory, but laid the foundation for the future acquisition of the Oregon country. The west still needs to be discovered by many thousands of our intelligent citizens of the eastern fringe, who cherish the belief that the Harlem river divides the United States into two approximately equal parts and whose western horizon is bounded by the Palisades of the Hudson. The west will of course derive some benefit from the exposition, but the east will derive still more if the people of the east will attend it and travel thoughtfully through the vast domain which Lewis and Clark explored.

❁

Demoralizing Literature. Mr. Israel Zangwill has published some criticisms upon the contemporary stage, especially light comedy, which are not only true within the field of their first application but equally true of a good deal of current literature. The most demoralizing feature of modern comedy, says Mr. Zangwill, is not its indecency, in the ordinary sense. "Sex is not the whole of life, or the whole of vulgarity." The worst vulgarity and the most insidiously corrupting influence is involved in the habitual representation and encouragement of a complacent attitude toward sordid ideals, a cynical acceptance of meanness and selfishness and unfaithfulness as permissible because inevitable under the circumstances, a "sniggering acquiescence in a human nature infinitely below the best standards of our race." He is right. This sort of thing is even more degrading than indecency of utterance. There are some great writers, "realists," we call them, whose works one cannot read aloud and who speak boldly about things which most of us think had better be left unmentioned, yet whose attitude toward life is one of intense moral earnestness. They may be indecent, but not immoral. Far worse are those who, under cloak of a studied avoidance of every impropriety of phrase or situation, present a flippant attitude toward the essential moralities and employ the frailties of men as an object of genial amusement.

❁

The Scotch Church Report. The Royal Commission appointed by the British Parliament to inquire into the situation produced by the legal decision of the House of Lords in the dispute between the Free and the United Free churches of Scotland, has published its report. The important part of this is the opinion rendered that under the judgment of the House of Lords the title of the Free church to many of the properties is "dependent upon their capacity to execute the trust," and the declaration that the present Free church—or, the "Wee Frees"—is not able to execute many of the trusts according to their terms. The Elgin commission considers the judicial decree as final and that any opening of that phase of the question would be unwise. This, however, is the crux of the question so far as other churches are concerned. The commission apportions blame on both sides for the state in which the church finds itself. The absurd decision of the House of Lords may have been according to law, though we do not believe it was according to equity. It is along this line that the Elgin commission proceeds. The commissioners say that this is a case necessitating parliamentary interference, and they recommend that all the properties in dispute be vested in a commission clothed with both administrative and executive powers; that where it shall appear to the commission that the Free Church is not competent to administer any particular trust, it shall have power to make such trust over to somebody that can use it; and they add that the United Free Church, by its history, its experience, and its material and moral resources, should be preferred. They also add that the Free Church should be adequately endowed, and that, so far as it is able to use them, it should receive a full share of all common funds. This is a reasonable practical solution of a difficulty rising both from the folly of church creed-makers and the conservatism of lawyers.

❁

Is Tipping Bribery? The Wisconsin legislature has passed a bill against the giving or receiving, offering or soliciting, of "tips" or gratuities such as are commonly given to quasi-public servants to secure or reward services which are supposed to be otherwise compensated. So it is to be unlawful to tip a waiter or a bell-boy, or—no, surely they would not include the Pullman porter in the list. We have not read the law, but this last item seems scarcely thinkable. The theory of the law is that these functionaries, who are the agents through whom certain public institutions serve the public, owe the same sort of service to every patron of their establishments, and that a tip is only a polite name for a bribe by which one patron gets better service while, as a necessary consequence, the non-tipping patron gets less than his due. This theory is perfectly consistent if we take the ground that the employe of a common carrier becomes, in effect, a public official who has no right to discriminate among those who are entitled to his services. If this is true, of course tipping is bribery and is a proper subject for prohibitory legislation. But there is another theory about tipping, the theory held by the defenders of the system. It is that the hotel-keeper, for example, bargains to provide for his patron certain lodgings and food but does not agree to furnish service; that he keeps servants in the house not as his own employes but as suitable and convenient employes of the patron; and that the relation between patron and waiter is the direct relation of master and servant, the tip being simply the wages paid by the former to the latter. On this theory, which is the one actually held where tipping is most prevalent, the man who prides himself on going through Europe without giving tips puts himself in much the same light as a man who boasts of running off without paying his bootblack or slipping out without paying his barber. Of course tipping is a nuisance, but the strongest objection to it is from the standpoint of the servants who, in the long run, generally get no more than they would on a wage basis and get it irregularly and precariously at the will of a fickle and fastidious public. If the Wisconsin law proves effective, the waiters and porters ought to be grateful.

* * *

"Tainted Money" in 1812.

The question as to what to do with "tainted money" is not so new as we may think it to be. A correspondent of Harper's Weekly cites a case which occurred during the war of 1812. The Quakers—always opposed to war—were especially opposed to this particular war, and Quaker merchants refused to handle goods which had been captured as "prizes" at sea, on the ground that they were really stolen goods. The captain of a vessel, who owed a debt to a Quaker, tried to escape payment by playing upon this well-known conscientious scruple. He offered cash in payment of the debt saying that he had received it as "prize money," and expecting the Quaker would refuse it. Instead he accepted it, and said: "Friend, I come by this money honestly and feel no concern whatever. If thee did not, thee will have to settle with thy Maker." Wise Quaker!

* * *

Sweden and Norway.

Again there has arisen the threat of war and separation between Sweden and Norway. The relations of the two parts of this dual kingdom are somewhat similar to those which existed between England and Scotland after the union of the crowns under James I. and before the parliamentary union under Queen Anne. Each has its separate parliament, treasury, army, postal system and machinery for internal administration, but there is one king over both. There is also a joint consular system and this is the chief occasion of friction, for the Norwegians firmly believe that the consuls (nearly all of whom are Swedes) who are appointed to represent Sweden and Norway in foreign cities, sacrifice the commercial interests of Norway to those of Sweden. As the Norwegians are predominately a sea-faring people and have a large commerce in proportion to population, this is a serious matter. In addition to this specific grievance, there is a vague but very deep-seated feeling on the part of Norway that, being the smaller and weaker member of the combination, she is sure to get the worst of it whenever there are conflicting interests. Norway has recently raised a loan of $10,000,000—rather a considerable sum for a small and economical government—which was not at all needed to meet ordinary demands upon the treasury, and it is suspected that it is a step toward war. It may be only a step toward making Sweden think that she is preparing for war.

* * *

Bonparte for the Cabinet.

It has been announced that Paul Morton, secretary of the navy, will retire from the Cabinet on July 1, and that he will be succeeded by Mr. Charles J. Bonaparte, of Baltimore. Mr. Morton has not made an altogether favorable impression upon the country. He has been unable to live down the suspicion of a too intimate interest in the welfare of the railroads at points where the interests of the public came in conflict. Whatever may have been his personal merits—and we are sure he would not have been chosen without them—he seemed an inharmonious element in a cabinet of a trust-smashing administration. He will doubtless go to the management of one of the large corporations with which his name has been connected, and in which he will be more at home. Mr. Bonaparte is a public-spirited citizen, of a type too rare in this country, more common perhaps in England—a man who, free from the engrossing demands of private business and without ambition for office, has devoted his time and abilities to the public service. He has been prominent in the Civil Service Reform League and the Indian Rights Association, and has otherwise shown an unselfish devotion to good government and reform. It is a familiar story (one of the stock American romances, in fact) how Jerome Bonaparte, the brother of the emperor, came to America and married Miss Patterson, against the will of the great Napoleon. The new cabinet-member is a grandson of this marriage.

* * *

The Russian Disaster.

Later reports have fully confirmed the first report of the overwhelming Japanese naval victory. As a fighting force, the Russian fleet has simply vanished. Two or three small vessels got to Vladivostok and three have limped in crippled condition into Manila Bay, where they may probably be dismantled and remain till the close of the war. The rest are divided between the victorious Japanese and the bottom of the sea. Admiral Rojestvensky was severely wounded and Admiral Nebogatoff is a prisoner. The Russians lost approximately ten thousand men. There seems to be no explanation for the sweeping victory of the Japanese except their superior skill as sailors and gunners. There was no trick about it and, while the Japanese fleet was dextrously maneuvered, it was not essentially a victory of tactics. Neither fleet greatly exceeded the other in tonnage or armament. As the Russians attempted to pass through the Korean strait, Togo issued from the base which he had established on the coast of Korea and blockaded the way. The Russians were apparently not expecting an attack just there, having completely lost track of the enemy, but they must certainly have known that no other point offered such favorable conditions for attack. When the fleets came together it was simply a stand-up fight in which the Japanese by superior skill in handling their guns and greater daring in the use of their torpedo boats soon gained a very decided advantage. When the Russians attempted to run away they were surrounded and either sunk or captured. Some of the reports indicate that certain of the Russian vessels surrendered without much of a struggle and Admiral Nebogatoff may find himself confronted with serious charges when he gets home. The Japanese have shown themselves masters of tactics, gunnery and courage both by land and by sea and have exhibited an unprecedented degree of genius in the art of getting ready and keeping ready.

* * *

War or Peace?

It was assumed, on receipt of the first news of the naval battle, that the end of the war must be at hand. But the Russian government has as yet taken no steps toward peace. The czar, unwilling to sue for peace and afraid to bear the responsibility of refusing to do so, was about to issue a call for a national assembly, so it is reported, to decide between peace and war. There is but little doubt as to the decision of such an assembly if it was truly representative, for there appears to be no popular sentiment in favor of continuing the war. Indeed, to do so is sheer stubbornness, which sometimes bears a superficial resemblance to honor but is really of very different substance. International opinion is strongly in favor of peace. President Roosevelt, in a conversation with the Russian ambassador, strongly urged peace and offered the good offices of our government to that end. It is not improbable that Russia's financial friends, who have lately refused to lend more money for carrying on the war, would make a loan for the payment of an indemnity if the terms of peace should require it. But the latest news is the least hopeful of any. It indicates that there is dissension in the Czar's cabinet, with Trepoff to take the helm and all of Pobedonostseff's influence again in control. The latter is the head of the church and he is a reactionary of the worst kind. The Zemstvo Congress at Moscow, where 280 delegates had assembled, has been prohibited. If an explosion follows no one will be surprised. The fact that a meeting of Russian journalists has passed a resolution demanding a constituent assembly and hailing the advent of revolution is significant, while the probability of another general strike is not remote.

A Word to the Missouri Brotherhood.

The Disciples of Christ have grown to be a great brotherhood in Missouri. However we may account for the fact, it remains true that the Disciples have had a more rapid numerical increase in Missouri than in most of the other states, and that they now number a larger force than is found in any other state. This membership, too, embraces a large amount of the wealth and intelligence of the state. These facts carry with them a tremendous responsibility. Do the brethren of Missouri realize this fact?

We propose to state here a few propositions which we think will not be called in question by anyone acquainted with the condition of things in Missouri:

1. Considering our numbers and wealth, we are not doing more than a tithe of what we ought to do in all the lines of missionary work, including that in our own state. We are raising less money through our state missionary organization now than we did many years ago. We are able to raise vastly more now than we were then. The amounts given by the churches of the state to foreign and home missions are far below what they ought to be.

2. A large number of our churches are not enlisted actively in any branch of our missionary work and are doing little or nothing for the extension of the kingdom of God in the world.

3. Our educational interests, though advancing through dint of hard labor, have not received the encouragement which they deserve from the churches of the state, nor the financial assistance which they sorely need. This cannot be attributed to a lack of ability. Let us not deceive ourselves.

4. We are not sending into the ministry enough trained and educated young men to fill the vacancies occasioned by death or removal, and by the organization of new churches.

5. A large per cent of our churches are without regular preaching and pastoral care, and some are without any. This fact accounts for several of the other facts mentioned above.

Our annual convention meets in Marshall from June 16 to 21, to hear reports from the field, and to plan for future work. It ought to face and consider the facts which we have stated above. There is nothing to be gained by shutting our eyes and ears to the actual conditions which require attention. It is the part of wisdom to look facts squarely in the face, and seek to remedy existing evils.

There is nothing in the situation in Missouri to dishearten anybody. They are conditions which have grown up quite naturally out of a rapid numerical increase, unaccompanied by a corresponding zeal in educational processes and a proper care for the weak. They are conditions which challenge our faith, our courage, our Christian heroism. The facts are such as appeal to us to ask ourselves where the weakness lies, and how we may remedy it.

There are many things to encourage us in the outlook for the cause in Missouri. Our educational facilities are improving in spite of the slowness of the people to respond to the needs of our institutions. The spirit of unity prevails in our churches, and the spirit of hopefulness. There is a feeling, too, that we must gird ourselves anew, and go forward to larger tasks and worthier achievements. There is a divine dissatisfaction with present conditions. This convention at Marshall ought to mark the beginning of a new era of progress. It may do so, if the brethren of the state who love the cause will go to the convention, and go in the determination that we must do larger things in Missouri than we have done in the past.

We appeal, therefore, to the brethren of the state—business men and preachers—that, laying aside all excuses, they with one accord gather in the state convention at Marshall in the spirit of prayer and of work. It is in our power, with the blessing of God and his guidance, to make this convention memorable in the annals of our state for the wisdom of its plans, for its unity of purpose, and for the consecration of its members to the work of Christ in our state. Shall we not make it such?

Prayer and Poultice.

It is a noteworthy coincidence that the text which we quoted last week in reference to the attitude our churches should sustain toward Christian Science, in the editorial, "Christian Science in Christian Churches," namely, "Prove all things, hold fast that which is good," was the very text from which Brother Craig preached a sermon on the subject before our article appeared. We have a report of that sermon in the Rocky Mountain News, in which he states, about as we stated it in our article, the liberty which we have in Christ to hold our opinions concerning faith cures so long as we maintain our allegiance to Christ. Defining his own position in this sermon, he says:

> "As to my own personal views—first, I am well satisfied that the healing wrought by Christ and enjoined upon the apostles as part of their commission is the manifestation of a force not limited to the personal ministry of Jesus or his apostles. As long as the Christ dwells in his church and in the hearts of his disciples this healing power is available.
>
> "The law in regard to it was stated by the Christ, and is as good to-day as then: 'According to your faith be it unto thee.'
>
> "Christ healed without reference to Mrs. Eddy's peculiar philosophy and vocabulary. He thus heals to-day."

No one, we think, will call in question the statement that the power of being healed through faith continues to-day under the law stated—"according to your faith, so be it unto you." Two errors are to be guarded against, however, in reference to this matter of healing. It does not follow that, if some cures are wrought through faith, we may expect all ills of the human body to be thus cured. Broken limbs, smallpox, diphtheria, etc., yield more readily to medical or surgical skill.

Again: It is a fanatical extreme to oppose all medical treatment and surgery as contrary to the principle of faith. Faith does not dispense with means. This fanaticism has led to the loss of many lives which could have been saved by medical skill had a physician been summoned in time. The fact that Christian Science does so antagonize modern science and surgery, in the treatment of human ills, is proof, itself, of its unscientific spirit, and of a serious defect in the philosophy which underlies it. There is no more antagonism between faith and the use of anti-toxine, to-day, than there was between prayer and a poultice of figs, in the case of Hezekiah, the good king of Israel. In physical healing as in spiritual healing faith requires conformity to the laws of God so far as these laws are known. To arraign faith against science, whether medical or moral, is to turn back the hands on the dial of progress.

Nothing in the sermon referred to is in antagonism to what is here said, and these statements are not made for Brother Craig's benefit but for the sake of some who have been led into dangerous and hurtful extremes on this subject.

Notes and Comments.

The Missouri branch of the National German-American Alliance has taken action protesting against the existing Sunday closing law, and forwarded the same to Governor Folk, with an appeal to the people of Missouri to join in such protest. The St. Louis ministerial alliance at its last meeting resolved:

> "That this alliance put itself on record as unalterably opposed to any repeal of the present Sunday closing law, or any other law on the statutes restricting the liquor traffic of the state.
>
> "That we hereby petition Governor Folk not to grant any petition from any source asking for the calling of a special session of the legislature for the repeal of said laws.
>
> "That this alliance hereby commend the action of Governor Folk in his endeavor to enforce the laws against the liquor traffic, and also commend our city officials in their hearty co-operation with said purpose and endeavor.
>
> "That we hereby appeal to every ministerial alliance of the state to take similar action and forward same to Governor Folk."

This action of our German-American citizens to continentalize our Sunday, ought to be met by the vigorous action of all who believe in our American rest day, and who would preserve the sanctity of the Lord's day. The enforcement of the Sunday law is in the interest of all citizens, without regard to creed or nationality, because it is in the interest of good government and social order, in which all are benefited.

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The humiliation of Russia is not without its lesson, both to her and to other nations. For a long time Russia has been the bully among nations, grasping, oppressive, haughty, despotic. In her pride she disdained the propositions for an amicable settlement proposed by Japan, and in violation of her own solemn promise, maintained her hold on Manchuria, actuated by motives of national greed and selfish ambition. But to-day she lies prostrate in the dust, with none so poor as to do her reverence! Has not the Almighty, who sitteth upon the circuit of the heavens, used little Japan for punishing Russia, as he used the nations of old for the punishment of Israel? No doubt Russia in the long run will be benefited by this chastisement. She is compelled now to give attention to internal administration, to the rights of her subjects, to the establishment of a constitutional government, and to a more humane treatment of her people. Meantime the lesson ought to be learned by all other nations that pride, oppression, greed and violation of national pledges lead to inevitable defeat and humiliation.

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What about Japan? Has it sufficient discipline and self-control to stand success? Victory puts a nation to a severer test, perhaps, than defeat. Russia is bound to be benefited by her humiliating defeat, but can Japan maintain her remarkable self-poise in the face of her phenomenal triumph? These are questions many people are asking to-day, and most of them in a hopeful, optimistic mood. These believe that Japan will show herself as magnanimous in making peace as she has been brave and skillful in making war. But there are others who doubt, and who express the fear that the nation of little yellow men may be so inflated with the sense of its military and naval power, that it may enter upon a career of aggression. We do not anticipate such a course. We do expect a mighty awakening in China, under Japan's leadership, and such a coalition between these two nations as shall control the east and put an end forever to all the talk we have had in the past few years about carving up China and dividing it among the European nations. And against this policy neither our government nor people will enter any protest.

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The optimistic spirit which prevails among us is illustrated by a quotation from a letter from one of our most thoughtful readers, who in renewing his subscription says: "As a religious body we have come to the stage in our development that calls for men of broader vision than that of any through which we have yet passed, but I am confident that Jehovah, who has brought us safely thus far, will not forsake us, if we, as Israel of old, cleave unto him with our whole heart." We like the idea that we are to adjust ourselves to the new demands that are to be made upon us, and the new questions that shall arise, by cleaving to Jehovah with our whole heart. That is our only hope for the future—that Jesus Christ himself shall lead his church out of the wilderness of its denominationalism, sectarianism and carnalism, into the unity and spiritual power necessary to the achievement of its high mission in the world.

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Our Methodist brethren are discussing the subject of "a supreme court in Methodism." The existence of lower courts in a religious body other than the local congregation is sure to suggest higher courts, and these a supreme court. This seems to be a sort of fatal tendency of episcopacy in its modern sense. A writer in the Northwestern Christian Advocate says, in writing on this subject: "There is no place in our system for a supreme court that shall sit upon the constitutionality of the acts of this body—this body that can make or unmake bishops, that is big enough to receive any vision that the coming years of God shall give." As a matter of fact, church courts are not much given to receiving visions from God. They are more concerned in preserving the statu quo, a part of which is their official position and their official decisions. But this is one of the future battles that our Methodist brethren will have to fight out. An amendment has already been proposed, and will be discussed at some future general conference. Once this court is established it will have power to decide the constitutionality of any action of the general conference. Whoever, therefore, could control the constituency of such a court would have the future of Methodism in his hands, no matter whether he be called pope or bishop!

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A Denver paper contains the report of a sermon by Rev. W. A. Hunter of the First avenue Presbyterian church in that city on the subject, "Is Church Federation a Dream?" After explaining that church federation does not mean "any interference with the autonomy of any Christian church." Dr. Hunter points out what is being done in Christian Endeavor and other methods of co-operation among the churches, and closes with this statement with which our readers will heartily agree:

> All the churches are aiming at short creeds, to take the place of the long creeds of bygone centuries. Back to Christ is the cry in every denomination.
>
> In his life and teaching which centers around the great truths of the fatherhood of God and the brotherhood of man, there is a platform on which all can stand and present such a solid front to the foe and make such aggressive warfare against worldiness and sin that infidelity would not dare to lift its head.

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Now and then a reader who calls himself a "socialist" or a "labor unionist" finds fault with the CHRISTIAN-EVANGELIST because he thinks he discovers something in the paper that is not in sympathy with the "laboring class." A letter of that character is just received in which the writer refers to a number of things in the paper to which he objects, closing with reference to what was said in a recent issue concerning Mr. Shea and the Chicago strike. As we have often said, it is no part of our plan to try to please everybody; that is quite impossible. We are quite sure, however, that any one who fancies he sees any lack of sympathy with honest labor in the CHRISTIAN-EVANGELIST is reading the paper with jaundiced eyes. The Editor of this paper is working more hours per day than the "union" to which our critic belongs, would allow him or any of its members to work, and there is no reason why we should not feel in perfect sympathy with those who toil for their daily bread. We have denounced, and must denounce, violence, broken faith, and the abuse of power, whether among employers or employes, and this, we presume, is the head and front of our offending.

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Referring to the alleged interview between a reporter and Bro. Bayard Craig, of the Central Christian church, Denver, *re* Christian Science, we are in receipt of a personal communication from Brother Craig which confirms the opinion expressed in our prelude to the interview, that the reporter had drawn largely on his imagination for the facts and words. It was part of our object in reporting this interview to call out a public denial of its truthfulness, seeing that the daily paper had given it wide publicity. Brother Craig writes that the alleged interview is "off color in its whole spirit and wording." He writes: "I am not inclined in the least to follow sidetracks. I have no new ideas or inclinations in regard to mental healing. I simply claim the liberty to study and investigate phenomena, which I am satisfied have some real merit. My position is in complete harmony with the liberty we claim and actually enjoy."

Before receiving the letter from which we have made these extracts, we already copied, elsewhere, from a sermon by Brother Craig, an extract which sets forth in his own words his attitude to this question of Christian Science. We feel sure, as we expressed it in our editorial comment, that Brother Craig is not the man to run off on a side issue, or to allow any theory of healing to obscure the real mission of the church.

Editor's Easy Chair.

Nothing could please the Easy Chair better than to be present at all the college commencements that will occur this week and next. Nothing is more delightful and refreshing to us than to witness these graduating exercises, and to see and hear the young men and women in their graduating addresses and essays. In them, and in their thoughts, hopes and aspirations, we see life as it looked to us once upon a time under similar conditions. We cannot agree with many that this is the best period of life, and one to which memory always reverts with regret that it is passed, for we think the joy of achievement and conquest in years that follow is even a greater joy than that of anticipation. Nevertheless it is a most interesting and inspiring period of life, and one can scarcely find a better remedy for any tendency toward pessimism which he may discover in himself than to attend these commencement exercises, and to hear these young people paint the future in glowing colors, and tell how Wrong is to go down in ignominious defeat before the Right.

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When one listens to that essay on "Ad Astra per Aspera" from one of the sweet girl graduates, he feels sure that there are stars to be won, and that difficulties are only incentives or stepping stones to the glowing summits that shine out from the future. And after one has heard the oration on "The Destiny of the Republic," he can scarcely entertain any fears that our nation, warned by the example of Babylon, Greece and Rome, will allow her glory to be dimmed by ambition, greed or absorption in materialism. We are quite sure that the more young men and women we can get to pursue college courses, and graduate, the less danger will there be of that bondage to commercialism which so many far-seeing people among us now fear. Education reveals other objects of life than mere material possessions, and if it be an education worthy of the name, it has shown how the material things of life should be subordinated to higher and nobler ends. We rejoice in the optimism of the college graduate, and believe it to be better grounded than the pessimism of the sage. In youth we see visions; in age we dream dreams. The Easy Chair extends its hearty greetings to all the graduates from all the colleges, and wishes that life may prove to be even more beautiful and better worth living than it seems to them to-day.

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One of the changes that has come over our modern life is the place which we are giving to play in our scheme of life. Time was when to take a vacation was regarded as an idle waste of time, and a sort of sinful indulgence which even good poeple sometimes permitted themselves to enjoy, at the expense of a good conscience! Even yet, you will find here and there a belated saint who reminds us that "the devil takes no vacation," as if his satanic majesty were an example for us in that respect more than in any other! A better understanding of human nature has brought us to see that play has as legitimate a place in our human nature and in our human life as either work or worship. How many bright intellects have been obscured at the very noontime of life when they should have been shining brightest, because they had not learned this law of life. If the Easy Chair is insistent upon this point, it is because the Editor was very near too late himself in learning the necessity of play, or change of activity, in the normal human life. This mistake cost him ten years of struggle with ill health, and came perilously near costing him his life. The vacation is more essential with some than with others, but with none is it a waste of time, but rather an opportunity for accumulation of energy, vitality and power, for better work. The recognition of this fact is doing much to modify our life-plans, lessen doctors' bills and promote human longevity.

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But where shall we go? That is now the vexing problem which troubles a great many people, every year, who seek this resort or that, changing their summer habitat every season. To avoid this vexing question, it is better, in our judgment, as a rule, to have a permanent resort. The question of *where* being then out of the way, the minor questions of *when* and *how* are easily settled. Tastes differ as to the kind of resort to be selected, as they do on every other subject. Some long for the mountains, some for the seaside or the lakeside, and others prefer some quiet country retreat, where, in a modest farm house, they can find board and lodging, far from the city's maddening crowd and the tumultuous roar of ocean waves. Each of these has its charms and its advantages. Questions of healthfulness, comfort, and convenience of access have much to do in determining one's choice. The Easy Chair likes water, and the more of it, the better. A resort without water would be to it like "Hamlet," with Hamlet omitted. It likes the expansiveness of view furnished by the ocean or our great inland lakes, and it likes the pure, fresh air that sweeps over them. It likes the music of the waves, and the majesty of the deep, when its bosom is torn by the black wing of the storm-cloud. It likes the lights and shadows that play over its surface in its calmer moods, and the crimson paths that run out across its surface at evening time, when the sun goes down in his glory. But if you like better the sublimity of the mountains, or the ripple of pearly streams in the hill country, go thither, but lay aside your tools for awhile and rest and play *somewhere.*

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There is no state in the union that surpasses Missouri in the size and the enthusiasm of its state conventions. To look upon one of these assemblies where there is a full complement of its representative men and women from all parts of the state, is to recognize at once the cause of our past success, and the pledge of our future growth. There is in these annual gatherings that intermingling of gray heads with the young and robust life, which insures both wisdom and enthusiasm in its proceedings. June is a delightful month for the representatives of our churches in Missouri to meet in council, to plan for a forward movement. Marshall, the place of meeting, is in one of the fairest sections of Missouri, and a journey by rail thither from any part of the state will be a delightful one at this season of the year. We have been hearing about each other, and reading about and from each other. Let us go up to Marshall and meet each other, face to face, while we join hands and hearts for the promotion of our common work. Let those who cannot go, as well as those who go, pray for the blessing of God upon this convention, that it may rise to the demands which are upon it, as representing one of the largest factors, if not the largest, in the religious life of the state.

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One of the most gratifying evidences of our future prosperity and power as a religious body is the unmistakable increase in the emphasis which most of our speakers and writers are laying upon the spiritual nature of Christianity. With not a whit less loyalty to New Testament ordinances, and to necessary organization for carrying forward the work of the church, there is everywhere among us manifest a higher appreciation of the spiritual content of the ordinances, and of certain forms of sound words and phrases which have often been too lightly used. We are indebted largely to our greater interest in mission work, and in the great problems of education and of benevolence, for lifting us out of former contentions over small questions. Now and then there is a writer that manifests anxious concern about the heresy of a capital letter or a wrong name applied to some official in the church, or the legitimacy of missionary organizations, or whether we should kneel or stand in prayer, or some equally momentous question, but, as a rule, we are wrestling with far more vital problems. The chief concern of the most thoughtful among us is that we get a deeper insight into the "mind of Christ"; that we have more of his spirit; that we enter into "the fellowship of his sufferings," and come to "know the power of his resurrection." This is indeed hopeful.

The Bible in Education[*]

By J. H. Garrison

It is an occasion of no small significance that has called us together at this hour. We have met to dedicate this beautiful structure to the sacred use of biblical instruction and Christian learning. Its location here by the side of this great and growing university, founded and fostered by the state of Missouri, and yet having no organic connection with it, is a phenomenon in the educational world so unusual as to justify a brief statement of its meaning and significance.

First of all, it is a declaration in stone, fashioned by human skill into a building of rare beauty and symmetry, that those who are responsible for its erection believe the Bible to be no obsolete volume which the world in its onward progress has swept by and left lagging superfluous on the stage, but that it is the world's true text book on the highest of all themes—man's relation and duties to God—and that its teaching constitutes an essential part of all education. I do not say, an essential part of *religious* education, for that would be a truism; but of education, for no education is worthy of the name that does not include the knowledge of God, and of man's relations and duties to him, and the knowledge of the splendid and unique literature which is largely the record of the sacred experiences of those who have come into fellowship with God. To say that religion, which has to do with man's relation to the infinite, and which most powerfully affects human character and human happiness, should be the chief concern of man would be to utter a statement so trite as scarcely to challenge anyone's attention, much less his opposition; that the book which we call the Bible gives us the highest conception of God and of religion, and that it therefore exerts the most powerful influence in the formation of character is a truth which would also be almost universally acknowledged. But out of these generally, not to say universally, accepted propositions there would seem to flow, inevitably, the conclusion that since the highest aim of education is the development of character and the bringing of man to his highest estate, the Bible has not only a legitimate but a pre-eminent and essential place in any rational scheme of education.

Does it need to be argued in any intelligent assembly that the pregnant statements and inimitable narratives of Genesis, the jurisprudence of Moses in the Pentateuch, the statesmanship, high morality, and lofty ideals of the prophets, the sublime poetry in the Psalms and in the book of Job, the crystallized experience of ages in the wisdom literature, the sublime morality of the Sermon on the Mount, and the picture of the marvelous life and character of Him who preached that sermon, possess an educational value and are worthy of a place beside the classics of Greece and Rome for mental and moral discipline? This is not the time or the place to discuss the difficult problem of how far an institution under state patronage and control may use the Bible as a text book in its curriculum. Your speaker is in thorough sympathy with the separation between church and state which prevails in this country, and with the principle that sectarianism or denominational interpretations of the Bible have no legitimate place in our public schools or state universities. But the time has come when we ought to discriminate between the Bible, studied as history and literature for mental and moral discipline and for fundamental religious ideas, and the Bible as a text-book for theological systems. All that I am contending for here and now is that students of our state institutions, no more than students of other schools, should be deprived of the benefit of the Bible taught and studied as history and as literature; that they should have time and opportunity for such studies, and should receive credit therefor on passing approved examinations.

Furthermore, the location of this Bible college contiguous to this university signifies that in the thought of those establishing it there is no necessary conflict between the Bible and the highest learning; between faith and science; between religion and the liberal arts. Happily, we are passing out of the era of the supposed antagonism between Genesis and geology, or between revelation and science. We are learning that this is, indeed, a universe in which we live, over which presides the one God who is speaking to men through his works, and through his words, and that there can be no conflict between the two records when they are rightly understood and interpreted. The Bible and the cause of religion have suffered no little harm from the false conception of an essential antagonism between the book of nature, as interpreted by science, and the book of revelation as interpreted in the light of history and of reason. The bringing together, in close juxtaposition, of buildings dedicated to Bible study and those dedicated to the different branches of science, and the intermingling of students pursuing these different studies, will do much to remove this false conception and to establish the essential unity and harmony of all truth and of all knowledge.

It is this unity of knowledge—this harmony of all truth—that makes it possible for a Bible college which would have its students equipped with the widest and most liberal culture to avail itself of the benefit of the full course of the university, while it concentrates its limited means and the best talent it can command on biblical instruction and on the special training of young men for the ministry. This is the economic reason that underlies this enterprise and makes it both feasible and desirable. There is no Presbyterian geology, Methodist mathematics, Baptist English, Episcopal astronomy, Lutheran Latin, or Roman Catholic Greek. Science is undenominational, and philosophy and the languages are nonsectarian. The church that is not afraid of science nor of learning in any department can say to the university, "You teach our students science, philosophy and general history and the languages, and we will teach yours a knowledge of the Bible." This would seem to be a very sensible sort of reciprocity between a Bible college and a state university located contiguously. Each needs the other in order to give completeness to its teachings.

The phenomenon of a Bible college located by the side of a state university with the deliberate purpose that the students of the university shall be its students, and its students shall be also students of the university, signifies another fact worth mentioning on this occasion, namely: that there is such a thing, in the judgment of the promoters of the enterprise, as a common Christianity, or, as Jude styles it, "the common salvation." To a casual observer, judging only from external religious phenomena, it might seem that Christianity had been parceled out among the various denominations, each of which had its consignment of religious truths over which it exercised a sort of monopoly. According to this view each of the tribes of spiritual Israel is expected to remain on its own reservation, not using the theological scalping knife and tomahawk, as of old, but maintaining a sort of "armed neutrality" based on the understanding that truth has been permanently denominationalized.

Contrary to this view the people who have erected this building on this commanding site overlooking these university grounds and buildings, believe that underneath all superficial differences among the professed disciples of the Nazarene there are certain great fundamental truths, held in common, to teach and proclaim which, and to seek their embodiment in individual lives and in organic church forms, is essential to the unification of the church and the triumph of God's kingdom in the world. They believe in—and this structure embodies and externalizes that faith—the statement made by Paul to the Corinthian church when its peace and unity were disturbed by incipient divisions over human leaders—one saying "I am of Paul," another, "I am of Cephas," and still another, "I of Apollos"—that, "All things are yours." As if he would say, "In so far as these different leaders speak God's message, they are all yours. Why do you impoverish your minds and hearts by refusing any truth spoken by any man?" No more suitable motto could be written above the door of this Bible college than this statement of the apostle, "All things are yours"! That is, all truth from from whatever source, belongs to you as a birthright, as free, untrammeled sons of God. If we did not believe in this principle—in the unity of all truth and in our freedom to accept it no matter where it comes from—what business would we have here in the atmosphere of a university where are gathered representatives of all religious beliefs and where truth, for *truth's sake*, is sought and taught in every department of human knowledge?

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[*] An address delivered at the dedication of Bible college, Columbia, Mo.

Finally, this establishment of a Bible college under the shadow of a great and growing university is an expression of sublime confidence on the part of the friends of the enterprise in the ability of the Bible to hold its own, and to maintain its pre-eminence among the literatures of the world when brought into immediate contact with them in the highest seats of learning. There is a fear, sometimes expressed, but more often implied, in the utterances of men, that the Bible cannot endure the searching scrutiny of scientific historical investigation, and that to bring it into such a crucible of criticism is to endanger its authority over the consciences and conduct of men. It is safe to say that men entertaining such a fear as that would never have favored the location of a Bible college where this building stands. But the men who have stood back of this enterprise and who have been its friends from the beginning, believe so thoroughly in the literary value, the historical integrity, and the religious supremacy of the Bible, that they are willing to bring it into the very arena of investigation, and under the most searching light of modern scientific criticism, without a fear that it will be unable to vindicate its claims to the faith and allegiance of men. On its every page shines "the light that never shone on sea or land," and within it is imbedded the record of One whose "life is the light of men." With a confidence born of its divine origin and its supreme worth, we dare bring the sacred Volume into the precincts of this university and to maintain that it holds an essential and pre-eminent place in the education of mankind. And to the inculcation of its sublime teaching in the hearts and minds of those who shall gather here for instruction in the generations to come, this building is now dedicated, and upon those who shall teach herein, and upon those who shall be taught, we invoke the blessing and gracious favor of Almighty God!

The Secret of Power*

By John L. Brandt

"Ye shall receive power when the Holy Spirit is come upon you."

The Greek word that is here translated "power" is the same from which we get the word dynamite, and means energy, strength, ability, etc. When it refers to persons it may be defined as the ability to bring things to pass. Men are anxious to learn the secret of power that will bring success in business, politics, literature, etc. Surely, then, in the kingdom of heaven, men should, with a greater zeal, endeavor to learn and obtain that secret power that will enable them to save souls and build up the kingdom of heaven.

Some ascribe this power to psychic force, such as hypnotism, personal magnetism, etc. A minister in Ohio, thinking a knowledge of this force would make him an eminent success in the ministry, went to New York and studied in a school of hypnotism, and on his return he endeavored to hypnotize the people in order to bring them to church, to obey the gospel, to increase his salary, etc. I happened to be in the town about the time he was trying to exercise this hypnotic influence, and some of the leading members of the church were, at the same time, considering the best way to terminate his ministry.

In a recent issue of the Literary Digest an account is given of a professor in one of the eastern universities who endeavored to analyze the secret power of the evangelist over his congregation; he ascribes it to psychic force exerted on the minds of certain individuals who are quite emotional, impressionable, susceptible, etc. Poor man! He may possess all the phenomena of psychic force and yet fall short of that secret power that the evangelist possesses in winning souls.

Man's methods of obtaining this power are a poor substitute for the gospel of Christ, which is the power of God to save souls and the power of the Holy Spirit to convert the sinner and sanctify the saint.

Others claim that we shall have the power after we have a better educated ministry. All hail a ministry educated in heart and head; but too frequently the discourse, though profound in learning, is lacking in heart power. I have known men who met with success in their earlier ministry, and, thinking a university education would make their preaching irresistible, after much toil and sacrifice, obtained the long desired education, only to find their ministry less fruitful than before. One minister filled with the spirit of Christ and an ardent love for lost souls will win more people to Christ than a half dozen ministers lacking in this love and spirit. We need more education in the pulpit, but we are more sadly in need of more of the Holy Spirit in the minister's heart to win souls to God.

Another erroneous idea is that we shall receive the power after we are more sociable. More sociability is needed and nothing will take its place. Give us consecrated sociability, but the church that depends upon this magnet only to draw people to Christ will be lacking in spiritual power and ability to extend the kingdom of Christ in human hearts and homes. Let us have sociability, but let us not substitute it for the power of the Holy Spirit.

Another erroneous idea is that power will be received after we have become stronger in wealth and numbers. Alas, alas! If our present wealth and numbers were consecrated to God, we would win the world to Christ within the next century. If this secret power is found neither in psychic force nor in a better educated ministry, nor in sociability, nor in an increase in wealth and numbers, where shall we look, and to whom shall we go, to obtain it?

Jesus said, "All power in heaven and in earth is given unto me," and to his apostles he said, "Ye shall receive power after that the Holy Spirit is come upon you." Let us then look at some of these elements of power conferred by the Holy Spirit. It was given on the day of Pentecost, as we read in the second chapter of Acts. It was to the disciples a spirit of divine eloquence, of illuminating truth, of powerful demonstration and of immortal words of light and life. On the first day of his descent he laid the foundation of the new kingdom; convicted the Jews of the crucifixion of Christ; pierced their hearts until they cried out for deliverance and proclaimed to them the conditions of salvation and the gift of the Holy Spirit. The effect upon the apostles was remarkable. Before they received the Spirit they were carnal, now, they are spiritual. Before, they forsook Jesus in time of danger, now, all the power of the Sanhedrin cannot overcome their moral force. Before, they went to catch fish, now, they go forth to catch men. Before, Jesus upbraided them because of their lack of faith, now, they have full assurance of faith. Before, they feared men, now, they fear neither men, nor prisons, nor scourgings, nor death. Before, they were impotent to deal with evil, now, they are mighty to the tearing down of the strongholds of Satan. Before, the bravest one denied his Master in the presence of a servant girl, now, he accuses the San-

(*Continued on page 732.*)

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*Extract from paper read before the Christian Ministers' Meeting at St. Louis.

As Seen From the Dome

By F. D. Power

One of my best friends in the ministry at the capital during my three decades was Dr. J. E. Rankin, pastor of the First Congregational church, and later president of Howard university. Probably all men knew him best as the author of the hymn, "God be with you till we meet again." A man of fine literary culture, of broad sympathies, of positive character, he had a large influence in the city. He and Dr. John P. Newman were more in the public eye at that time than any other men in the Washington pulpit, and though a young man, with an obscure little church, they both honored me early with their friendship. I remember that much needed kindness in the first years of my ministry here with sincere gratitude. It means much every way to the young preacher. During the remaining years of Dr. Rankin's pastorate, and while associated with the university, it was my privilege to come into close touch with him. He was a Christian preacher, and yet an American citizen; a graceful poet, and yet a hard fighter; a lover of men, and yet a good hater; with the gentleness of Melancthon, and yet with the severity of Calvin—a strong preacher, a charming writer, a true man.

He was of good New England stock, born in Thornton, N. H., Jan. 2, 1828. He was trained at Middlebury college, Vt., which conferred upon him the degrees of D. D. and LL. D. His parents were Rev. Andrew and Louis Eames Rankin, and his great-grandfather, James Rankin, was born in Paisley, Scotland, and came in 1776 to Salem, Mass., and afterwards moved to New Hampshire. This grandfather exerted a large influence over his young mind, and no doubt, by his peculiarity of speech, inspired him with his love for the Scotch people, and their dialect, of which he was such a master. Many of his best productions are in the language of Robert Burns, and for the poet he had the warmest admiration. His first volume was Auld Scotch Mither and Other Poems, the first being a story told in sweet measure of a mother who, in spite of years of separation, never forgot the little things which made her son different from other sons, even the curious twirling of a fork at the table becoming the key of recognition. Burns was the subject of his lectures and he read his Cotter's Saturday Night or Lines to a Mouse, or Tam O'Shanter with keen appreciation and fine effect.

Other books which he wrote were Ingleside Rhymes, Subduing Kingdoms, The Hotel of God, Atheism of the Heart, Christ His own Interpreter, Elective Affinity, Broken Cadences, Hymns Pro Patria, Word and Song, volume of hymns and tunes, The Cup the Father Giveth, and many articles for the Bibliotheca Sacra and independent translations he made from the German of German-English Lyrics, The Dance of the Martyr, Aversion of Young People to Christianity, etc. Some of these were volumes of sermons, and when preached or read they were never dull. Brevity, literary finish, apt illustration, warmth, clearness of purpose, strength and positiveness characterized these productions. His writing was dramatic, pictorial, vivid. He would go straight to the heart of things and there was never any uncertainty as to his meaning. On all questions of religion and morals decision of character was pre-eminently shown. In the old days we had the pastors' union, and used to meet in Lincoln hall at stated times to set things to rights, and sometimes had our field days, and Dr. Rankin loved always to be on the firing line, and his was a keen blade in the ready hand of a brave man. His attitude on public questions was not always the popular one, but no one failed to credit him with sincerity and candor, courage and conscientiousness. After fifteen years he retired from the pastorate here. He had held pastorates in Potsdam, New York., St. Albans, Vt., Lowell and Boston, Mass., before coming to Washington. He felt that he needed rest, and went abroad. General Howard tells of meeting him in London with a companion. The two men seemed like youngsters just out of college, so free and happy were they. With them there was no possible dissipation, yet they had just purchased some peanuts and candy, and the three sat down on some benches to enjoy the feast together. "Why did you retire from Washington?" asked the General. "Oh, I needed rest and recreation," was the answer, "and I am having it." For several years he was settled in Orange, N. J., and had a happy home, a good church, and everything to make life desirable, but he was not contented there. He wanted to share in the solution of sterner problems, to bear a hand where the battle was thickest, to have a part in lifting up the lowliest—a service he felt he was not rendering in his ideal situation at Orange, so at 62 years of age he accepted the call to become president of Howard university and for thirteen years he labored to uplift the black man in this honored and useful institution. There were heavy burdens to be borne, strong prejudices to be contended with, severe and exhausting labors and responsibilities in this service for the physical, intellectual, moral, and spiritual betterment of the thousands of young men and women who came under his care. He did his work well. He deserves to stand with General Armstrong who made possible a Booker Washington. He was enthusiastic, untiring, courageous, faithful to the end. His students, filling positions of usefulness all over the land, helpers and leaders of their people, Christians, citizens, workers, constitute his monument. The words he spoke of another famous teacher might well be applied to him: "The men that have the largest dimensions after they are dead, are the earth's great educators. They still teach in what they taught—transmitting themselves through memory, through heredity, through printed books. They sow not the seed that shall be, but bare grain. This is specially true, if their pupils also shall have become teachers and preachers."

Sweetest, tenderest, and possibly most enduring of Dr. Rankin's work will be his hymns. It were enough glory for any one life to have written: "How Can I But Love Him?" and "God Be With You Till We Meet Again." Feeling the infirmities of age and failing health he resigned his work at the university and went to Cleveland, where he passed from earth Nov. 28, 1904. We were members of a clerical club, Theta Sigma. One of the last times I met him was when he read before the club a paper on Professor Clark of Andover. Two sonnets written by him and read to the Professor on his ninety-first birthday seem to fit their author:

Day unto day, and night to jewelled night
Keeps reck'ning of His chariot's long delay;
How slow the days appointed pass away.
How slow allotted time completes its flight,
The silent stars their radiant march fulfill
My long-dimmed orbs to mark them half extinct,
They burn o'er my benighted pathway still,
As day to day, and night to night is linked.
Blind Homer chanted to the Ægean Sea.
Blind Milton turned to God his sightless eyes,
And sang of nightly-sapphired paradise;
Attuned their souls to sep'rate harmony.
What time I wait, what time night's hours I chide,
I muse on Him, on Calvary who died.

He knows I am but dust, who man became!
The burden of the years that weigh me down,
Until He come, His grace in me to crown:
He knows it all, who took my death of shame.—
No longer now do I forgotten lie,
The very depths of being in me stir,
From ivory palaces he passes by,
His garments smell of cassia and of myrrh;
The sun, the light, the moon and stars are dark,
But, oh, such radiance floods my humble room,
And fragrance rare, as from that garden-tomb,
And Easter music, as the mounting lark;
This, from the cadence of His dying woes,
This comforts me, and brings at length repose.

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The main condition is that the spiritual ear shall be open to overhear and patiently take in, and the will be ready to obey, that testimony which, I believe, God bears in every human heart, however dull, to those great truths which the Bible reveals. This, and not logic, is the way to growin religious knowledge, to know the truths of religion are not shadows but deep realities.—*J. C. Shairp.*

Four Hundred Years of John Knox

By WILLIAM DURBAN

This is the four hundredth anniversary year of the birth of John Knox, the greatest and most influential of English-speaking Presbyterians, and the Scotch Presbyterian bodies have for many months been making arrangements for services of commemoration and thanksgiving. The exact day of his birth is not known, but Sunday, May 21, was agreed on by the promoters of the celebration as a convenient time. Throughout America the anniversary is to be observed. The occasion joins on to another chapter of ecclesiastical history, inasmuch as this is also the three hundredth anniversary of the death of Theodore Beza, the colleague and successor of Calvin, and writer of the famous Latin version of the New Testament. In these three names, Calvin, Knox and Beza, is written much of the history of that formative period of the reformation which followed its genesis under the activities of Luther, Melancthon, Erasmus and Zuinglius.

The career of Knox was one of the most wonderful of the realistic romances of religious life. A man who was author, preacher, reformer, exile, galley-slave and statesman, and who actually transformed the thought of a whole nation, must surely be reckoned one of the phenomenally great characters of history. And Knox lived in a terrible period, a time of constant and frightful popular passion, civil, political and ecclesiastical. He himself left vivid memorials of that tempestuous age in his "History of the Reformation within the Realm of Scotland," a book much less familiar to Englishmen than it deserves to be. The work is extolled by Milton in his immortal "Areopagitica," and it abounds in pathos, in dramatic interest and in rugged humor, while it scintillates with sensational and thrilling facts. Dr. Kuyper, the famous Dutch statesman and professor, refers to Knox's book as "above all that Great Britain can show of an earlier date in prose literature." Such a testimony amply proves the genius of Knox.

Like Luther, John Knox was the child of very humble parents. He owed nothing to adventitious circumstances. Notwithstanding his extraordinary powers, he only very narrowly escaped obscurity, for nothing was heard of him till he was over forty. Knox does not count among the young men who, according to some theorists, are the only makers of history. It may truly be said that if Knox made history, he was also made by it. For he was emphatically the product of his time. The boyhood of this medieval Scot was an appropriate preparation for his rough and strenuous after-experiences. He was born at Haddington, then a little city of only 2,000 people, but a center of splendid churches and magnificent monasteries. One of its churches was indeed so lovely a specimen of architecture that it was styled "The Lamp of Lothian." Young Knox was sent to the school where several famous Scotchmen were educated before he was born. The daily life of a lad at school, in those days, was a sort of earthly purgatory. A public school consisted of a single room without benches, the scholars squatting on the straw with which the floor was littered. Holes in the wall served as windows, these being open in good weather and stopped with straw or cloths in severe seasons. Therefore, especially as the teaching commenced at a very early hour, the pupils all brought little lamps to enable them to read in the dark. Humane treatment of children was in those crude, coarse days utterly unknown, and a contemporary of Knox tells us that if you happened to pass a school at any time, you could hear nothing but the wailing of children undergoing punishment and the shouts of the infuriated master.

The Scotch public schools had one great advantage in those days. French was well taught, as many boys were afterwards sent across to France to study at the colleges, while Latin was a main subject of study, as indeed it was in every land where there was any system of education at all. Knox undoubtedly both spoke and wrote scholastic Latin well when he left school, and we know that he must have been an excellent French scholar also, for in after years he was able to preach to French congregations in their own language with ease and power.

We know that John Knox was sent to continue his studies at St. Andrew's, and that from the university he returned to his native town, but from this point his biographers are left in baffling ignorance of his life for many years. He seems to have employed himself in private tuition. He emerges suddenly into view in connection with the famous martyr, George Wishart. On the memorable night in 1547 when that reformer, after stirring East Lothian with his preaching, was arrested, Knox, who had carried a two-handed sword in front of Wishart for his protection, offered to go with him to prison. But the older man would not agree. "Go back to your bairns, one is sufficient for the sacrifice," said he. And the gentle but eloquent Wishart went on to the flames, while back to his home went Knox, hitherto grim and silent, but soon to break his silence and to astonish all Scotland with his fiery declamation. From this time everything about Knox was demonstrative. Henceforth for him there was no rest, no peace. Crisis followed crisis. Entering a sanctuary as an ordinary worshipper, he was suddenly called, in the name of the assembled congregation, to become their minister. Overwhelmed and bursting into tears, he rushed away and fought out the battle within his soul in solitude.

Knox commenced his ministry in St. Andrew's castle, where only the Protestants could find safety. But it

A SURPRISE PARTY

How the Authoress Turned the Tables on Her Friends.

A distinguished authoress with her husband moved to a California fruit ranch to get free from stomach and nervous troubles. She tells her food story as follows:

"The change to outdoor life, abundance of fresh fruit, etc., did help us some, but as the necessity of cutting out all indigestible foods and thus striking at the root of the trouble, had not sufficiently impressed itself on our minds, we continued to indulge our appetites, till at last I was prostrated for a long time with a serious illness, during which I was simply starved on 'gruel and things.' One day while in this condition I demanded Grape-Nuts, merely because I wanted something I could chew. My wish was complied with, under protest at first, however, and then as no bad results followed, the crisp, nutty grains were allowed me in the way of humoring a harmless whim.

"To the surprise of everyone, the stomach which had persistently refused to retain the sloppy messes usually fed to sick folks, readily assimilated the Grape-Nuts, and I was soon able to take two spoonfuls three times a day, and when I got to that point my health and strength came back to me rapidly. On recovery, and taking up my work again, I adhered to Grape-Nuts food for breakfast and supper, eating a good plain dinner at noon. In four weeks I gained 10 pounds in weight. I have constantly used Grape-Nuts food ever since and greatly to my advantage.

"My faith in Grape-Nuts was a matter of much jesting to my family, and once when my birthday came around, I was told that a special dinner would be prepared to honor the anniversary. When I entered the dining room I was surprised to find it decorated with Grape-Nuts boxes, some empty, some full, and some filled with flowers, etc., etc., and the joke was hilariously enjoyed. My time came, however, when I returned the surprise by producing a delicious Grape-Nuts pudding, and dates stuffed with rolled Grape-Nuts and cream. Then 'those who came to scoff remained to gorge themselves,' if I may be pardoned the expression. It has not been difficult since that day to win converts to Grape-Nuts." Name given by Postum Company, Battle Creek, Mich.

Ten days' trial is proof.

was cut short in two months by the capture of the castle by the French, who had been called in to crush this "rebellion." Knox and many other Protestants were carried off and condemned to labor at the oars of the galley "Notre Dame." There, for nineteen months, through winter's cold and summer's heat, the captive toiled at his oar. After his release by the French king, through the intervention of the English government, he settled for ten years in England, as one condition of his freedom was that he should not return to Scotland. The result of this long exile was that he became an English as well as a Scottish reformer. He learned to love England and Englishmen, as he makes us understand in his writings. Of this section of his life he spent five years in preaching in England, and five in preaching on the continent to English people scattered there. He married an English wife, his two sons were educated in England, and he was blamed for writing more like an Englishman than a Scotchman. Knox was one of the largest-minded and broadest-hearted and broadest-minded of men. And he wandered over England between Berwick and London, drawing large crowds to listen wherever he went. Most of the latter five years of his exile he spent at Geneva, preaching in English and French, and associating much with John Calvin. He was chosen minister of the English exiles who had settled in Geneva when driven out by the persecution under Queen Mary Tudor.

The final and greatest work of Knox's life began when, on May 2, 1559, he arrived in Edinburgh. The Regent Arran had been succeeded by Mary of Lorraine, mother of Mary, Queen of Scots. Nothing so powerfully contributed to precipitate the reformation in Scotland as the policy of Mary of Lorraine, whose darling aim was to convert Scotland into an appanage of France. She filled her court with French statesmen and officials, and brought to Scotland as many French soldiers as possible. But she forgot the fiery patriotism of the Scots, both Protestant and Catholic. The men who had joined constantly to defend their country from the English kings, were just as ready to save it from becoming the slave of the king of France. Knox arrived at a critical juncture, and he at once faced it. His action led to the civil conflict known as "The War of the Congregation." The outcome of this was the establishment of Protestantism. But Mary of Lorraine, the pro-French regent, died during the momentous struggle, and her beautiful daughter Mary, who had been for nineteen years living in France, returned to her native land to become queen. The young sovereign showed ample ability, great vivacity and boundless imprudence. Four times Knox, now continually thundering from the pulpit of St. Giles's, was commanded to appear before her. The more the two knew of each other, the more they hated each other's aims and views. But political complications with England were added to the religious and civil difficulties at home. Mary, the subject of conspiracies amongst her own nobles, was at length exiled, and then imprisoned in England. Scotland was for some years rent between two contending factions. The closing period of Knox's wonderful life was clouded and embittered by the scenes enacted, yet he had done his work well, and more than any other man had helped to make Scotland a nation. King James and his party triumphed. The reformation was secured. The end of the great reformer's life was peaceful. He died amongst his own family and people and was buried in his own beloved Edinburgh.

London, England.

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The Secret of Power.

(*Continued from page 729.*)

hedrists of crucifying Christ and there is no relaxtion in the energy and zeal of these men who are inspired by the Holy Spirit. No matter where they go, no matter what perils they encounter, they continue to be animated with this holy spirit, this heroic courage, this determined purpose to preach Christ and him crucified. Their activities continue till they seal their testimony with their blood.

The advent of the Holy Spirit on the day of pentecost was not merely a transient prodigy to meet an emergency but the coming of the Comforter to abide permanently with the church; to take up his abode in the heart of its members and to call them into the service of the Lord. The work of the Spirit may readily be traced step by step through the New Testament in the work of the apostles and disciples of the Master. The Acts of the Apostles may appropriately be called "the gospel of the Holy Spirit." In the epistles we find the same persuasive presence and agency of the Holy Spirit. These letters of the apostles abound with recognition of his presence in the churches and the individual members of the churches, comforting the sorrowing, strengthening the weak, inspiring them with love, joy and peace and sealing them unto the day of redemption. *It* was the secret power of the early church and its members.

Christ promised to send the Holy Spirit to abide with the church to the end of time. He has never withdrawn that promise. The Spirit came and he is still here. He blessed the advocates of the gospel in the early churches and he will now bless all who faithfully preach the word of God. It is better to have the power of the Holy Spirit than all the power of eloquence and learning and psychic force of the world. The early church was continually replenished with this power and *to-day* we need to be continually replenished with this power. We may have this power at one time and find it lacking at another time. Therefore, we must daily bring our weak vessels to God's fountain to have them filled with the Spirit. Has he not promised to give the Spirit to them that ask him?

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I am heartily glad to witness your veneration for a Book which, to say nothing of its holiness or authority, contains more specimens of genius and taste than any other volume in existence.—*W. S. Landor.*

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BOOK OF BOOKS
Over 30,000,000 Published.

An Oakland lady who has a taste for good literature, tells what a happy time she had on "The Road to Wellville." She says:

"I drank coffee freely for eight years before I began to perceive any evil effects from it. Then I noticed that I was becoming very nervous, and that my stomach was gradually losing the power to properly assimilate my food. In time I got so weak that I dreaded to leave the house—for no reason whatever but because of the miserable condition of my nerves and stomach. I attributed the trouble to anything in the world but coffee, of course. I dosed myself with medicines, which in the end would leave me in a worse condition than at first. I was most wretched and discouraged—not 30 years old and feeling that life was a failure!

"I had given up all hope of ever enjoying myself like other people, till one day I read the little book "The Road to Wellville." It opened my eyes, and taught me a lesson I shall never forget and cannot value too highly. I immediately quit the use of the old kind of coffee and began to drink Postum Food Coffee. I noticed the beginning of an improvement in the whole tone of my system, after only two days use of the new drink, and in a very short time realized that I could go about like other people without the least return of the nervous dread that formerly gave me so much trouble. In fact my nervousness disappeared entirely and has never returned, although it is now a year that I have been drinking Postum Food Coffee. And my stomach is now like iron—nothing can upset it!

"Last week, during the big Conclave in San Francisco, I was on the go day and night without the slightest fatigue; and as I stood in the immense crowd watching the great parade that lasted for hours, I thought to myself, 'This strength is what Postum Food Coffee has given me!'" Name given by Postum Co., Battle Creek, Mich.

There's a reason.

The little book "The Road to Wellville" may be found in every pkg.

Our Budget

—Missouri Christian convention, Marshall, June 16 21!

—Let us make it a great rally of Missouri Disciples—representing our Sunday-school, our Christian Endeavor, our Christian Woman's Board of Missions and our state missionary co-operation.

—The Lord's day at our Missouri conventions is becoming a great day, with its communion service in the afternoon and all the pulpits of the town filled with our ministers. It is a day of fellowship and of worship to fit us for the business of the convention.

—If you are a business man, with important business engagements on hand, you are a man that is needed in the convention. Subordinate your business for a few days to your Father's business. Let us plan large things for God, and expect great blessings from him.

—The Herald and Presbyter, quoting a remark from a contemporary that the Westminster Confession of Faith has passed its usefulness and is no longer in demand, says: "We have the confession in our Special Offer list, and it sells right along. If nobody cared for it, it would not sell." Our Cincinnati neighbor seems to forget that we are a nation of relic hunters. This confession will be valuable after a while as an ecclesiastical curiosity! But, seriously, does anybody in the Presbyterian church believe the old, unrevised confession?

[Telegram.]

—Chas. Reign Scoville and De Loss Smith are in Beaumont, Tex.; came last night; dedicated $21,000 dollar church to-day. Raised more than asked for; all provided; nine confessions first day; house crowded and overflowing.

June 4. J. HOLMES, pastor.

—A. B. Hibner has been preaching for the brethren at Elk City, Okla.

—We hear a very good account of the work that A. L. West is doing at Williamsport, Ind.

—Commencement at Hiram college is June 18-22. We will give an outline program in our next issue.

—Sansom D. Brown, of Fairfield, Illl., has accepted a call to the Central Christian church at Evansville, Ind.

—J. E. Chase, from indications that we have received, is evidently giving satisfaction to the citizens of Valparaiso, Neb.

—The Easter receipts for the National Benevolent Association amount to 47½ per cent more than those of any previous year.

—Paul McReynolds, son of J. C. McReynolds, formerly of Berkeley, Cal., is now taking a special course at Oxford university, England.

—The Sunday-school at Hopkinsville, Ky., observed children's day, May 28, and raised $420, or $125 more than last year. This is a fine start.

—The Chinese mission in Portland, Ore., sustained by the Christian Woman's Board of Missions, has had eight conversions in the last two months.

—H. O. Breeden is to preach the sermon at the dedication next Lord's day of a $30,000 church at Fort Smith, Ark., where E. T. Edmonds is pastor.

—John A. Stevens has been elected state evangelist and corresponding secretary of Louisiana. All his mail should be addressed to Alexandria, La.

—We notice that our young friend, F. M. Green, of Kent, O., whom the Editor of this paper first met something less than 40 years ago, is about to lead to the altar of matrimony a Mrs. Wright, of Hiram, we believe. We extend to the young couple our hearty congratulations.

—J. Cronenberger has resigned the work at Athens, Ga., and is now ministering for the First church at Falls City, Neb , where the work goes on well.

—Chas. R. Scoville dedicated the new building at Forrest, Ill., and the full amount of indebtedness was provided for. We hope to publish further particulars.

—W. N. Briney goes to Louisville, Ky., July 1, and J. T. McGarvey, of Carthage, will succeed him at Warrensburg, Mo., on or before Sept. 1.

—The Iowa state convention will meet at Des Moines, June 23-28. The program, which we will present next week, gives promise of a profitable meeting.

—The Foreign Society has received $1,000 on the annuity plan from a friend in Indiana. This is the fourth gift from this friend since January 1, and the four gifts aggregate $6,000.

—We learn from the office of the Foreign Society that more orders for children's day supplies were received this year than ever before in the twenty five years' history of our children's day.

—The brethren at Blue Mound are heartily co operating with their new preacher, W. H. Harding. A fine brick building, to cost about $10,000, is being erected, and will be completed about the first of November.

—They are being added to the membership at Payson, Okla. J. K. Kensler reports that plans are being formulated to build a house of worship soon, and an early visit from A. B. Carpenter, pastor at Apache, is expected.

—C. G. Manley, of Stone City, Kan., has been called to Mount Valley for half time. The church there has been badly shattered by dissensions between the progressive and conservative elements, but we understand that things are going along smoothly now.

—H. C. Boblitt and wife, who have just entered upon the work at Leipsic, Ohio, have received encouragement and the support of the other ministers of the town in a reception that was publicly tendered the new pastor and his wife. Everything points to a successful year's work at Leipsic.

—The offering for home missions last week showed a gain of more than $1,000 over the corresponding week last year. Our 280 churches have made an increased offering this year and more than 340 churches have wheeled into line that were not on the list last year. This is cheering news indeed.

—Mr. and Mrs. W. J. Burner, Barry, Ill., will go to the Argentine republic, South America, to open mission work under the direction of the Christian Woman's Board of Missions. Mr. Burner will be supported by the Union avenue church, St. Louis, Mo., of which J. M. Philputt is the pastor.

—The Board of Church Extension cannot report the collection at the national convention because the convention meets a month before the offering. We cordially endorse the effort of the board, as outlined on another page, for securing 2,000 promises, prior to the convention, from churches that will agree to take the offering.

—W. Bayard Craig preached the memorial sermon to the G. A. R. at the Central Christian church, Denver, on Lord's day, May 28. The papers report a great audience, and a great sermon. He has had 12 additions the past two weeks, six by baptism.

—In another place will be found an obituary of the wife of our veteran brother, Allen Hickey, of Iowa. All who know Brother Hickey will sympathize with him in the loss of the companion who has walked by his side for so many years in loving companionship in the service of a common Master. But it will not be long till these earthly separations will be followed by heavenly reunions.

—Brother Z. T. Sweeney's secretary writes that the doctor has ordered Brother S. to "cancel his engagements for the next several weeks. He is not suffering much, but is very weak and nervous from the effects of his accident, and will have to be as quiet as possible for some little time."

—W. T. Adams reports the work at Waitsburg, Wash., as being satisfactory. A new building, to cost not less than $8,000, and possibly $10,000, will be erected this summer. The first amount is already secured in good pledges. The new building will seat not less than 500 people and is to be modern in every particular.

—Bro. Earle M. Todd has just arrived in Boston, accompanied by his mother and sister. Brother Todd will want to find work with some church and we know that wherever he locates he will prove a worker. We can cordially commend him as one of the most consecrated pastors we know. Any communications sent in our care will reach him.

—"I am very glad you called my attention to the expiration of my paper, for I would so much dislike to miss a copy. The CHRISTIAN-EVANGELIST is a great paper. It has been so much strength to me. The Editor's Easy Chair is worth the price of the paper or more. I wish every man in this town read the paper."—J. B. CHAPMAN, East Prairie, Mo.

—W. H. Kern reports that the Salt River Sunday-school, Missouri, raised $20.35 for children's day. Their apportionment was $5. —The offering of the Sunday-school at Sanger, Cal., was over $13. The apportionment was $5.—The Broadway Sunday-school, Lexington, Ky., raised $100 for heathen missions. This is a substantial increase over last year.

—Two important conventions for Christian workers will be held within the near future. The international Sunday-school convention at Toronto, June 23, and the Christian Endeavor convention at Baltimore, Md., July 5. Fine programs have been arranged for each of these international gatherings, and it is to be hoped that all Disciples of Christ who can do so will endeavor to be present at them.

—A. N. Glover has closed his first year's labor with the church at Orange, Cal., and it has been a pleasant and profitable one. The church property has been improved, the missionary offerings have nearly doubled those of any preceding year, while 71 additions and the increased spiritual life of the membership indicate that real work has been done. Harmony prevails, and the pastor several months ago received a unanimous call to remain indefinitely.

—We believe it would prove profitable for many congregations if the preachers would read from their pulpits the article we published a few weeks ago from the pen of Brother McLean on the subject of "Behavior Becoming the House of God." It is a subject that very many church members need to consider. T. H.

POND'S EXTRACT
THE OLD FAMILY DOCTOR
Rough Red Skin
can be brought back to its normal condition by bathing with Pond's Extract.
Witch Hazel is not the same thing. On analysis of seventy samples of Witch Hazel—so often offered as "just as good" —fifty-two were found to contain **wood alcohol** *or* **formaldehyde** *or* **both**. *To avoid danger of poisoning insist on having*
THE OLD FAMILY DOCTOR
POND'S EXTRACT

Blenus, of Jacksonville, Fla., has just done this at his regular morning service prior to the delivery of his sermon; not because he felt that his own congregation, as a whole, needed it, but as a matter of such importance that it was worth while.

—Up to June 1 the receipts of the Foreign Society amounted to $134,193.64, an increase over the corresponding eight months of last year of $31,976.33. A gain of $6,705.07 must be made between this and September 30 to insure the quarter of a million dollars. We have no doubt that the Sunday-schools during June will do their full part in making the gain necessary. It would be a real calamity if we fail to reach the quarter of a million now that it is clearly in sight.

—George Darsie has resigned his work at Massillon, Ohio, to accept a call from the First Christian church of Akron. The church at Akron is one of our strongest churches, and Brother Darsie is to be congratulated on his call to this responsible position. Bro. John G. Slater, who is at present pastor of the Frst Christian church of Akron, will, in September next, go to the East End church of Pittsburg, Pa. Brother Darsie has been very successful in his work in Massillon, having been there three years, in which time the church has lifted a heavy debt, and rebuilt its church building and added largely to the membership of the church.

—Two summer schools of evangelism will be held under the direction of our standing committee on evangelism. The first will be at Chautauqua July 8-19. F. D. Power, H. O. Breeden, C. S. Medbury, and A. B. Philputt will deliver a dozen or more addresses, while other speakers will take part in the discussions. A rate of one fare plus $1.00 for the round trip will prevail on all the railroads running to Chautauqua, and will be in effect July 7. The second school will be at Bethany Park, Ind., July 31 to August 10, inclusive. Chas. R. Scoville, James Small, John E. Pounds, A. McLean and A. B. Philputt are among the speakers.

—A great many of the preachers of the Christian churches have been chosen to deliver baccalaureate, memorial, and special sermons during the past and the next few weeks. So many, indeed, that we cannot attempt to single out individual ones unless they are of more than local interest. We would gladly do this had we space, but the rush of impo.tant news just now is very great, and we know our brethren would rather know what is happening in the way of souls won, and progressive development of our churches and colleges than to see their names in print, as having delivered a memorial sermon for the G. A. R. or a high school class address.

—The new church at Seneca, Mo., is to be dedicated next Lord's day by T. A. Abbott and Joseph Gaylor. The building is of pressed brick, 32x48 feet, with art steel ceiling, inclined floor, and it will be tastefully decorated; the seating capacity will be about 250, and the cost $3,000. About $900 is yet to be provided. The membership now numbers 75 workers who are faithful, but nearly all of whom are poor in this world's goods. A dollar apiece from 500 brethren of the state would materially help the situation at Seneca. Joseph Gaylor and F. M. O'Neal are now conducting a meeting which in three weeks has resulted in 15 additions.

—Our readers will be glad to learn from the letter from Brother Richardson which appears elsewhere, of his return to Kansas City, and to his work, and that he has made substantial progress toward the complete recovery of his voice. We call special attention to the closing paragraph of his letter in which he urges the brethren of Missouri, and especially "our leading business men," to attend the Marshall convention. There is a feeling quite general throughout the state that this convention should set a pace for our co-operalive work in Missouri. To this end, it is important that the attendance be large and representative. Let each important church in the state see that it is represented by its pastor, and a few of its leading men.

—An affecting incident occurred at the Union avenue Christian church in this city on a recent Lord's day morning service. Of the thirteen who came forward at the invitation, seven were from the Christian orphans' home. The pastor, Brother Philputt, said he had talked with all of them and that he believed they could make the confession intelligently, without any question from him. With that, they began, and, one by one, said, clearly and distinctly, "I believe that Jesus Christ is the Son of God, and I wish to take him as my Savior." There were not many dry eyes in that audience when these little ones had finished confessing their Lord, and publicly accepting him as their personal Savior. It is said the pastor had difficulty in distinct articulation in speaking a few words following their confession.

—Someone has sent us a tract on "Baptism for the Remission of Sins," by one George K. Raymond, Brighton Beach, Seattle, Wash. The author of the tract lays great stress upon the importance of baptism, even speaking of "baptism for the remission of sins" as "that greatest of all subjects"—an exaggeration which is only excelled by the remark which immediately follows it. We quote as follows: "The Christian church (so-called) professes to baptize 'for the remission of sins'; they boast much of it, but they seem to be entirely ignorant of the wiles of the devil, who has led them to utterly ignore the operation of the Spirit of God, hence they cannot have faith in the operation of God when they are 'buried with Christ in baptism.' . . . So their whole work is a failure; they have water, but 'no Spirit'; the other churcues have all Spirit, but 'no water'; the devil is not particular as to which side of the track he gets them off on, so that he causes them to disbelieve God's plan," etc. We venture to suggest one subject which we think is even more essential to salvation than a correct understanding of the doctrine of "baptism for the remission of sins," and that is *truthfulness*. We commend this subject to Mr. Raymond, whose statement, as quoted above, is absolutely and unqualifiedly false. If he does not know it to be false, he is altogether too ignorant to be writing a tract. No people have accentuated faith as a condition of baptism more than those whom he slanderously represents as "ignoring the operation of the Spirit of God." They believe and teach, too, that such faith comes only through the testimony of the Spirit of God, through whom men are convicted of sin and made proper subjects for baptism.

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Iowa Bible-School Work.

Our fourth year's work will close with the convention in June. We will have twenty-one months of field work to report. Besides the institutes held and Bible-school addresses made, we will be able to report about 175 additions made to the church.

We are now urging our schools to send in their offerings for the work before the state convention and insisting that they remember that the state Sunday-school work stands at the head of the list and should not be passed by for any other interest. We are glad to report that our offerings this year for benevolences and American and foreign missions promise to be the best in the history of the state. We are to have a fine program at the state convention on Saturday, June 24, at Des Moines. Yours from Iowa,

J. H. Ryan, State Sup't.

Des Moines, Ia.

DEMAND FACTS
About What You Eat.

When it comes to food, demand to know the facts about what goes into your stomach.

Not only that it is pure but that you are not deceived in the description of its contents and condition. Some flaked breakfast foods that have thus far failed, are now being advertised in close imitation of the Grape-Nuts advertising, thinking in that way to finally make a success of the failure.

But false statements of the merits of human food will never on earth build up a business. These flaked foods are not pre-digested. They are not fully cooked and the starch in them is starch still, and has not been turned to sugar as claimed.

Chemical analysis tells the truth and the analysis of the famous chemists of the world show Grape-Nuts the only prepared breakfast food in which the starch part of the wheat and barley has been transformed into sugar and therefore ready for immediate digestion. Why is this true? All the thin rolled flake foods are made by soaking the grains of wheat or oats in water, then rolling, drying and packing. These operations do not cook or predigest the starch.

Contrasted with this pretense, observe the care, method and skill in making Grape-Nuts.

The barley is soaked about one hundred hours, then it is slowly warmed for some days and sprouted, the diastase being developed and part of the starch turned to sugar, (and later on all of it), then the grains are baked and the sprouts are stripped off. Then comes grinding, sifting and mixing with the creamy colored flour made from white and macaroni wheat. This mixture must be skillfully made in right proportions. This blended flour contains just the ingredients demanded by nature to rebuild the soft gray substance in the nerve centers and brain, but how to make the food easy to digest, that was the question.

It certainly would not do to mix in drugs, for there is a certain failure sure to come to the person depending on drugs to digest food. They may do for a temporary expedient, but pure food and digestible food is the only final resort and safe way. So to change the remaining starch part and prepare the other elements in this blended flour it is made up into massive loaves like bread, the inside being dark cream color and quite sticky to the touch; These loaves are sliced and again go through long cooking at certain temperatures. Then the rock-hard slices are each one carefully inspected and ground ready for packing and use, having gone through 10 or 12 hours in the different operations.

When finished, each little granule will show a sparkling substance on its surface. A magnifying glass will bring it out clearer and develop little pieces of pure dextrose sugar, not put on "or poured over" (as the head of a large Sanitarium once stated in his paper, thus exposing his appalling ignorance of food processes) but this sugar exudes from the interior of each as the starch is slowly turned to sugar in the process of manufacture. This kind of sugar is exactly like what is found in the human intestines, provided the starch of the grains, potatoes, bread, rice, cake, etc., etc., has been perfectly digested. But many are weak in that form of digestion and yet need the starches, so Grape-Nuts supplies them pre-digested and ready to go quickly into the blood.

Visitors are shown freely through the works and can follow the steps of making Grape-Nuts from the grain to the finished product. The proportions of different kinds of flour, and the temperatures are not disclosed, and it seems impossible for others to steal these secrets of the makers. But purity, cleanliness and skill

are shown in every corner of the immense pure food factories. People who care for results from choicely selected food, those who want the food to rebuild the soft gray substance in brain and nerves that give the go, the vigor, the life, will understand why the imitators who try to copy the announcements about Grape-Nuts have failed in the past.

There's a reason for Grape-Nuts and a profound one.

Missouri State Meeting Notes.

Entertainment.—The entertainment will be on the usual plan, lodging and breakfast free and you will pay 25 cents each for dinner and supper; all hotels and restaurants in Marshall have made this rate for our delegates during the sittings of the convention.

Names.—Bro. C. A. Knight is very anxious that you precede your coming at least a few days by your name; this will help him very much indeed in his large task of assignment.

Railroad Rates.—One fare plus 50 cents for the round trip to Marshall and return from any Missouri point. Tickets on sale June 15, 16, 17, 18, 19, 20, good to return until and including June 22. You don't need any certificate, you get a round trip ticket, paying for it one first class rate and 50 cents additional. See your agent a few days before hand and find if he has his instructions. If not he can get them. Don't neglect this.

Connection.—You can make good connection with the Missouri Pacific at Boonville from the M. K. & T., either by the morning or afternoon trains from Hannibal and Moberly. The train that leaves Hannibal at 2:40 a. m. makes immediate connection at Boonville and puts you in Marshall at 8:43 a. m. The afternoon train puts you there at 6:30. There is good connection via Wabash to Salisbury and Glasgow providing you can get to Salisbury by 11 a. m. Delegates to whom it is convenient can take the Santa Fe to North Lexington at 8:30 a. m., cross the river and make the Missouri Pacific for Marshall, but the return trip is not good. Get your agent to look up your connection.

Finally.—Unless the tardy churches either send us their offerings before the convention or bring them to the convention we shall have the shame of reporting a deficit.

T. A. Abbott.

311 Century Bldg., Kansas City, Mo.

A New Secretary for the Foreign Christian Missionary Society.

Stephen J. Corey, of Rochester, N. Y., has been appointed secietary of the Foreign Christian Missionary Society, with headquarters at Cincinnati, O. He joins the president and corresponding secretary in their varied duties in advancing the claims of the work. He enters upon his work July 1. This step has been unanimously recommended by the national convention more than once, and has been urged persistently by many friends of the society for years.

Mr. Corey was born in Missouri in 1873, graduated from the Nebraska state university in 1898, and completed the course in the Baptist theological seminary, Rochester, N. Y., 1901. He served the new church in Rochester while a student, and after his graduation until he was elected secretary of the New York Christian missionary society, in 1903, which position he has filled with great efficiency and to the satisfaction of the churches. He was married to Miss Webster, of Rochester, in 1901.

Mr. Corey is partial to the pastorate, in which he has been so useful and popular, but he yields to the call of the Foreign Society to give the work one or two years' trial, and, if it proves congenial and seems to be the work to which God has called him, it is understood that he will give his life to it.

The growth of the work of the Foreign Society demands more force. Increased power in the power-house is required. More than one-half of our brotherhood is yet asleep. All must be aroused. Stephen J. Corey has a consuming missionary enthusiasm. He is scholarly, a clear and forceful writer, a strong and popular speaker, genial and pleasant, a hard worker, and his characteristic good judgment and poise make him especially fitted for his new duties. We congratulate the brotherhood upon their good fortune in securing his services.

A. McLean,
F. M. Rains.

A New Spanish-American Mission.

The home board has appointed me to take up the work as superintendent of Spanish missions in the southwest, with headquarters in San Antonio, Texas, and Mrs. Taylor and I expect to take up the work about June 1.

It is our ambition to establish and maintain Spanish missions clear around the border of Mexico from the gulf to the Pacific, but as this enlargement must be gradual, on account of the lack of funds and equipment, I shall devote some of my time in evangelistic work among the Americans. There are scores of splendid towns in this southwest district where we have "scattered Disciples," but no churches, and aside from the Spanish work which is of much importance I know of no more important mission field in the world than this district.

We are badly in need of a chapel for our Spanish mission in San Antonio. Our home board owns one of the nicest corner lots in the city for this mission, but we have no chapel.

In entering this important mission field we covet the prayers and help of the entire brotherhood. But let all offerings for this work be sent to Benj. L. Smith, Y. M. C. A. building, Cincinnati, O.

W. M. Taylor.

Chattanooga, Tenn.

A Campaign for Two Thousand.

Our national convention meets this year in San Francisco, in August. The annual offering for church extension cannot, therefore, be reported at this convention, since our offering does not come until the month of September. All the other societies can report their offerings as they will be practically over on June 30.

To give enthusiasm to the church extension report, the board is beginning a campaign on June 1, to secure a large number of churches that will promise to take the offering in September or some time before the close of 1905, in order to help reach the half-million for church extension. The campaign will extend through June and July, and all promises must be in by July 31, so that the church extension report may go to press August 1. We ought to have at least 2,000 churches promise to take the offering, which would be an increase of 700 over last year. This would certainly be an inspiration to our church extension report and to the national convention, since this year our brotherhood is anxious to complete our first half million dollars for church extension.

The different missionary societies will make reports for ten months and then complete their usual annual reports on September 30.

The Board of Church Extension requests that our preachers enter heartily into this effort, appreciating its value fully. Our pastors should bring the matter to the attention of their official boards at once and report by postal card to G. W. Muckley, Cor. Sec., 600 Waterworks Bldg., Kansas City, Mo. Supplies should be ordered at once.

Echoes from the May Offering.

Moberly, Mo.—Central church: Offering, $100. We had a fine audience and an enthusiastic meeting. I gave the people the facts, and they took them in as if hungry for them.—W. B. Taylor.

Hagerstown, Md.—Our offering yesterday was the largest in the history of this splendid church. We have already passed apportionment mark of $125.—H. C. Kendrick.

Arlington, S. D.—Apportionment $50; offering will reach about $63.70 when pledges are paid.—A. H. Seymour.

Stillwater, Okla.—Offering, $31.25; apportionment, $15 —Virtes Williams.

St. Paul, Minn.—Central church: Apportionment, $25; offering, $58.—A. L. Winship.

Oxford, Kan.—Offering for home missions, $25.75. Hope to add some to it. Apportionment, $10.—B. F. Stallings.

Corydon, Ia.—Apportionment, $10. We will more than double it. I think every church in the county will take the offering this month.—Robt. W. Lilly.

Cleveland, O.—Miles avenue church: Offering taken, largest church has ever given. Still more to come in. More than double former offering.—T. A. Fleming.

McComb City, Miss.—Our home offering will reach about $25; apportionment, $10.—W. W. Phares.

Beaver Creek, Md.—Offering, $100. Will remit by check in a few days.—W. S. Hoye.

St. Paul, Minn.—First church: Our offering for home missions will be over $50. This is a fine showing for this church. The people give gladly.—C. R. Neel.

Johnstown, Pa.—Yesterday was the beginning of the largest offering we have ever taken for missions. You can depend upon us.—C. A. Hibler.

New Cumberland, W. Va.—Expect offering to reach $25; apportionment, $15. No offering last year.—Chas. E. Cowgill.

McMinnville, Ore.—Enclosed find order for $17.10 from the McMinnville church. We gave $4.05 last year.—D. M. Caldwell.

Portland, Me.—Our offering will reach at least $13. This, I know, will cheer you, coming from only a handful, and none of us rich in this world's goods.—H. H. Cushing.

Salt Lake City, Utah.—You can depend upon at least $100 from this church.—T. W. Pinkerton.

Atchison, Kan.—Offering, $32. This is the best offering for home missions in the history of this church.—W. T. Hilton.

Lathrop, Mo.—Apportionment, $35; offering, $50.—J. G. Creason.

Vincennes, Ind.—A great day; apportionment doubled.—Wm. Oeschger.

Lenox, Ia.—Offering, $23; and we reach out to greater things in every department.—W. F. McCormick.

Our Snyder Church.

Every day since the awful cyclone at Snyder, O. T., has added horror to its sickening details. Being on the ground the next day I can bear witness that language cannot describe the awfulness of the scenes of the hospital and morgue.

Our little congregation there was scarcely one month old at the time of the storm. They had been refused the use of denominational churches and so met in an unused store building. They had the best Sunday-school in town. But our organization was small and a number, who had been members elsewhere, refused to take their stand with us for business or social reasons. Now God has spared every one of the little band, though most of them have lost everything they had but the clothes on their backs. It certainly was pitiable to see some of them vainly searching over the places where their homes had stood for some memento of their once happy homes, but all was gone.

Now these heroes of faith, as they have emerged from the ruins, with no roof to shelter them, say, We are going to gather together the fragments of our Sunday-school the first Sunday in June. Their first thought is of the kingdom of God. Some of them heard the dying cry and lament that they did not obey God while they had the opportunity. Now they are determined that the living shall not go untaught or unwarned.

These brethren need a place to meet and if we do not provide it for them I do not know what they can do. We were about to obtain a lot on which to build when the storm came. Now our brethren cannot help themselves. Brethren, will you help them? Snyder will build better than ever. Shall not one of the buildings be a Christian church? Snyder is an important point, and then the church is composed of the material of which heroes are made.

May I hear from you? What will you do for Snyder? Address,

C. M. BARNES,
C. W. B. M. evangelist.

Lawton, O. T.

Christian Industrial School, Baldwin, Ga.

Some few years ago the woman's society of Georgia missions sought to establish a school at this place, forty-five acres of land were donated by the Baker family, which included the school house property belonging to the town. The school was placed in charge of Miss Bunnie Love, of Atlanta, who has been connected with it up to the present. From the first it failed to receive the hearty financial support of the churches, and the burden fell on the members of the society. Last year it was deemed advisable to tender the property and school to the Georgia state missionary society. This was done at their annual meeting held in Savannah in November. It was voted to leave the matter of acceptance with the new executive board. At a meeting held in Atlanta in February it was voted to accept and tender the same to one of our national societies. Dr. C. G. Stockard, Rev. J. W. Cocke, state evangelist, and E. L. Shelnutt, editor of the Southern Evangelist, were appointed a committee with power to act. The offer was made and duly presented to the National Benevolent Association of St. Louis. At their meeting held May 9 the matter was officially presented by the writer on behalf of the state board and our people of the south. A committee of three was appointed with power to act. The prospects are that Georgia and our southeastern states are to have a branch of our Natiomal Benevolent Association in their midst. Our people are rejoicing that we can become a part of this blessed ministry to the orphaned and homeless ones. If consummated, which we hope will be soon, the south, now prosperous and united in the bonds of blessed union and fellowship, will rise to her privilege and extend a hearty sympathy and support to this movement. Baldwin is situated 76 miles north of Atlanta on the main line of the Southern railroad to Washington; it is an incorporated town and the property is inside the corporate limits. It is 1,700 feet above the sea level, beautiful for situation, and unexcelled for healthfulness. From it can be viewed the Blue Ridge mountains, with Mount Yonah in front, making it one of the finest bits of scenery in all our southland. In the near future it should become a summer resort for our people, for it is just the place to center for a Bible conference like Northfield.

WILLIAM B. SHAW,
Missionary to the northeast Georgia Christian churches.

Baldwin, Habersham county, Ga.

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Contains nearly all the great gospel songs now in use in America and England, including "Tell Mother I'll Be There," "As the Day Breaks," "Never Known To Fail," etc Send for returnable sample. . . . We pay the postage.
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156 Fifth Av., N. Y.

Eureka College Semicentennial.

The 45th annual commencement and semicentennial celebration of Eureka college will be celebrated at Eureka, Ill., from June 11-16. An elaborate program has been arranged in honor of this special event. Charles A. Young will preach the baccalaureate sermon on Sunday morning next. There will be a special service in the evening. Intersociety contest will take place on Tuesday evening. Class dav exercises will be Wednesday afternoon, and the alumni banquet in the evening. The Editor of the CHRISTIAN-EVANGELIST has been asked to make the annual address. Among those who will take part on alumni day will be: Elijah Dickinson, J. H. Smart, Miss Elmira Dickinson, J. G. Waggoner, Finis Idleman, B. J. Radford, Silas Jones, F. W. Burnham, S. E. Fisher, Dr. H. B. Boone, J. W. Kern, H. T. Swift, R. F. Thrapp, A. W. Taylor, C. A. Young, and A. McLean. Prof. Edgar O. Lovett, of Princeton, will make the commencement address on Thursday evening. Friday morning the semicentennial will be celebrated, when greetings from representatives of different institutions will be followed by an address, "Democracy and Culture," by C. C. Morrison, of Springfield. After a basket dinner on the campus there will be greetings from the colleges of Illinois and the Disciples of Christ. B. J. Radford will present the jubilee poem.

Bethany College Commencement.

The sixty-fourth annual commencement of Bethany college will begin Lord's day, June 11, with the baccalaureate sermon by Peter Ainslie, of Baltimore, Md. The annual meeting of the board of trustees will be held on Tuesday. Tuesday evening, President and Mrs. Cramblet will give a reception. On Wednesday the class day exercises will be held. In the evening the musical department will give its exhibition. On Thursday at 9:30 a. m., the graduating exercises proper will be held. There are thirty-six graduates this year. On Thursday evening arrangements have been made for holding a contest between the four literary societies of the college. W. B. Taylor, recently elected to the vice-presidency of the college, will deliver an address at the commencement exercises. W. R. Warren, of Pittsburg, the president of the alumni association, will have charge of the alumni reunion.

Changes.

J. G. Shaw, Kewanna to Francisville, Ind.
W. H. Sewell, Colorado to Merkel, Texas.
Randolph Cook, Vinita to Afton, I. T.
F. C. Lake, Wychwood Park, Ont., to Box 412 West Mansfield, Ohio.
Sumner T. Martin, Riverside to 140 N. Pasadena ave., Pasadena, Cal.
R. H. Ingram, Creston, to Allerton, Ia.
J. G. Slick, Yates Center, to Arapahoe, Neb.
Wesley Hatcher, Columbus to 719 Campbell avenue, Hamilton, Ohio.
W. W. Pew, Porterville to Fowler, Cal.
J. F. Ryan, Malvern to Quaker City, Ohio.
J. D. Stephens, Whitehall, Mont., to West Lake, Ont. (for June), to Winger, Ont., beginning July.

Ready for Delivery
A New Book by J. H. GARRISON,
Editor of The CHRISTIAN-EVANGELIST
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THE HOLY SPIRIT:
HIS PERSONALITY, MISSION AND MODES OF ACTIVITY.
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It embraces twelve chapters which form a splendid analysis of the subject and are as follows:
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3. Function of the Spirit in Conversion.
4. Relation of the Holy Spirit to Christians.
5. Blessings from the Holy Spirit.
6. Jesus and the Holy Spirit.
7. Significance of Pentecost.
8. Symbols and Metaphors of the Holy Spirit.
9. Spiritual Gifts.
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New York Convention.

Owing to the fact that Elmira is not able to finish their new church in time, the state convention will be held at Auburn, N. Y. A splendid program, an enthusiastic church, and a central location, insures a great meeting. Get certificates when you buy tickets so to insure fare and a third. Remember the date, June 27-30.

S. J. COREY, Cor. Sec.

Our Orphans' Home in Colorado.

Some time ago Brother and Sister J. W. Warren, of Loveland, Colorado, gave to "The National Benevolent Association of the Christian Church," St. Louis, more than two hundred acres of land, valued at $10,000, about one mile distant from the Loveland (Col.) railroad station. This is a fine body of land, admirably located and well watered. In this region you are to remember that water is king.

It was the desire of the donors that on this property should be located a home for orphan children, to be managed, directed, controlled, supported, by the Christian church. It was for this reason that the land was deeded to "The National Benevolent Association of the Christian Church." It is probable that this place will be known as "The Colorado Christian Orphans' Home."

The thought is to erect a group of cottages for the accommodation of fatherless and motherless children where will be furnished, and enjoyed, the comforts and blessings of a real home. The word home in all statements concerning this philanthropic enterprise should be made emphatic.

The first cottage was dedicated Tuesday afternoon, May 23, 1905.

The building is of brick. It is modern in construction, furnishings, arrangement. The cottage is homelike. The boys and the matron at present occupy it. They constitute a happy family. There are eight rooms and bath in the building. There is not one dollar of debt on the property. The cost of the building was $3,100. A gentleman who knows the cost of such a building, in other places, said in my presence, that it would cost almost twice $3,100 to erect such a building in St. Louis.

From fifty to a hundred people were present to rejoice in the formal opening of this home and to participate in the simple dedication services.

George L. Snively, the general secretary of the National Benevolent Association, St. Louis, was present as an active, joyous participant. Mrs. Shedd, of St. Louis, a member of the central board of the National Benevolent Association, added to the interest of the occasion by her presence and words. Leonard G. Thompson, corresponding secretacy of the Colorado Christian missionary society, offered the prayer of dedication, J. H. Mohorter, of the Central Christian church, Pueblo, presided. F. D. Macy, of Greeley, A. E. Dubber, of Fort Collins, and A. O. Walker, pastor of the Loveland Christian church, with their helpmates, were present. Each of the brethren spoke tenderly, beautifully, appropriately, eloquently. E. F. Harris, of "The Society of Applied Christianity," Longmont, Colorado, was also on the ground and participated in the services. The pastor of the Presbyterian church in Loveland, Mr. Jameson, uttered words of sympathy, fraternity, congratulation, hope. Of course Judge Miles and wife, from Fort Collins, were there, happy, sympathetic, hearty. The management has been fortunate in securing the services of Miss Carrie F. Payson as matron of this Christian home. After you have read this letter write to Miss Payson, and ask her what you or your church can do to assist her Christlike work.

Do not fail, please, to do this; you will not regret it. It will be to your interest to do so. You want to be a partner in this benevolent enterprise.

The Diciples of Christ are endeavoring to restore primitive, apostolic, New Testament, Christianity—its creed, its ordinances, its life, "The Colorado Christian Orphans' Home," and the work of "The National Benevolent Asssociation of the Christian Church" come under the head of "Life." The life of the New Testament church moved along the philanthropic line. Read the first chapters of the Book of Acts. Read the epistles. Our Lord's brother James said:

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

The founding of this home for the homeless, is another feature of "Primitive Christianity revived."

The happiest persons on the ground, on the occasion of which I am giving an account, were J. W. Warren and wife. They are humble, modest, timid, reserved, silent, earnest souls. Brother Warren spoke a few words. Sister Warren said, "I am not a talker." They are better than talkers; they are doers, they know the truth, by experience, of the words of Christ: "It is more blessed to give than to receive." The number of such persons increases year by year. B. B. TYLER.

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The Scott Home for Aged Ministers.

We are called to record the going home of our good sister, Mrs. D. M. Scott, of Alexandria, Indiana. Sister Scott was amomg those whom the Lord had entrusted with much of this world's goods, and who faithfully kept her stewardship. She always held out a liberal hand to every good work, and, while her active, useful, Christlike life has closed on earth, her good deeds still bear her testimony. She has provided a home for aged and dependent preachers of the Christian church, deeding to the Board of Ministerial Relief, the old homestead adjoining the city of Alexandria, Indiana. This is a beautiful sixteen acre tract of land on which is a large ten-room house, large barn and other out-buildings, a fine orchard, beautiful shade trees; a stream of living water flows just across the corner; also there is a flowing well of splendid water. This is the homestead out of the D. M. Scott farm, the balance of which has been made into the beautiful town of River Side. Some beautiful homes are in this suburb. The property is estimated at from $12,000 to $15,000. The condition of this gift is that it is to be known and used as "The Scott Home for Aged Ministers." Here is a splendid home in the midst of surroundings most beautiful, and it is the purpose to put it into operation just as soon as the necessary means are in hand with which to install the work.

SCOTT HOME, ALEXANDRIA, IND.

Simply to state what Sister Scott has done is plainly to indicate what the brotherhood ought to do. About $3,000 will be necessary to make some outside repairs and furnish this home for operation. The amount ought to be forthcoming at once. In remitting simply say, "to furnish the Scott home," and you will receive proper credit and receipt for same. Bear in mind, this is a special fund and should in no way interfere with the regular offerings to the work of ministerial relief.

Send all communications and make all money payable to Board of Ministerial Relief, 120 East Market street, Indianapolis, Indiana.

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An Advance at Kinston, N. C.

The "Martin family" was here fifteen days, and one hundred and forty-seven came forward to confess faith in Christ or to take membership in the Christian church by letter or statement. There were one hundred and thirteen baptisms. This may be rightly called a great meeting for North Carolina. He began on Lord's day, April 16. Richard S. Martin is a fine evangelist.

At no time in the history of Kinston has a deeper impression been left on the minds of the citizens. Many hundreds heard our plea who had never cared to hear it, and false impressions were erased. From the start to the finish the crowds were greater than any building in the town could accommodate. We began in the Christian church, with a capacity of six hundred, then we obtained the Baptist church. Into this house we crowded 1,400, but many had to be turned away for want of even standing room. A very attractive and helpful feature of the meeting was the music. The success of this meeting was in no small degree due to the fact that the church was prepared for it, and had prepared the people to expect a great meeting. Also the members were themselves interested and personally interested themselves in their friends. When a reasonable person once heard the music and the evangelist they desired to hear again, and thus the interest spread. "It was the Lord's doing and was marvelous in our eyes." The church in Kinston leads the state in every good work. It is foremost in missions, has the best C. W. B. M., the best Sunday-school, and the little builders society was credited as the banner society in the state by the national secretary, having raised over ninety dollars. The board of officers is composed of the very best men in the town; the mayor and two of the aldermen being on the board. They are all good business and professional men, and withal good Christians. The church has been steadily growing in strength and efficiency, and there are great possibilities for this church in this community. Steps will at once be taken to make arrangements for enlarging the church house, and building a modern Sunday-school room. PRESTON BELL HALL.

NEWS FROM MANY FIELDS

The St. Louis Letter.

Martha-like, the St. Louis letter-writer has been cumbered with so many cares that he has neglected to report for St. Louis for some weeks. He spent a part of last week in Columbia where he went to deliver an address to the graduating class of Christian College. To say the visit was delightful is to put it very mildly. Dr. and Mrs. Moore are a royal host and hostess, and know just how to make every one have a pleasant time. Mrs. Moore was suffering from a very badly sprained ankle which kept her from the activity of the commencement exercises. There were 18 graduates in the regular literary department and quite a number of specialists. The whole of the exercise passed off smoothly, and every one seemed happy.

I never quite realized before just what an institution we have in Christian College. It is one of the biggest things in this country, and our people have reason to be proud of it and its record. The spacious buildings, the beautiful campus, and the up-to-date equipment make it a very paradise for the young lady who desires to attend school away from home under the fatherly and motherly care of such people as Dr. and Mrs. Moore—people whose extended travels and liberal culture make them the peers of any of the educators of this country. Then, too, they have called about them the very best talent that can be had for the different departments of instruction, so that the young lady who goes to Christian College has home instruction, cheerful surroundings, moral influence and Christian culture, all at once. Only two things would ever induce the writer to want to be a girl—one is that he would never have to go to war, and the other is, that he could attend Christian College.

On Wednesday evening the Missouri Bible College—our Bible college—in connection with the State university, was dedicated. It is a beautiful building, well constructed, completed and furnished at a cost of about $26,000. One beauty about the treasurer's report was, it showed all bills paid, and a deficit of only $57. We regard this as a most remarkable piece of financiering. I have seen many churches which cost about $26,000, but I never saw one yet that had anything like the amount of material in it that this college building has. Bro. T. P. Haley was master of ceremonies, Brother Garrison made the principal address, Professor Jones, of the state university, made a short address, Brother Lhamon had charge of the dedication, and Bro. W. T. Moore made the dedicatory prayer. Refreshments were served, and the people were asked to visit through the building. The peofessors, and indeed all of the university people so far as we heard, welcome our Bible work and are proud of our building.

This really seems more of a Columbia letter than a St. Louis letter, but from the abundance of the heart, etc.

St. Louis is all right in every way. It is the only city in the world that ever had a great World's Fair (the greatest in the world) and followed it with a boom. St. Louis is nearer in a boom right now than ever before. New buildings are going up by the thousands. Whole sections are being built up as if by magic. I walked along one street last week and counted sixteen fine large houses going up within five blocks, and I was not in the boom-district.

Our churches are all very busy, and so far as I hear the work was never more encouraging. Good reports come in from all of the ministers at every preachers' meeting. As for Compton Heights, it was never in better condition. In spite of all of our losses from deaths and removals, we have run our membership up from three hundred to five hundred and two in one year and eight months. Our home Bible school now numbers over 500 with an attendance of over 300. Our missions are in a healthy condition and the workers are enthusiastic. We had six additions to the home church last Lord's day; three by commendation and three by confession and baptism.

The greatest battle the Christian people of St. Louis have to fight just now is with the law-breaking element who are determined if possible to force Sunday opening. We must have the help of all good people outside of the city. There is a movement on foot now to get the governor to call an extra session of the legislature to repeal the Sunday closing law. A large per cent of the non-Christian foreign element is backing the movement to kill the law at any cost. The saloon keepers are again opening their saloons on Sunday in defiance of law, and unless the good people of the state rise up and teach a lesson that cannot be misunderstood, it will be but a short time till law-breaking will be as common as it was before Governor Folk was elected. F. N. Calvin.

* * *

Letter From W. F. Richardson.

Dear Brother Garrison:—I have at last returned from my prolonged absence, to my work in this city, and in accordance with your personal request, send you a brief account of myself. First, let me say, in answer to the inquiries of many kind friends, that the absolute rest from public speaking for three months has resulted in great improvement to my vocal cords, and my physician gives me assurance of final and complete recovery, if I am careful for a few months longer in the use of my voice. My brethren in the First church here are unstinted in their generosity and thoughtfulness, and if human kindness can bring about its object, I shall soon be well. Never did a congregation show a more loving and unselfish regard for its pastor than has this church for its unworthy but grateful minister. I trust that coming years may afford opportunity to prove my appreciation. Pardon these personal werds, but I felt that I must thus explicitly declare what this dear people have done for me.

During the first two months of my absence the pulpit was filled by Bro. C. M. Sharpe, of our Bible college at Columbia. Brother Sharpe is a favorite with our people here, and his sermons edified and inspired them. During May we had the pleasure of welcoming to our pulpit some of the representatives of our missionary interests. Brethren G. W. Muckley, W. E. Rambo and B. L. Smith occupied three Sundays with their earnest appeals for the spread of the kingdom of Christ, and the fourth Sunday in the month we took our annual offering for general missions. Despite the fact of my absence for three months, only returning in time to take the offering, the indications now are that it will be equally as large as in former years, which we had hardly dared to hope.

Two months of my vacation were spent on the Pacific coast, mainly in southern California. The cause of primitive Christianity seems to be prospering everywhere. All our churches are growing in numbers, and I believe in spirituality as well. It was my pleasure to hear Brethren Smither, of Los Angeles, Shepherd, of Pomona, and Crabtree, of San Diego, in discourses of clearness and power. Many of our preachers whom I wanted to see I did not, owing to the necessity of rest and silence, that my vocal cords might recuperate their strength. I trust my brethren will accept this apology for seeming lack of courtesy on my part. The beloved F. M. Dowling, of Pasadena, whose failing health has been a source of great anxiety to all his brethren, is rusticating among the foothills of the Sierras, and is hopeful of final recovery.

The last three weeks of my vacation were spent with my son Clement at Roswell, New Mexico, where he has spent the past three years in search of health. I rejoice to say that his lungs have healed, and there is every indication that he will become strong again in the near future. Bro. C. C. Hill, the pastor of the Roswell church, is loved by his people, as he has always been in his Missouri pastorates. I am glad to say that he is getting well and strong, and is doing a great work in that important field. The church is growing under his ministry, and he and his devoted wife are leaders in every good work in the community. The Pecos valley is destined to be one of the most fertile spots on the American continent. With unlimited supply of water, from never-failing rivers that burst out from the bosom of the valley, and artesian wells accessible to all who will bore a few hundred feet in the earth, and a climate that is almost semitropical, it is possible to raise such a variety of grains and fruits as to support a vast population for the limited territory embraced within the valley. Many Disciple families are moving in, and our home mission board ought to receive such generous offerings as to enable it to at once occupy the most important points and establish congregations. Brother Hill is doing all in his power to lay hold of his opportunities thronghout the valley, but one man cannot hope to accomplish more than a fraction of what ought to be done.

I hope that our coming state convention at Marshall will have the presence and counsel of many of the Christian business men of our state. Greater things must be attempted and achieved in Missouri than we have yet seen, or the Disciples of Christ will miss their supreme opportunity. Why cannot two hundred of our leading business men leave their offices and stores for a few days, and meet with their preaching brethren, and other Christian workers, June 16 21, at Marshall? God grant that they may, and that the divine blessing may rest upon our counsels and labors. W. F. Richardson.

* * *

Cincinnati Notes.

Justin N. Green has purchased a home at North Side and settled down to a life work.

The corner stone of the new church at Columbia was to be laid, with appropriate exercises, June 3. Brother Durfee reports 10 added in his first week of meetings there.

Brother Allen, of Lexington, Ky., has been assisting Brother Salyer two weeks at Madisonville with 15 added.

The tenth district will hold its quarterly meeting with the Norwood church June 4. Bro. I. J. Cahill will address the preachers on "The Preacher as an Artist."

Ten not before reported have united with the Richmond street church.

Camp Washington has purchased a lot and are planning a new building. Americus.

* * *

Cures Indigestion

HORSFORD'S ACID PHOSPHATE

Nature's remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

Illinois.

With all the struggles through which southern Illinois has passed in its religious life many splendid young men have come to Eureka college and have readily come to the front in intellectual and moral strength and have become able preachers of the gospel, and still more are coming.

The church at Metropolis has been particularly active in selecting and helping poor young men in the ministry. J. T. Alouf, now an able minister in Missouri, and R. L. Beshears, of El Paso, Ill., are noble specimens of what a church and college can do for purposeful young men. David Husband, now of the Pacific Coast, grew to manhoood near Murphysboro. K. C. Ventress, late of Hamilton, Ill., came from Carmi. H. H. Peters, who graduates in June in Eureka college, is from Mt. Carmel and has bright prospects. Mr. Burgess, in school this year from America, and Mr. Huff, from Cairo, are promising young men. W. A. Parker, our able minister of Salina, Kan., came to Eureka from Vienna. Many more might be mentioned. I recall these from memory. I am convinced from what I see that there are scores of young men now in southern Illinois who, with a little encouragement and financial aid in college, would make able ministers of the gospel. It is the duty of churches to look out and push out such into the great work of saving men. The young men themselves should make every effort to make their own way through college into the noblest work committed to men.

The church at Vienna is among our older congregations. This is the residence of I. A. J. Parker, who preached for the church about seven years ago. He has two sons in the ministry doing excellent work and he himself still preaches regularly at points accessible to Vienna. The church keeps up its Sunday-school and social services, but is silent so far as the proclamation of the gospel is concerned. It is hoped that this state will not long continue.

At Carterville we found one of our Eureka boys doing fine work. I do not like to be personal, but here is a fine example of what can be done in nearly all the churches that consider themselves weak. Carterville had been having some one visit them every other Sunday, and were raising for all purposes about $300 a year and felt that this was about the limit of their ability. Gilbert Jones, then district evangelist, visited them and preached some and suggested locating a man and raised the subscription to a living salary and called F. L. Davis nearly two years ago. The brethren are very happy in the new life that has come to the church in all its departments. Offerings for all our great enterprises are taken and more than half as much is raised as the church formerly spent on itself. A new and larger house of worship, suited to the various activities of the church, is a necessity which the brethren are preparing to supply. The brethren feel that they are doing what they now are about as easily as what they did the old way. The Lord knows how to bless his people when they serve and honor him. There are frequent additions to the church and it now looks like two or three young men from the church would soon begin their preparation for the ministry. I have described this work at a little length as a sample of what could be done more or less successfully in many places.

The church at Herrin is comparatively new in a young city which has grown up on account of the immense coal interests that are being developed. D. A. Hunter is the successful and aggressive preacher who is enlarging the religious life of the place as nearly as possible in proportion to the commercial growth. The house of worship, although comparatively new, is already too small and plans are being considered either for its enlargement or an entirely new house.

Marion has one of the oldest and strongest churches in southern Illinois. It was one of the first to have preaching regularly all the time. It was fortunate in securing J. J. Harris, years ago, as its minister, whose faithful, solid building has given the church great strength. He still lives at Marion and by counsel, example and encouragement is doing much for the cause. His evangelistic services throughout southern Illinois have been invaluable. W. W. Weeden, president of the state board of missions, is the present pastor, which insures prosperity and enlargement of church life in all directions. The splendid Endeavor Society has two or three young men who seem drawn toward the ministry. This would be a most happy fruitage of Endeavor work.

The church at Benton is enjoying prosperity under the ministry of Gilbert Jones. He is a noble man with a most valuable partner in the Lord's work. The larger enterprises will have proper attention and the church grow proportionately in power, usefulness, and in its own prosperity. The church that lives for itself, in itself, must perish. The church that sows beside all waters itself enjoys the luxuries of all lands.

The Eldorado of the south has a good new organization and church building and has the potency of a splendid work before it. It is a beautiful little city, and if no stagnation possesses the church, there is a happy future.

Johnston City is a thriving little town eight miles north of Marion. A church was organized there about one year ago; it numbers 90 members, a Sunday-school of 50 and a Christian Endeavor of 25. K. A. Williams is the energetic young minister. The town has about 11 saloons to blight and curse the hopes of its people. There would come in this wonderful coal belt great prosperity and rapid development in all directions of culture, education and religion, were it not for the saloon's blighting power. It is surprising that a people as intelligent and wise as the American people usually are would tolerate the presence, and protect by law, an institution that blocks the way to the higher life, happiness and prosperity of its people. Sin is a reproach to any people, and from such a reproach must come poverty and disappointment.

Southern Illinois is an honorable counterpart of the north end of the state; perhaps hardly so well developed, but full of great possibilities; its soil not quite so generous, but its coal fields hardly surpassed in the world. It produces less corn, but has a wonderful fruit capacity which is growing into sources of wealth. It surprises one unaccustomed to the great latitude of the state to find the ripe strawberries in the south before they are in bloom in the north. In southern Illinois the visitor finds the sweet and black gum trees, the mistletoe and cane-brakes which we think of as belonging to the gulf regions. Our good Father has given to us great diversity, beauty, and possible utility. May our lives and work be as beautiful in his sight.

The time of celebrating the fiftieth anniversary of Eureka college is at hand. Liberal preparations have been made for a great occasion. Old students and friends of the college are cordially invited to attend. Time, June 11-16.

Our beautiful souvenir calendar has already gone into many of the states of the union as well as into Cuba, Jamaica, Australia, Japan, China and Africa. Those desiring a copy should order at once through Miss Clara L. Davidson, or the writer. Price 50 cents postpaid.

J. G. WAGGONER.

Eureka, Ill.

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TROUBLES PROMPTLY CURED.

A Sample Bottle Sent FREE by Mail.

Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this great kidney remedy, Swamp-Root, and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, be sure to mention that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Missouri Bible-school Notes.

Bible-school workers are planning to attend the state convention at Marshall, June 16-21.

Bible-school sessions will be on June 20 and 21. Our board has arranged to have T. J. Legg, of Indiana, present. He will deliver an address on the night of June 20. Mrs. J. H. King, primary superintendent of Missouri, will be present with her teachers' training course illustrated. Our whole list of speakers is made up from people who are *doing things*.

Three things are to be done during this month:

1. Every Missouri preacher should preach a sermon on "The Bible-school and the Children." F. N. Calvin, of St. Louis, has already done so and liked it so well that he will preach another. The reports coming in indicate that a large number will not neglect this matter. Drop me a card saying you will attend to it.

2. You should see to it that your school has a part in state Bible-school work. Let us have none on the delinquent list at the convention. W. H. Alexander, of Paris, sends $50, and says, "School is growing in numbers and interest." Our county secretaries are sending cheering reports on the money question. Is your school in line?

3. Every school should see to it that the superintendent attends the state convention. Let the school pay the car fare and the superintendent lose the time and it will be even.

Randolph county, with E. E. Tidings in the lead, is planning for a rally of Bible-school workers at Moberly. Our fieldman, N. B. Havener, is at Bass, a real mission point in Cole county. For nearly a year these people have been urging us to come and help. We hope to leave them with regular teaching and preaching services.

Since last notes I have visited Hustonia, Sweet Springs, Sedalia, Pleasant Hill, Adrian, Butler, Platte county convention and Memphis.

W. A. MOORE.

Mexico, Mo.

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TO SELL OUR
ORIENTAL MASSAGE CREAM
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They have a national reputation and will bring you in a large income. Full size samples and terms free.
THE ORIENTAL MFG. CO., Station C, Cleveland, O.

A Great Meeting in South Bend

By Perry James Rice

Evangelists Chas. Reign Scoville and De Loss Smith have just closed a very remarkable meeting in the First Christian church of South Bend, Ind. It was one of the great meetings in the history of the Disciples, the greatest in point of numbers added ever held in this church or in this city. In 27 days, 273 names were added to the church register. Only one meeting of the same or similar duration in the phenomenal record of these evangelists has surpassed it, and, when all the conditions are considered, it may be truthfully said that it has no parallel.

During the union evangelistic campaign in Chicago in the early part of February, the writer asked Chas. R. Scoville to come to South Bend to preach for one week or between Lord's days, and he consented to do so at some convenient season. Our plan was to make the most thorough preparation possible, and we anticipated that the week when Brother Scoville could be present would be a sort of harvest from the preceding sowing. We inaugurated a program of neighborhood meetings for the members of the church. The purpose of these meetings was definite and three-fold: First, to explain and talk over in a familiar way our plan and prospects; second, to secure a list of names and addresses of individuals whom we might be able to reach for Christ and his church; third, to pray for the work and especially for the conversion of these individuals. These meetings continued four nights each week for about six weeks. The week before Easter, meetings were held each evening at the church, some department of the Sunday-school forming the chorus for each service, and the pastor delivering a brief message. This was followed by a conference of workers, wherein the more than two hundred names previously secured were given out to members of the church who promised to use their influence to secure their attendance at the services to be conducted the next week by the evangelist, and in every way possible to seek their conversion. These meetings were signally successful. Easter Sunday was a red-letter day for us, especially in point of attendance, and Monday evening Brother Scoville was greeted by a splendid audience, so large and enthusiastic indeed, that he at once felt that he would like to remain longer than a week. The desirability of his doing so was manifest to all; but it did not seem at all possible, owing to previous engagements. But, in a very remarkable, shall I say providential, way, the whole situation with reference to dates suddenly changed; a campaign of a month was agreed upon.

Many things took place which seemed to threaten the interest of the meeting: a large Masonic fair was open every night during the first two weeks; it was housecleaning time and the women were exceptionally busy; we had an unusual number of rainy nights; but none of these things seemed to interfere with the meeting. The audiences were uniformly large, often filling the entire church building, which seats about a thousand people, and, on Sunday evenings people were turned away for want of room. There were confessions at every service except the first two. The Wednesday evening meetings seemed to be especially victorious. There were twelve additions the first Wednesday, ten the second, seventeen the third and sixteen the fourth. These were the evenings when the church at Paris, Ill., and the Metropolitan church in Chicago were holding their prayer-meetings and were especially remembering our work.

There was a large number of young people among the additions and not a few prominent men in middle life who will add materially to the strength of the church. About fifty came from the region of our West End mission, thus assuring a church in that vicinity in the near future. A number also came from the vicinity of the Indiana Avenue church, thus strengthening that work. A number of whole families united, and in several instances, families before represented by one or two of its members were made complete in the church.

We are able to add our testimony of approval to all the good things that have been said with reference to Brethren Scoville and Smith. They are worthy, consecrated, tactful leaders. They do not antagonize, they do not provoke any denominational bitterness, but, with exceptional clearness, set forth the New Testament plan of salvation and basis of Christian union. The writer has had serious misgivings with reference to the methods often employed in such meetings, but after this experience with these evangelists, he can calmly say that no church need fear any evil results following their work. They are both humble, sweet spirited, capable men of God, and when one labors with them for a season, he does not wonder at the remarkable victory for Christ which always attends their efforts.

The church at South Bend, always alive to every interest of the great brotherhood, lifts her head among the churches of this rapidly growing metropolis of Northern Indiana. She has a new vision of the field, and the opportunies which await her, and has already given evidence of a willingness to enter upon the work. The first Lord's day after the meeting closed a new list of weekly pledges was secured, resulting in a very gratifying increase over the old list. Ample preparation is being made to care for all these new members, which, through our two missions and the various departments of our First church, will not be a difficult thing to do. Rev. Arthur C McHenry, who resigned a charge in the Methodist church just out of the city, and united with us during the meeting, has received a call from the church at New Carlisle, but is also being considered by the Indiana avenue church of this city, and arrangements may be made to retain him for that work, and also to assist in caring for the West Washington street mission for the time being. The pastor of the church, P. J. Rice, who has served the church for over five years, was kindly remembered at the close of the meeting with a beautiful gold medal as a souvenir and in appreciation of the work he did, both before and during the meeting. Every possible courtesy was shown him by the evangelists, and he feels himself strengthened in the affections of his people as the result of the meeting.

The Christian Church at South Bend, Ind.

Individual Communion Service
Made of several materials and in many designs including self-collecting tray
Send for full particulars and catalogue No. 27. Give the number of communicants
"The Lord's Supper takes on a new dignity and beauty by the use of the individual Cup." —J. K. W[illegible]
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass

Southwest Missouri Notes.

New men among us are John Giddens, of Republic, and Robert Simons, of Monett. At the latter place plans are being made for a great meeting to be conducted by Evangelist W. E. Harlow. Men about to change are Geo. E. Dew, of Neosho, W. A Boggess, of Webb City, A. J. Williams, of Aurora, F. J. Yokley, of Marionville and T. F. Reavis, of Galena.

At Springfield the South street church has raised enough money to keep an evangelist at work in their own county, Greene, for a year. The churches in Barry, Lawrence and Newton are hoping to do the same. Others will likely support men. Our slogan is, "Southwest Missouri for Christ." The South street church will soon build one of the finest houses in the state. Their own "living link" volunteer is now being educated in Drury college of that city, one of the finest colleges in the west. J. E. Hooley is doing well at the First and J. M. Kersey has succeeded in securing enough money to wipe out the $2,600 debt at the Central by the first of August. Good for Springfield.

J. T. McGarvey, of Carthage, recently held a good meeting at Mt. Vernon and is helping F. M. Rains with some foreign missionary rallies in Texas. A modern building at Carthage is one of the future certainties.

J. W. Baker remains in South Joplin despite the efforts made to take him from us. That work grows like a "green bay tree." Their lately enlarged house that will seat 600 in main auditorium is full and a modern building is already needed.

At the First church, Joplin, we are rejoicing in our twin victory in reaching the "living link" column for both foreign and home missions. With other offerings we have raised about $1,000 for missions and benevolences since January 1. Two of our young people have already volunteered for the foreign field. We have a fine mission study class. Our Bible-school Easter Sunday had 641 present, the largest by 104 in our history. Altogether we are greatly encouraged.

I will add that I have been asked to serve as excursion manager for south Missouri and Arkansas to the national convention. The route selected is the Missouri Pacific and Santa Fe. As many special coaches as necessary will be brought into this section for the convenience of passengers. These coaches will go to Kansas City in time to make connection with the Santa Fe, leaving there at 11 a. m., August 8. I should be glad to correspond with any who would like to join our party.

Joplin, Mo. W. F. Turner.

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Washington.

The state convention will be held in Pullman, June 13-15.

The Tacoma First church expects to build a new house of worship this summer. They are reported to have secured a location at the corner of Sixth and K streets. A Brother Moore from Missouri has been engaged to take charge of the church and it is believed that he will lead them on to larger things in that great city than have ever yet been attempted there. Bro. Wm. Reeder has recently removed from Athena, Oregon, to Tacoma and his large liberality will prove a helpful factor in whatever success may be obtained there.

Bro. F. Walden has been chosen superintendent of the Yakima county exhibit at the Lewis-Clark Fair in Portland. There is no place that can surpass this wonderfully productive valley in fruits, and no man in the west is better able to represent such interests than Brother Walden, as he is a successful fruit grower and also editor of one of the leading horticultural journals of the west.

Puyallup church, under the leadership of J. T. Eshelman, will soon occupy their own new church home.

J. V. Coombs followed the union meetings in Seattle with a short meeting in the First church.

Ritzville church is making good progress under the guidance of Brother Harris. The church has had severe trials in the past, but is now free from the elements of strife and it is to be hoped they may do a good work.

Some white men might study ethics under an old Indian on the Yakima reservation. He is a Christian. A lady had bought several cords of wood of him. When the wood was measured he found that it lacked just a few pieces of full measure. The lady said, "Oh, that is all right." A few days afterward, however, he came with enough wood to fully make it up. The lady said, "Why, I told you that was all right." But the Indian replied, "Me want no *short* cords of wood to meet me in heaven."

The more liberal leases that are now being made of Indian lands will cause more white men to farm on the reservation. The government has extended the irrigation canals, and has made available some of the very best of lands. These lands are among the most valuable in the state and a few of the Indians are good farmers. Most of them, however, prefer their primitive modes of life and the "simple life" of their ancestors. Here is a great field for missionary endeavor and our people have scarcely touched it. Morton W. Rose.

North Yakima.

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Christian College Commencement.

Never before has Christian college at Columbia, Mo., had such a successful year. In point of members, in attendance, the quality of work done and the absence of any disturbing factors, such as sickness, etc., the year has been noteworthy. Further improvements have been made in the college property and others are contemplated in the near future. The commencement exercises were ushered in with the annual exhibition of the art department. A feature of the development of the college is, this year, the orchestra. A thoroughly competent leader has been secured and that a new interest has been manifested by the students was evidenced by the first-class concert given under Professor Cox's direction. The elocution department was ably represented by an evening's entertainment.

The baccalaureate sermon was delivered by C. H. Winders, who is president of the board of trustees. The occasion synchronized with Brother Winder's tenth anniversary in the pastorate of the Columbia church. The enlarged building could hardly accommodate the big crowd, and the preacher gave every auditor something to think about. Miss Few, who is to be in the faculty next year, sang, to the delight of all present.

A fine ensemble concert was rendered by the students on Monday evening and the class day exercises were held in the college auditorium and on the campus the following morning. Miss Thurman delivered the address of welcome, Miss Kitchin the poem, Miss Glenna Garm the essay, Miss Carter the will, Miss Barlow the prophecy, and Miss Edwards the ivy oration.

There was a burst of enthusiastic applause when the curtain went up on commencement night. Eighteen young ladies beautifully gowned in white, with their class colors in flowers, sat in a semicircle on the platform. The combination took everybody by storm. Prof. C. M. Sharpe of the Bible college delivered the invocation. Miss Effie Harris, a Columbia girl, delivered the salutatory, and F. N. Calvin, of St. Louis, gave an admirable commencement address upon the subject, "Woman, the Masterpiece." C. H. Winders conferred the degrees, dwelling on the successful work of the year and stating that a good start had been made towards securing funds for the erection of a new academic hall which is needed badly. The president, Mrs. Moore, was unable to award the medals owing to a badly sprained ankle.

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News from England.

Bro. Ben. N. Mitchell, of Liverpool, has been with us for a ten days' revival which resulted in about 40 decisions. It was probably the best that the church has ever had. A large hearing was secured and many people came who had not been inside the church before. This has a significance that it would not have in America. Nearly one thousand leaflets and tracts were taken from the literature table, setting forth our position. Good results are already evident from this. Bro. Mitchell has had but little experience in revival work but showed wonderful adaptability for it. He has just resigned the pastorate at Liverpool and may return to America, although strenuous efforts are being made to retain him in this country. Numerous changes are being made in our English pulpits. Bro. R. H. Newton recently returned to the U. S. after a short pastorate at Chester, and Bro. E. M. Todd leaves us after twelve years of faithful service. For the past eight years or more he has been the corresponding secretary of the Christian Association and in that capacity has been the very heart and soul of our movement in this country. Bro. T. H. Bates leaves within a few days for America after ten years in this country, occupying the pulpits at Cheltenham and Lancaster. Brother Bates has grey hairs but a young heart, and has by no means lost his power in the pulpit.

All good wishes to the Christian-Evangelist—the sanest, sweetest and best of religious periodicals. Leslie W. Morgan.

Southampton, England,

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Michigan Summer Resorts.

Among the lakes and rivers of the East Coast of Lake Michigan is the ideal country for a summer outing. Fishing, boating, bathing, sailing, golf, and above all, an ideal climate. Pure air and pure spring water. Health and recreation. Booklets descriptive of these resorts mailed on application to H. F. MOELLER, G. P. A., Pere Marquette Railroad, Union Station, Detroit, Mich.

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Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Bessemer, May 29.—The meeting closed last night; 29 additions—15 by primary obedience, two from the Baptists, 12 by statement and letter. O. G. Spiegel preached. Mrs. O. P. Spiegel assisted.—D. P. Taylor.

ARKANSAS.

Fort Smith, June 3.—We have recently received about 30 persons into our church.—E. T. Edwards.

CALIFORNIA.

Pasadena, May 22.—Sixty added in meeting which closed yesterday.—Sumner T. Martin.

COLORADO.

Denver, May 29.—One baptism in the South Broadway church yesterday.—B. B. Tyler.

DISTRICT OF COLUMBIA.

Washington, May 30.—Present at ministers' meeting yesterday: Chas. B. Richards, W. T. Laprade, J. Murray Taylor, J. E. Stuart, E. B. Bagby, F. D. Power and the writer. Additions reported: Fifteenth street (J. E. Stuart), three, two by confession and one by letter; Nineth street (E. B. Bagby), one confessioe; Thirty-fourth street (Claude C. Jones), two confessions; Petersburg, Va. (Chas. B. Richards), seven, two reclaimed and five by letter or statement. Total, thirteen—five by confession and baptism, six by letter or statement and two reclaimed.—Claude C. Jones, secretary.

ILLINOIS.

Rossville, May 29.—Six additions at Rossville, since last report, making 13 for April and May.—H. H. Peters.

Ludlow.—On May 28 Mrs. Hill, wife of Lew D. Hill, of Ludlow, delivered the morning sermon. There were four additions.

INDIANA.

Francisville, May 29.—One baptism yesterday.—J. G. Shaw.

Wolcott, May 26.—James Bennett, evangelist, began a meeting with us last Sunday. Interest and attendance good. We are expecting results.—R. H. Lampkin.

Huntington.—Cephas Shelburne reports two accessions by confession and baptism May 28.

IOWA.

Atlantic, May 29.—Two confessions here yesterday.—W. B. Crewdson.

Creston, June 1.—J. L. Thompson, of Peru, Ind., is with us in a short meeting. During the first week, there were 19 additions—14 baptisms and five by "discovery."—D. L. Selby.

Mystic, June 3.—Five added since last report. The work is growing in all departments. —C. E. Chambers.

Sioux City, June 2.—The report of the Sioux City church for the first quarter of the present pastorate shows the following results: $2,000 paid on the lot, which clears it of indebtedness; $415 raised for local expenses; apportionments for foreign and home missions raised; received into the church by baptism, 18; received by letter, 12; letters granted, 2. A building committee has been appointed and new plans for a church will soon be adopted and a new building will probably be begun in June.—J. K. Ballou, pastor.

Primghar, May 31.—One more accession at Primghar church. Sunday-school and prayer-meeting good at both Archer and Primghar. —J. P. Childs.

KANSAS.

Neodesha, May 29.—The church at this place is taking on new life. Audiences are increasing; Sunday-school and Christian Endeavor Society are growing both in numbers and interest. There have been eight accessions during the past month.—E. E. Lowe, minister.

Stone City.—At Mound Valley, Kan., we had five additions by letter the last month. At Stone City, we lately had two additions by letter which I failed to report to you. Everything is bright at both places for a large ingathering of souls in our fall meeting.—E. G. Manley.

KENTUCKY.

Jackson.—There have been 13 additions to the Jackson membership since last report. The building of the church goes steadily on and the membership is enthusiastic. We will greatly need more help before the building is completed.—W. J. Dodge.

MASSACHUSETTS.

Everett, May 27.—Since my last letter we have had four additions: one by confession, one by letter (Methodist), two by baptism and statement (Lutherans).—A. T. June.

MISSOURI.

Unionville, May 29.—All departments of church work are moving along fairly well. During April and May there have been ten added at regular appointments.—J. B. Lockhart.

Purdy, Mo., May 29.—Brother Jeans, of Springfield, having resigned at Verona, the church has given me a very urgent call to preach there twice a mouth (one-half time). We filled our first appointment there last Sunday. One made the good confesion.—Eld. J. P. Haner.

East Prairie, May 29.—A. P. Gilliam closed a meeting at Whiting about a month ago with 62 additions. We had a fine meeting and the new members are working. We had two confessions at prayer-meeting Wednesday night. We have a fine Sunday-school —about 200. Our church is doing well and brethren are working together for the conversion of sinners.—J. B. Chapman.

Richland.—D. W. Moore, of the South street church, Springfield, Mo., just closed a short meeting. He was with us a little over two weeks. There were nine accessions to the church—three confessions, two from the Baptsts, four otherwise. The congregation numbers over seven hundred. They expect to build a modern house of worship in the near future.—J. R. Blunt.

Cameron, May 28.—The good work goes on. The ladies' aid society has recently purchased a fine parsonage. The congregations fill the church. Over four hundred in the Bible-school. One hundred and sixty present in the Endeavor meeting this evening. Eight additions last Lord's day on confession. Five confessions and thirteen baptisms to-day. Everything hopeful for the future.—L. O. Bricker.

Liberty, May 29.—Our meeting at Knob Lick closed with sixteen additions to the church, eight baptisms, two from the Methodists and six by letter. Eld. S. P. Gross preaches for the church once a month. Since the first of the year, I have held four revival meetings, preached 110 sermons, raised and expended in cash for the Lord's work in southeast Missouri, $750, and in addition have given the worthy poor $150; total for all purposes, $900. Since last report have had forty-two additions. Am now in a meeting at Libertyville.—T. J. Head, Mt. View, Mo.

OHIO.

Dayton, May 29.—One addition by statement yesterday at the West Side church.—Henry F. Keltch.

Marion, May 29.—One added to the Central church last evening by confession. Our great day will be July 2. B. L. Smith will be with us to help us raise $5,000. Work here is very hopeful.—O. D. Maple, pastor.

Hillsboro, May 30.—W. P. Dorsey, of Huntington, West Virginia, closed a meeting of 12 days on May 26 with 14 additions, which makes 45 additions since September. J. M. Helm is the minister.

OKLAHOMA.

Chandler, May 28.—There have been six additions this week.—J. E. Dinger, pastor.

OREGON.

Salem, May 27.—We are having a fine meeting; 42 confessions to date. S. M. Martin evangelist; Davis Errett pastor. My address is now 410 N. Summer St., Salem, Ore.— —Charles E. McVay, singing evangelist.

PENNSYLVANIA.

Ellwood City, May 29.—Over two hundred present at the evening service. One baptism. Bible-school attendance 104. "Forward" is the word as we prepare for the battle that is to begin in October next.—Ferd F. Schultz, minister.

PRINCE EDWARD ISLAND.

Charlottetown.—During May there were two additions by letter at the Central church; also three confessions and two baptisms.—Robert Pegrum, minister.

RHODE ISLAND.

Providence, May 25.—Two additions since last report—one by letter. Our Sunday-school has run behind 70 only once this quarter.—H. A. Blake.

TENNESSEE.

Jackson, May 29.—Six additions to-day—two baptisms and four by relation. All departments of church in flourishing condition. There have been about 40 additions during the year. E. S. Baker is the pastor.

TEXAS.

McKinney, May 30.—Our meeting of four weeks, led by H. A. Northcutt, closed last evening with 125 additions; 83 of these were by confession and baptism, 25 by statement, eight restored, five by letter and four from the Baptists. The new members would make a self-supporting congregation. We now have some 750 members, and few churches are more united and aggressive. Brother Northcutt begins at Whitesboro this evening.—G. L. Bush, minister.

VIRGINIA.

Norfolk, May 30.—A 10 days' meeting has just closed at the Second church of Christ with 19 additions, mostly by baptism. A. C. Renforth and W. C. Wade did the preaching. Our work is moving on well under the efficient leadership of Brother Wade.—E. T. Powell.

WASHINGTON.

Farmington, May 27.—Just closed a short meeting at Genesee, Idaho, where we had splendid interest and the work revived, but no additions. This is a town of about 1,500 people with a band of faithful Disciples and a nice church building, but no pastor. We would like to find some good man we can locate here. I am now in a meeting at Silver Creek near Farmington, and will continue here up to our annual camp meeting which meets June 16 at Rockford, Wash.—Morton H. Wood, evangelist.

* *

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Sunday-School.

June 18, 1905.

THE HEAVENLY HOME.—Rev. 22:1-11.

Memory Verses, 3-5.

Golden Text.—To him that overcometh will I grant to sit with me in my throne.—Rev. 3:21.

The apocalyptic visions of John reached their climax in a vision of the future abode of the righteous. It was in keeping with the general character of all the apocalyptic literature that a vivid contrast should be presented between the tribulation and affliction through which the righteous would have to pass and the glory of their final reward, for these writings were in general the products of periods of persecution and the chief value of the seer's message was in showing that the present suffering of God's people was to issue finally in their glorious triumph.

So such writings became both the expression and the stimulus of a most vital and helpful faith—that practical faith which believes that God is really ruling the world, that he maketh even the wrath of man to praise him, and that, in spite of apparent victories of evil, the outcome of all things must surely be a triumph for truth and righteousness and eternal joy and blessedness for the children of God.

Such encouragement was much needed at the time when the book was written. Until comparatively recent years the book has generally been given a date of 94 to 96 A. D. The weight of modern critical opinion favors an earlier date, either just before or just after the destruction of Jerusalem, which occurred in the year 70. In this case the immediate occasion for the writing was the first great persecution under Nero. Rev. 6:9, 10 points clearly to the fact of persecution and martyrdom.

However that may be, the book was written primarily as an encouragement to the church in a time of persecution and its promises were put in cryptic and symbolic language to hide their meaning from the enemies of the church. And we may well believe that the author, under divine illumination, foresaw that Christians would always need to be reminded that a blessed future is in store for the saints, however hard their present lot may be.

The verses of the present lesson contain a part of the figurative description of that city of God which is to be the habitation of the just. It is, of course, not intended to be a literal description. It may be doubted whether it was even intended to give a complete or consistent picture in figurative terms. For example, in 7:15 and 8:5 and elsewhere there are references to the temple and the altar as a part of the heavenly scene, while in 21:22 it is stated that there is no temple in the city of God.

But the value of such a piece of literature is not in its details—which are often obscure and fantastic and colored by the terminology of other apocalyptic writings, and which may easily be made to bear a burden of explicit prophecy which they were not intended to carry—but in the total impression. There is no reason to suppose that we have here an authentic "picture of heaven." But we have words of hope which have comforted the bereaved and encouraged the downcast throughout all ages. We have a philosophy of life and of history which makes it worth while to be patient in tribulation and faithful in Christian service. We have the testimony of one of God's wisest seers and purest saints to his conviction of the final triumph of righteousness and the blessed estate of the children of God.

Christian Endeavor.

By H. A. Denton.

June 11, 1905.

MINOR MORALITIES.
—Heb. 13:1-21.

For the Leader.

Our topic to-night, "Minor Moralities," is very suggestive. The term minor is used in the sense of less important. We must not get the idea that any of the elements of the full Christian character are minor in the sense that they are not essential. There are no unnecessary moralities. Every morality is, in a sense, a section of the character of Jesus. It is an exhibit of some part of the full life to which we are called by the Gospel trumpet. While, then, dispensing with the thought of unessential moralities, there yet remains a consideration of those little things which go to make up the full life. So many of us are satisfied to console ourselves with the thought, "Oh, well, if I am deficient, it is only in the little things." In this we forget that the big thing is only the same as the little things. Let us consider this to-night.

For the Members.

1. Is it out of place to call punctuality a minor morality? I think not. That is to say, it is not out of place to call it a morality. If, then, this be so, what of the prevailing tendency to be late?There are many guilty of a new kind of morality. Not new in point of time, but new in point of naming and classification.

2. Neatness is a minor morality. Are there not those who either despise or lose the opportunity to be neat and cleanly in dress and in person? There is now in Jesus Christ no premium on the indolent and sloven mind that has no cure for these things. It is more than a matter of taste. It is a matter of souls. There are some ministers whose lack of this minor morality shuts them off from the opportunity of saving many souls. A soiled collar or cuff may drag down a soul to the depths of the sea. Have a care; it costs nothing to be clean and neat.

3. Courtesy is a minor morality in the sense in which we have been construing the term in this topic. To be kind is another way of wording it. How many have been saved by kindness? No one can ever tell. Affability is another wording of the same grace. Have we not seen persons possessed of such a wealth of affability as to be able to enter hearts on every side? We of the soberer and more reserved disposition wonder as we see them making headway at will in the good works. Was it not the approachable nature of the Master that figured eagerly in his successes in reaching the masses? No doubt it was. His face was beaming with a gentle and inviting affability, kindness, courtesy. Our society as a society may be an affable society. Courtesy, sociability, may reign where is now a solid and unyielding stiffness of manners that chills all strangers who come our way. They come once, but they come no more.

4. The minor moralities of habits and speech may be cultivated with the best of results. By so studying to show ourselves true in speech we can gain many a victory for Jesus. The habit of cutting people off with sharp words loses us many souls every year. There are those who seem proud of an ability to say things that hurt. What good does this do? What good to the person who thus vents his feelings? None. Instead, it does an injury. No one is hurt so much as the person who cultivates this habit. Kind speech, pure speech, conciliating speech, soft speech, "turneth away wrath." May not the minor morality of refraining from by-words that border upon profanity be more ardently cultivated by all Christian Endeavorers?

Quiet Hour Thought.

Am I careful before the Lord in the little things that make up the fullness of his morality?

DAILY READINGS.

M.	Hospitality.	Gen. 18: 1-8.
T.	Sympathy.	Gen. 40-1-8.
W.	Contentment.	1 Tim. 6: 6-11.
T.	Steadfastness.	Col. 2: 1-5.
F.	Thankfulness.	Ps. 92: 1-10.
S.	Kindness.	Luke 10: 29-37.
S.	Topic—Minor moralities.	Heb. 13:1 21.

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Midweek Prayer-Meeting.

June 14, 1905.

HIS LIFTED HANDS.

"And he led them out until they were over against Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, blessing God." Luke 24:50-53.

The Culmination. The scene described above is the sublime culmination of the earthly life of Jesus. He had overcome the world, the flesh and the devil, and in his last great struggle, had overcome death. After this, he had shown himself to his disciples during a period of forty days, giving them every opportunity of assuring themselves of the reality of his resurrection, and further instructing them in the things of the kingdom of God. At the close of this period he led his disciples out on the slope of Olivet, "over against Bethany," and there, with hands uplifted in blessing, he was parted from them and ascended to his Father and to our Father. How intently they must have watched his departing form until he was lost to vision!

His Last Earthly Act a Benediction. It is characteristic of the whole life of Jesus that at the very last moment, while he was yet with them, those gracious hands which were nailed to the cross "for us men and our salvation," were lifted in blessing his disciples. In John's gospel it is said of Jesus that "having loved his own that were in the world, he loved them unto the end" (John 13:1). So, we may also say, that having blessed his disciples during all his earthly ministry he now blesses them in his last act, as he is about to leave them in his bodily presence. It was in the act of blessing that he ascended. His last word and movement of hands were a parting benediction.

The Sequel. They worshipped, rejoiced and waited. His ascension before their eyes was a crowning proof to them, not only of the reality of his risen life, but of his divinity; therefore they worshipped him. Moreover, they rejoiced; not at his going away, but that he had conquered death and was alive for evermore, and that he had promised to come back to them, and very soon to send the Comforter. It was in expectation of the fulfillment of this promise of their Lord that they "returned to Jerusalem with great joy; and were continually in the temple, blessing God." It was this expectation that convened them in prayer-meeting in the upper room, where the promise was fulfilled to them. (Acts 1:13, 14.)

He Still Blesses. Can we suppose for a moment that he whose last act on earth was the blessing of his disciples, and who faithfully fulfilled his promise to send them the Holy Spirit, is less gracious towards his disciples to-day than to those of old? Those hands are still outstretched in blessing. He still gives his Spirit to those who ask him, and all who believe on him are waiting for a fuller revelation of his grace and truth.

Prayer. We thank Thee, O Lord, that Thou didst stoop from thy heavenly throne to our earthly life to bless and save mankind, and that a stream of blessing flowed from Thee through all the years Thou didst live in the world, and that Thy last act in ascending was one of blessing. May we, like the disciples of old, worship, rejoice, and open our hearts to Thy Spirit, and serve Thee here until Thou shalt call us to Thyself! For Thy name's sake. Amen.

CHRISTIAN-EVANGELIST

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MARRIAGES.

CORUM—MILLER.—At Plattsburg, Mo., May 21, 1995, by J. W. Perkins, Nathaniel Corum and Miss Julia Miller, both of Clinton county, Mo.

POWELL—McLAIN.—At the residence of Wm. McLain, Esq., on May 17, Miss Anna Z. McLain to Horace M. Powell, Elder J. S. Powell officating. All are of Norman, Okla.

DOWNEY—HUNT.—John Downey, of Desloge, Mo., and Miss Vena Hunt, at the bride's home at Valley Park, Mo., Jno. G. M. Luttenberger officiating.

TURLEY—HANKINS.—In Springfield, Ill., Sunday, May 14, 1905, at the First Christian church, by Rev. F. M. Rogers, pastor of the West Side Christian church, Mr. Henry Turley, of Clear Lake Township, Sangamon county, Ill., and Mrs. Louise Hankins, of Harrisonville, Ky. Brother Turley is the only charter member of the Clear Lake church, one of the oldest in Sangamon county. He is also an elder in the same church and has been its chief support in every way for some years past. He has been a constant reader of the CHRISTIAN-EVANGELIST for the past thirty-five years. Mrs. Turley is also a devoted Christian and will join with her husband in the activities of the church. They will reside on a farm at Round Prairie.

❀

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

HICKEY.

Julia Ann Bell was born in Licking county, O., June 17, 1831, and died at her home in Des Moines, Ia., Sunday, May 21, '05, at the age of 73 years, 11 months and 4 days. In her girlhood she enjoyed the privileges of a common school education and at the age of 15 years obeyed the gospel of Christ. In view of the comparatively brief history of our people it is of interest to note a life that has stood for 60 years in the faithful advocacy of the plea for a return to New Testament Christianity. In her twentieth year she was married to our beloved brother, Allen Hickey. The young people remained in Ohio, where Brother Hickey was farming, until 1854, when they came to Iowa. They first located in Delaware county, where they remained until the spring of 1856. The next move was to Boone county, where they lived five years, and it is here that we open the sacred record of this godly man and godly woman as they give themselves unitedly to the ministry of the gospel of Christ, the one being as faithful in bearing the burdens of a pioneer preacher's home as the other was in public ministrations It should be borne in mind that Brother and Sister Hickey's public work in Iowa began in 1859. With possibly one exception their work reaches back farther in the history of Iowa Discipleship than the work of any others now living among us. It is hard for those of the younger generation to realize the burdens that were cheerfully borne by our fathers and mothers in the gospel. There were long drives and long horseback rides. At one time Brother Hickey had a preaching appointment 20 miles from their home and he and his wife would start upon the 40 mile trip at the early dawn of the Lord's day. As intimated above, the uncomplaining wives and mothers of these pioneer homes deserve equal credit before the brotherhood with their sturdy husbands who gladly sacrificed all for the privileges of preaching the gospel. There were many hours of loneliness in these homes and the meager support then granted the ministry, often but barely sufficed to meet the actual demands for food and humble raiment. Of the number of these noble spirits our dear sister was one. Such names as hers link with the catalogue of the faithful that the scripture records "of whom the world is not worthy." To Brother and Sister Hickey four daughters were born, one of whom, Virginia, the oldest, died in 1880. The others, Mrs. Libbie Dowden, of Prairie City, Ia., Mrs. Miriam Hollingshead, of Albia, Ia., and Mrs. Belle Byerlee, of Hood River, Ore., together with the aged husband and father, one sister, Mrs. Rachel Allison, of Des Moines, and one brother, Mr. Lee A. Bell, of Utica, O., survive. In addition to their own children Brother and Sister Hickey adopted and reared one grandson and two granddaughters and also gave a home to a nephew. The mere statement of this gentle ministry of unselfish love is wondrous tribute to the mother who has gone and to the rugged father who remains. If further tribute to the Christian character of this godly couple were needed it could be found in the fact that every one of the eight children of this home and the sixteen grandchildren linking with it became Christians in their youth, and not one has proved unfaithful. Brother and Sister Hickey have lived in Des Moines since the fall of 1892. While Sister Hickey has not been in good health for some time past, her death really came as a thing unlooked for. She began failing Thursday morning, but was still able to be at the table with the family Sunday morning and Sunday noon. As the Lord's day wore away the gentle spirit of our sister faced more and more away from the things of earth and toward the things of heaven, and at nine o'clock in the evening she fell asleep in the sweet hope of the gospel of her Lord. To Brother Hickey and the loved ones of the home circle few words of sympathy need be voiced. While human friends can do much to help in their hour of sorrow, still their dependence is not of earth. They know him in whom they have believed and that he is able to keep all that they have committed unto him until the holy day of heavenly reunion.

CHAS. S. MEDBURY.

JONES.

Another landmark of Eureka has been removed. The pioneers are nearly all gone, but the ranks are being nobly filled by their posterity. Mrs. Lucy Jones was one of the nine children of Ben and Lucy (Davenport) Major, born in Christian county, Ky., Dec. 19, 1831. They came to the wilds of Walnut Grove, now Eureka, in '34, where Sister Jones has since resided. She was married to Janvier Jones, Nov. 16, '52. To them were born six children, all of whom have passed away, except Anna Janvier, the wife of D. N. Wetzel, one of our able ministers in Baltimore, Md. Mrs. Jones had spent the winter with her children in Baltimore and was in poor health most of the time, and was about to return home when, as the Lord's day closed, May 14, '05, she passed peacefully into the larger and better home. Her sister, Judith Grant, of Peoria, and brother, Jo Major, of Eureka, her beloved daughter and two grandchildren wait to join her later on the better shore. Sister Jones obeyed the gospel at the age of 15 years, being baptized by William Davenport. She was a Christian of the pioneer hospitable type, large hearted and generous. Her body was brought to Eureka for burial among her kindred and friends. The funeral services held at the church were conducted by Eld. A. W. Taylor, Prof. B. J. Radford, a lifelong friend, giving personal reminiscences, and the writer delivering the sermon. Her husband, who passed away May 30, '89, was a son of Eld. John T. Jones, in an early day of Jacksonville, and later of Eureka. He was a pioneer preacher of wide and noble repute and did much to cultivate the new developing state of Illinois. His daughter, Susan, opened a school for girls in Eureka about 1847, which practically grew into Eureka college. Sister Jones' father, Ben Major, is the acknowledged promoter and real founder of Eureka college proper. Thus the world has become the common heir of the fruits of the great and noble lives so rapidly gathering on the other shore. Their memory is precious and their works follow them.

Eureka, Ill. J. G. WAGGONER.

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By F. M. Colby.

Children in all lands have their tales of adventure and folklore, like our story of "Jack and the Bean Stalk," and the Legends of King Arthur. The Eskimos in the North, the Indians of North and South America, the natives of the Polynesian Islands, the negroes of Africa, all have their wonderful stories, which are strikingly alike in their general character, and closely resemble our own European nursery tales.

A common feature of these stories is the use of the magical, or superhuman, agencies. Enchanters, witches, giants, fairies, capable of working mischief, or doing good, as circumstances may require; talismans and charms, which render their possessors invulnerable or invisible; in short, all the machinery and paraphernalia of sorcery are constantly called into play, and enable the story-teller to overcome the most formidable obstacles.

Everywhere there are unearthly monsters to be slain, dragons, ogres, rakshas, or manitoes; everywhere there is conflict between the evil and the good; and everywhere, too, cunning has been given a rank above that of brute force.

The little Hottentot boys and girls in southern Africa sit, or lie, in their kraals in the hot noontime, or during the sultry nights, when scarcely a breeze stirs the foliage of the tropical trees, and when the moonlight lies like a great white mist over the landscape, and tell stories to each other, which they have heard their parents relate. These poor children have no books or newspapers, and have never been to school in their lives; but they are bright and interesting, and quite contented with their life. They think there is nothing so grand as their kraal in all the world, a collection of huts, the very best of which an American child would be ashamed to live in.

These kraals are circular enclosures, usually built on a hillside or on green meadow grounds, with a gate at one side, which is always guarded. Inside are pitched a dozen or a score of little round huts with pointed roofs, made of the long rushes that grow by the rivers, and braided together firmly with strips of mimosa bark, and covered over with fine, soft grass. The doorways are so low that they have to stoop in going in.

One of these hemisphere houses is about twelve feet in diameter, and nearly as high. The floor is of tamped mud. In the center of the hut a hole serves for a fireplace, around which the members of the family are fond of eating and smoking, and story-telling.

The stories they tell—fables, myths and legends—are handed down from father to son, and you can imagine all the young folks sitting around the campfire, and paying full attention to the story-teller.

"And now I will tell you of the elephant and the hare," says the man. And this is the story:

"There once lived in a certain forest a mighty elephant, king of a herd. They lived very comfortably and well satisfied, until one year there was a long period of drought. The pools, tanks, swamps and lakes all dried up, and the old elephant hardly knew what to do. One day, however, he went out on an exploring expedition, and many miles beyond the forest he discovered an extensive lake. On one side of the lake was a woodland, and on the other was a sandy plain, in which were innumerable hare warrens. The elephant, delighted at the prospect of having an inexhaustible supply of water, marched his herd to the lake, where they trampled the ground all over, breaking into the homes of the hares and injuring many of them.

"After the herd of elephants had retired to the forest, the hares assembled, some maimed, and all with piteous tales of destruction from the trampling herd of elephants.

" 'Alas! We are lost!' they wailed. 'The elephants will return, for there is no water elsewhere, and when they do return we shall be destroyed.'

"But the chief of them all, Master Long-Ear, told them not to worry; he would see that the elephants did not come back. He then went to the king of the elephants, and asked him how he dared to drink of the water of the lake.

" 'Why,' asked the elephant, 'should I not drink of it?'

" 'Because it is not for anything on earth to drink. The lake belongs to the moon, and if you drink of it again it will kill you. As it is, the moon is very angry.'

" 'How can I mollify his wrath?'

" 'I will show you how to do that,' answered the hare. And so he led the elephant to the brink of the lake, and showed him the reflection of the full moon in the water.

"The elephant plunged his proboscis into the water, and muttered a fervent prayer. By so doing he agitated the surface, so that the reflection of the moon was all of a quiver.

" 'See,' cried the hare, 'the moon is angry with you for stirring the water at all. Worship him quietly, and then go away.'

"The elephant bowed his great trunk to the earth, and vowed never to disturb the lake again, went away, and the hares were never afterward molested."

Another story is that of Zungo and the sun, which they tell in the kraal, when the warriors pant in the heat of the noonday, and little Shoba and Marnka dig little pits in the cool earth, to lie under the shade of the palm trees:

"A long time ago there was a man named Zungo. He lived in a hut near the banks of a great river, and was a mighty hunter. Every month he would go out and kill an elephant or a hippopotamus, the flesh of which would last him for a long time. When he was not hunting he would squat at the door of his hut and smoke all day long.

"At last the sun happened to look down and see him, and said to himself, 'This man is contented and happy, and seems to despise me. I will see if I can make him feel my power.'

"So the sun turned his hot beams upon the land and burnt up all the trees and grasses. The poor man could not find any elephants to shoot at all, and the hippopotami died in the marshes. But every day Zungo went out into the river and caught a fish. So he did not complain.

"Then the sun dried the river up also. There were only little pools left. 'Now,' said he, 'the man will get no fishes, and he will starve.'

"But Zungo did not despair. In the shallow pools he found some eels, and he had enough to eat and was as content as ever.

" 'He must be helped by the good Spirit,' said the sun. 'I can neither scorch him nor starve him. I will let him alone.' "
—*New York Observer*.

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Queer Chinese Flower Foods.

The flower best suited to the Chinese palate, and the one which is served with almost every elaborate Chinese dinner, is the chrysanthemum. The flower has a peculiar flavor and requires a taste educated by many trials before it can be fully appreciated; but Chinese epicures, and a few New Yorkers who enjoy Chinese foods, frequently pay fancy prices for chrysanthemums, which they take to the Chinese chefs to have prepared for them. The old-fashioned nasturtium, the rose, and the violet seem to please the American taste, however. For a luncheon an element of interest is always added by introducing the chafing-dish at table. The flower desserts are particularly adapted for luncheons because of the blossoms' beauty and fragrance, as well as the novelty of preparing them for food. To make the dessert, or the "blossom delight," as some enthusiasts call it, first stir a thin batter of eggs and flour. This should be brought in from the kitchen already prepared. The flowers, thoroughly washed, should be arranged in a glass vase on the sideboard. Have the chafing-dish ready, half filled with oil, smoking hot. Pluck the petals from the flowers, stir briskly into the batter, then dip out in very small portions and drop into the oil. The fritters puff up immediately, and if taken out quickly they retain the color of the flower from which they are made. When removed from the oil they should be placed for a moment on absorbent paper before being dusted with powdered sugar and passed to the waiting guests, who are more than anxious to sample the new idea. The tiny wafers, which are crisp and dainty, are good substitutes for the inevitable champagne wafers in serving ices of any kind.—*Hariet Quimby in Leslie's Weekly*.

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How To Be Old and Happy and Well.

Dr. A. T. Schofield, in his new book. "Nerves in Order, or The Maintenance of Health," gives these health maxims of great men who have lived to long age:

"Moltke, when asked in his 90th year how he had maintained his health and activity, answered, 'By great moderation in all things and by regular outdoor exercise.' Crispi said that 'regularity and abstinence are the secrets of long life.' Sidney Cooper also believed in regularity. Legouve attributed his long life to regular exercise. An American nonagenarian, the Hon. Neal Dow, of Maine, laid stress on the careful avoidance of fretting, of disturbance of the digestive organs, and of exposure to sudden or protracted cold with insufficient protection against its influence. Cornaro's rule was extreme temperance in drinking; he took anything that agreed with him and nothing that did not. Chevreul was sparing in food and, like Cornaro, cultivated cheerfulness. The late Isaac Holden believed that he owed his great length of years to his habit of living mainly on fruit and avoiding all starchy articles of diet, including bread. Victor Hugo inscribed the following rule of life on a wall of Hauteville House:

" 'Lever a six, diner a dix,
Souper a six, coucher a dix,
Fait vivre l'homme dix fois dix.'

"Jewett told Dr. G. N. Pope, the well-known Tamil scholar, that 'to have a great work in progress is the way to live long.' According to Sir James Sawyer, the secret of longevity consists in 'paying attention to a number of small details.' Among these are the following: (1) Eight hours' sleep; (2) sleep on the right side; (3) keep the bedroom window open all night; (4) have a mat to the bedroom door; (5) do not have the bedstead against the wall; (6) no cold tub in the morning, but a bath at the temperature of the body; (7) exercise before breakfast; (8) eat little meat and see that it is well cooked; (9) (for adults) drink no milk; (10) eat plenty of fat, to feed the cells which destroy disease germs; (11) avoid intoxicants which destroy these cells; (12) daily exercise in the open air; (13) allow no pet animals in living rooms—they are apt to carry disease germs; (14) live in the country if possible; (15) watch the three D's—drinking, damp and drain; (16) change of occupation; (17) take frequent and short holidays; (18) limit your ambition; and (19) keep your temper.

"Abraham Lincoln's maxims were: 'Do not worry; eat three square meals a day; say your prayers; think of your wife; be courtous to your creditors; keep your digestion good; steer clear of biliousness; exercise; go slow and easy. Maybe there are other things that your especial case requires to make you happy, but, my friend, these, I reckon, will give you a good life.' Sir Benjamin Ward Richardson said: 'The would-be centenarian should never smoke nor drink—especially the latter, and he should eat very little meat. He should keep early hours and work as little as possible by artificial light. Moreover he should not make haste to be rich, and he should avoid worry and consuming ambition.' "

❀ ❀

A Marvelous Discovery.

A negro preacher down South has discovered the real cause of the recent volcanic disasters. The Lutheran Observer gives his explanation as follows:

"De earf, my friends, revolves on axles, as we all know. Somefin' is needed to keep the axels greased; so when de earf was made, petrolyum was put inside for dat purpose. De Standard Oil Comp'ny comes along and strax dat petrolyum bv boring holes in de earf. De earf stix on its axels an' won't go round no more; den dere is a hot box, just as ef de earf was a big railway train—and den, my frien', dere is trouble."

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I send **free of charge** to every sufferer this great **Woman Remedy**, with full instructions, description of my past sufferings and how I permanently cured myself.

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It costs nothing to try this remedy once, and if you desire to continue its use it will cost you only **twelve cents a week.** It does not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to **Mrs. M. Summers**, Notre Dame, Ind., for her **free treatment** and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves **worry** and **expense** and the **unpleasantness** of having to reveal your condition to others Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neigaborhood, who **know** and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes **healthy** and **strong women.** Write to-day, as this offer may not be made again.

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ONE-WAY COLONISTS' TICKETS to Portland, Seattle, Tacoma, Vancouver, Los Angeles, San Francisco, San Diego and other points in Washington, Oregon, California and British Columbia; Helena, Butte, Anaconda, Pocatello, Ogden, Salt Lake City and other points. On sale daily Sept. 15 to Oct. 31st.

ASBURY PARK, N. J,

National Educational Association. Tickets will be sold June 29, 30, July 1 and 2. Return limit July 10th, with privilege of extension to August 31st.

DENVER, COLO.

National Epworth League Convention. Tickets will be sold June 29 to July 3rd, also on July 4th for such trains as reach Western Gateways on same day. Return limit July 14th, with privilege of extension to August 8th.

National Fraternal Order of Eagles, Aug. 15th. One fare plus $1.00 for round trip. Dates of sale and other particulars will be announced later.

National Encampment, G. A. R. Tickets will be sold August 29 to September 3rd, also September 4th for such trains as reach Western Gateways on same day. Return limit Sept. 12th, with privilege of extension to October 7th.

BALTIMORE, MD.

United Society of Christian Endeavor. Tickets will be sold July 2, 3, 4. Return limit July 12th, with privilege of extension to Aug. 31st.

For detailed information, rates, time of trains, sleeping car reservations, etc., consult your nearest Ticket Agent or address—

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At Druggists, 50c and $1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

The Humming Bird Babies' Feeding Time.

William Lovell Finley, the new naturalist-photographer, writes as follows in The Country Calendar for June, the new outdoor magazine published by the Review of Reviews Book Company:

"When I first crawled in among the bushes close to the nest, the little mother darted at me and poised a foot from my nose, as if to stare me out of countenance. She looked me all over from head to foot twice, then she seemed convinced that I was harmless. She whirled and sat on the nest-edge. The bantlings opened wide their hungry mouths. She spread her tail like a flicker, and braced herself against the nest-side. She craned her neck, and drew her dagger-like bill straight up above the nest. She plunged it down the baby's throat to the hilt, and started a series of gestures that seemed fashioned to puncture him to the toes. Then she stabbed the other baby until it made me shudder. It looked like the murder of the infants. But they were not mangled and bloody; they were getting a square meal after the usual humming bird method of regurgitation. They ran out their slender tongues to lick the honey from their lips. How they liked it! Then she settled down and ruffled up her breast feathers to let her babies cuddle close to her naked bosom. Occasionally, she reached under to caress them with whisperings of mother-love."

* *

A Conscientious Witness.

Frederick Trevor Hill's exciting story, The Accomplice, recently published by the Harpers, has been aptly characterized as "a story without a detective in it which ranks with the most interesting of detective tales." Mr. Hill's ability to tell a good story is not confined to the pages of his novels. He has many anecdotes culled from his legal practice in New York to relate. "Intelligent witnesses who want to tell the truth are sometimes the most difficult to handle," he said, the other day. "I once tried to get a man of this sort to describe an injury received by a horse in a trolley-car collision. He located the wound in the leg, but when I attempted to obtain more exact information he went all to pieces. He kept describing the leg as 'this leg,' and when I told him to be more definite he tried 'that leg,' 'the off leg,' 'the leg nearest me,' and every other description except the correct one. Finally he said it was 'the right-hand leg, rear,' and was indignant when the audience howled with laughter."

* *

All Invited.

A ludicrous instance of absent-mindedness was afforded by the pastor of a church in a small town of Virginia. Not long ago, one Sunday morning, this minister forgot to give the usual announcement of social events for the week. He had uttered some words of his final blessing, when a deacon, in a whisper, invited his attention to the omission. Whereupon the clergyman ceased praying and said:

"Brethren, I omitted to inform you that an oyster supper will be served at Brother Mullin's house next Friday evening, the 20th instant. All are invited to come, bringing their own bowls and spoons." Then, continuing his invocation, quite unconscious of the humor of the situation, the worthy man added:

"And may the Lord have mercy on your souls! Amen."—*Harper's Weekly.*

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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE FOURTH DAY (CONTINUED).

Mace followed the walk on her side of the road, and as she passed the Enderthropes' she heard their clock strike twelve. The sun was hot, and a thick dust was blown in that direction by a south wind, which felt hotter than the sun. Mace was tired from a hard morning's work, and the oppressive noon heat, which surrounded her like a tide, made her head ache. Even the glaring sidewalk swam before her eyes. She was angry with Arthur Lowell because he had run away so ungratefully, and while she meant to hunt for him faithfully, because her father wished it, she hoped she would not find him. The street was deserted. As she passed the Enderthropes' she smelled their beefsteak frying, and when she passed the Winterfields' she smelled fried chicken. The home of G.C.D. Woodney was so far back in its beautiful yard that it sent forth no sign of life. Mace passed the lawn, which occupied about four acres, and found herself at the crossroads. She had reached the end of the village; beyond were fields and meadows, and no glimpse of the little musician. Surely her father would not want her to explore the country roads all by herself! Besides, her own dinner was ready, and her mother would be uneasy if she stayed away. Mace crossed the street to come back on the other side, thinking it barely possible that the boy might be hiding in the ruins of the church, or in the vacant lot between it and the schoolhouse. As she examined the churchyard, she remembered her conversation there with Miss Lizzie Day, and there came to her a great desire to bring Miss Lizzie and Mr. Worth Acre together. She wondered what it was that kept them apart, for she was sure that they loved each other, and as Worth Acre was forty and Miss Lizzie thirty-eight, it must be a very strong and a very old reason that prevented their happiness. With these thoughts, Mace stood staring at the church ruins, every brick of which seemed to glow with the August heat, when a movement on the far side convinced her that some one was there. She entered the yard and looked around the wall which had not fallen during the conflagration. Sure enough, there sat Arthur Lowell on the very window-sill which she and Miss Lizzie had occupied. His bundle was beside him, and when Mace first peeped around the corner, his face was buried in the bag. But he started up violently, and after one quick glance, turned his back upon her and sat like a statue.

For a moment Mace did not know what to say, because her mind was so full of Miss Lizzie and Mr. Acre and herself, it was hard for the little wanderer to find any place there. Besides, she was so interested in others that the ragged boy was just like a foreigner. When she did speak, her tone was not very friendly. "Dinner is ready, Arthur, and papa sent me to find you."

"I don't want any," said Arthur sullenly.

"What are you going to do?" Mace asked.

"I'm not coming to do anything."

"When are you coming back?"

"I'm not going back." All this time he had kept his back to her, which did not improve Mace's humor.

"Where are you going, then?"

"I will find some place to go to," said Arthur.

"Will you find a place where you will be treated more kindly than at our house?" cried Mace indignantly. "Will you find a place where they will cook your supper and wait on you, and find you a home to sleep in, and give you an invitation to come back—and when you run away without telling anybody good-bye, will go after you and hunt for you?"

Arthur, still with his back to her, and his head very erect, replied, "You don't understand!" And he waved his hand as if he would wave her far, far away. It was not his words but that gesture, seeming to put her a thousand miles behind him, which angered Mace more than ever.

"I understand a few things that you don't," she retorted, "and gratitude for kindness is one of them! I may not understand music, but I have learned from my father to know a gentleman when I see one!"

Arthur turned toward her quickly, and she saw at once why his back had been turned; he had been weeping, and the tears were not yet dry upon his cheeks. He answered with the same old dignity he had exhibited when standing erect with bare heels together. "Kindness—" he waved his thin bare arm, "that isn't all. You don't understand. I am grateful to all of you, even to the old lady who hates me. But I owe more to myself than to all of you, more to myself and to Anna Zuccarini. And I owe it to myself to go away from this place where none of you understand."

The sight of his tears touched her heart and the golden brown eyes, fastened so mournfully upon her face, made her forget that they were of the same age. She felt older and stronger than he, and it was with a motherly touch that she laid her hand on his ragged shoulder. "My grandmother does not hate you, Arthur, it is just that you do not know her yet. Come back with me, and we will try to understand. Will you not show us how?"

He shook his head.

"Can you not tell me?" she pleaded. "I would like to know about Anna Zuccarini and about you."

"You will laugh," he said doubtfully.

"Oh, Arthur!" cried Mace reproachfully. "It is very unkind of you to say I will laugh."

Arthur clasped and unclasped his long, thin fingers, then slowly climbed from the window sill and stood facing her, very erect, his eyes shining. "I shall one day be a great musician," he said; "I shall compose. My pieces will be printed and sold all over the country. I want them sold cheap—it is not money. I want the people to hear and love me. But how can I grow great if I do not play, and if those who listen do not understand, but want me to play what is common? I played in your house, but nobody liked it. You were kind, but you would like for me to have given you country-dances and old songs. Can I ever write a great piece if I do not try always to play my greatest?" He paused suddenly and faltered, "But you *do* know what I mean?"

Mace blushed. "But how do you know you play so well?" she asked. "How do you know it is real music that you invent? Those songs—like 'My Country, 'tis of Thee,' and 'Hail Columbia'—that is real music, for all the world sings them. But your pieces that nobody but you ever played—are you sure about them?"

"Oh, I am very, I am entirely sure!" said Arthur, his eyes glowing. "It was when I went to live with the musicians—the two years I lived there. They taught me. Madame Zuccarini and her husband and their daughter, the most beautiful young lady in the world. When they became so poor that I was one too many for them to feed, and Anna left to work in a milliner's store in New York, she called me to her side just before the hack came to take her away. She loved me as if—I cannot tell how much—like a mother. 'I may never see you again,' she said—her voice was like her own flute. Then she said her love would follow me wherever I went, and that I must be true to her love, and that meant always to play my best and become my greatest for her sake as well as for my own. There was never anybody as gentle and serene as Anna Zuccarini," cried Arthur, waving his hand in the helplessness of his descriptive terms. "She was a star that shows itself before real night has come on, and the world is still half light, and warm, and full of the smell of apple blossoms—like that, if you know what I mean. But do not smile," he pleaded, watching her wistfully. "It means so much, if you understood."

"I do not feel like smiling, poor little wanderer," said Mace compassionately, "I am glad you had that dear lady to comfort you."

"Yes! Wasn't it strange that I should find her!" cried Arthur with enthusiasm. "Some day I will tell you how I came upon her—it is like a novel—I mean," he

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faltered, "if I were going to stay here, I would tell you. And then she went away and her father and mother sailed to Italy. They went in the steerage—I saw them off. And there I stood on the dock, all alone in the world, with nothing left but my violin and the wish to be worthy of Anna Zuccarini. 'I have dreamt,' she once said, 'that you are my little Mozart; you must make the dream come true.' "

"I know Mozart is a classic," said Mace, "but I have picked out some of his soprano on my organ and I could never see any music in it. It seems to wander among sharps and flats without coming to anything. I know it is my fault—I wish I could understand. Oh, Arthur! won't you stay and help me? I love music, but I don't know anything but two-steps."

"Two-steps!" cried Arthur vehemently, "Ugh! trash!"

"Then stay and teach me," cried Mace, whose enthusiasm was kindled by his own. "In our barn you shall fit you up a place all your own. We have no horse or chickens—except other people's—and there you can play and play by the hour. And you will explain the true music to me, and show me on my organ."

"How I would like that!" cried Arthur. "But the old lady—I am afraid of her."

Mace laughed. "Grandmother has the kindest heart in the world, and you will soon understand her. Do you not know that people's hearts are different? You cannot enter all of them in the same way—some have the door in front, and some hidden behind. But I have never known a heart that did not at last pay you for the time and trouble spent in hunting the way in."

Arthur loooked at her with sparkling eyes. "You have found the way into mine," he said; "I hope it will pay you for the trouble. The old lady wants me to work—work—always work! And I want to work, if I may play my own music between whiles. But to work and not to play—that is what I was running from. Mr. Acre is kind, but he wants me to play ragtime, and I cannot please him that way, so I was running from that, too."

"But now your running is over," said Mace gaily. "Let us hurry to dinner." Arthur followed her eagerly, carrying his bag. When they reached home, they found Mr. Worth Acre standing with Mr. Woodney at the gate. He had heard of the flight and was anxious to learn the sequel. Arthur dropped his head when he came up, and old Mrs. Woodney called rather sharply from the front door, "The dinner is getting stone cold!" "Well, my lad," said the blacksmith gravely, "you've put us to a good deal of trouble."

"Don't scold him, Mr. Acre," interposed Mace. "I will tell you why he ran away. He has taken music for his lifework, and he means to be a great composer and never play but the best kind, so he can one day write the best kind. He saw we didn't understand, and were trying to make him play ordinary tunes, so he was afraid if he stayed, his talent would be spoiled and he would never be the great man he hopes to be. But I told him to come back and we would learn his kind of music and not interfere with his improvement."

"Is that so?" said Worth doubtfully. "But, son, the world is most filled up with ordinary people, and if you're going to write music to sell, you'd better write ordinary music, don't you think so?"

"I will never write it to sell," said Arthur, "I will write because I feel it to be good, and believe it will be good for the world. It will be the best in me, and I will want the world to know my best, and that is why I will write my music. If it brings money, that will be a good thing. But if it doesn't—I have been poor all my life; it doesn't matter, much, after all.

"That's true!" cried Mr. Woodney, putting his arm about the other's neck. "You stick to your principles, Arthur, and be poor. That's my way!"

"The lad's right," said Mr. Worth Acre emphatically, "and he has the right stuff in him. I'm a blacksmith to-day, because my heart's in it, and I knew I could be that better than anything else. People have always wanted me to go into something that they considered a higher grade of work. They said, school-teaching. But what would I look like, sitting on a chair with a row of little fellows before me, each eyeing me to see if I was watching, and spelling out 'c-a-t, cat,' and me trying to look solemn as if I thought I was accomplishing something! When I shoe a horse or mend a wagon, there's a deed—a thing done that people can see and understand. It's something needing to be done, and it means work and skill. They said, 'Be a lawyer!' But if I tried a case and lost or won it, what would it be but words—arguments—and most likely arguments against truth and justice. And how'd I feel between the cases, sitting in my office listening to the flies buzz against the ceiling, useless to myself and to the country, waiting for a man to kill somebody or rob somebody, or die and leave a will, so I could go to work. They said, 'Then be a doctor.' But I says—"

"Mr. Acre," called the old lady, "come in to dinner, Mr. Woodney—Mace—Boy—"

"Yes, mother," said Mr. Woodney in a conciliatory tone.

"Thank you, no; I can't," called Mr. Worth Acre; then to Arthur, "So what I say is, i fyou feel those scales and queer runs calling to you, just stick to it, and we'll try to make you happy and fix you up, between us. If it would make you more at home, you sit right down there on the sidewalk and give us a high-flyer right now, and we'll listen without batting an eye."

Arthur smiled brighter than at any time since his coming to the village, for the strangeness of these people was wearing off. But if he felt any disposition to sit down on the sidewalk, the impatient eye of old Mrs. Woodney, and his wholesome fear of that old lady, overcame the temptation.

(TO BE CONTINUED.)

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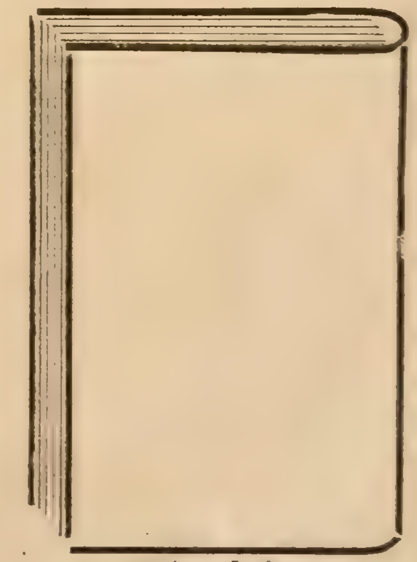

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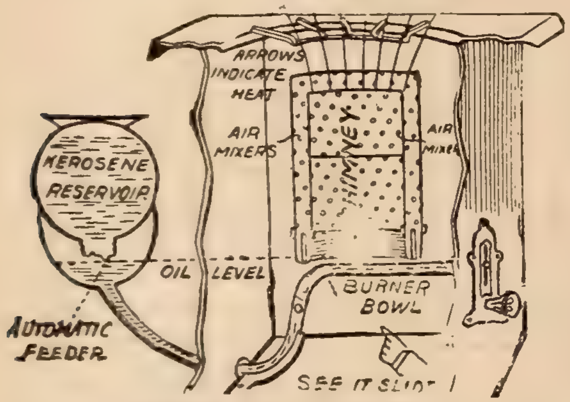

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This Oil-Gas Stove does any kind of cooking that a coal or gas range will do—invaluable for the kitchen, laundry—summer cottage—washing—ironing—camping, etc. Splendid for canning fruit—with a portable oven placed over the burner splendid baking can be done.

Another Important Feature

Is the invention of a small Radiator Attachment which placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely.

While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction and as a few extracts may be interesting to our readers we reproduce them:

L. S. Norris, of Vt., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least fifty per cent. or seventy-five per cent. over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly, a blessing to human kind."

Mr. E. D. Arnold, of Nebr., writes: **"That he saved $4.25 a month for fuel** by using The Harrison Oil-Gas Stove. That his gas range cost him $5.50 per month and the Harrison only $1.25 per month."

J. A. Shafer, of Pa., writes: "The Harrison Oil Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is a beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted—Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Hon. Ira Eble. J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."

Chas. L. Bendeke, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, plumbing—ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal."

Agents are doing fine—Making big money.

WONDERFUL QUICK SELLER.

Geo. Robertson, of Me., writes: "Am delighted with Oil-Gas, so are my friends—took 12 orders in 3 days."

A. B. Slimp, of Texas, writes: "I want the agency—In a day and a half took over a dozen orders."

Edward Wilson, of Mo., writes: "The Harrison very satisfactory—Sold 5 stoves first day I had mine."

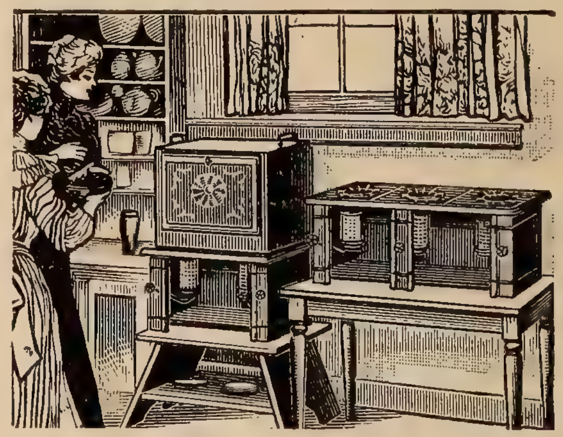
J. H. Halman, of Tenn., writes: "Already have 70 orders."

This is certainly a good chance for our readers to make money this summer.

Hundreds of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw these Oil-Gas Stoves in operation—in fact uses one in his own home—is delighted with its working and after a thorough investigation can say to our readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes 1, 2 or 3 generators to a stove. They are made of steel throughout—thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user and the makers fully guarantee them.



HOW TO GET ONE.

All our lady readers who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save one-third to one-half on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, **The World Mfg. Co., 5959 World Bldg., Cincinnati, Ohio,** and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

The price of these stoves is remarkably low, only $3.00 up. And it is indeed, difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

DON'T FAIL TO WRITE TO-DAY

For full information regarding this splendid invention.

The World Mfg. Co., is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital $100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted, and delivered promptly to any address..

Don't fail to write for catalogue.

$40.00 Weekly and Expenses.

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position paying big wages by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown, these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these stoves last month were enormous and the factory is rushed with thousands of orders.

Many of our readers have spare time, or are out of employment and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you excite their curiosity and should be able to sell 5 or 8 and make $10.00 to $15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLII. No. 24. June 15, 1905. $1.50 A Year

"In politics, as we all know, the worst class of politicians, the one whose power for evil is the hardest to overcome, is the class in which corruption is coated with the whitewash of generosity—the legislative burglar with a big heart. The log-rolling which is the bane of our politics is nothing more nor less than the exchange of generosities by public servants at public expense, and a large part of bad lawmaking is the result of the unjustifiable favors which one unconscionably kindhearted statesman extends to another.

"It is, of course, a mean soul which is not warmed by generosity and benevolence and the expression through such acts of the larger humanities. In comparison with true generosity, justice seems meager and mean, as the cold working of the intellect rather than the warm pulsation of the heart. Justice, mere justice, never satisfies. Aristides the Just was killed by the Greeks, not because he was just, but because he was nothing but just. From fibre like his, heroes are not made. The natural man much prefers Robin Hood. Without generosity the moral world seems dull, gray, cold, and conventional. It lacks sap and vitality, and the imagination is not touched. But, after all, justice is the rock on which alone generosity can safely build, and when it seeks some other foundation, it is the scriptural house built on the sand, and, like it, cannot endure."—G. W. Alger, in June Atlantic Monthly.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN,
} Staff Correspondents.

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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California

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Round-trip Ticket rate via direct routes, $62.50 from Chicago, $57.50 from St. Louis, $50 from Kansas City, with stop-overs in Colorado and West.

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The Santa Fe runs four trains to California. The California Limited is fastest and most luxurious—equipped with compartment, observation and drawing-room Pullmans, buffet-smoker and dining car. The California Fast Mail is almost as swift; the other two are called the Los Angeles and San Francisco Expresses; all three carry standard and tourist Pullmans and chair cars.

Special Excursion

Christian Church Special (equipped with standard and tourist Pullmans) leaves Dearborn Station, Chicago, via the Santa Fe, 10 p. m., Monday, August 7, leaves Kansas City 11 a. m., August 8, and arrives Los Angeles 6:00 p. m., August 12, stopping several hours at Albuquerque, N. M., Redlands, Cal., and Riverside, Cal.; also one day at Grand Canyon of Arizona. Personally conducted by a representative of the Santa Fe. Mr. G. W. Muckley, Corresponding Secretary, Board of Church Extension, American Christian Missionary Society, Mr. R. H. Waggener, National Superintendent, Christian Church Y. P. S. C. E., and Mr. Chas. A. Young, of the "Christian Century," will be in charge.

Grand Canyon Side Ride will cost $6.50 extra for railroad ticket, $1 extra for Pullman, and reasonable amount for accommodations at El Tovar hotel. The most wonderful scenic spectacle in the whole world, worth going thousands of miles to see. No extra charge for Redlands and Riverside side-rides through California orange groves.

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY: IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. June 15, 1905 No. 24

Burbank the Wizard. What Edison and Tesla are in the realm of electricity, Luther Burbank is in the sphere of plant life. His estate at Santa Rosa, Cal., is one great laboratory in which he carries on experiments looking to the improvement of various useful vegetable growths. His success in originating new species, combining the best qualities of various plants and producing bigger, better and earlier products has been wonderful. The Burbank potato is already known to commerce. Recently it was announced that he had developed a type of spineless cactus with valuable qualities as an edible vegetable. And now it is published that he has, by crossing several varieties, produced a walnut tree whose wood has all the beauty and strength of the old black walnut, but which has the remarkable quality of being a very rapid grower. It is claimed that it will grow faster than any other known tree. To produce a fast growing hardwood tree is a truly extraordinary achievement. If it has really been done, the price of walnut, which has been excessively high in recent years, ought to be much reduced. Whether this report is exactly correct or not, Burbank has enough accomplishments to his credit to deserve the title of the wizard of agriculture.

◆

The President's Victory. The President's diplomacy makes up in effectiveness what it lacks in subtlety. The present probability is that he will be the intermediary through whom the representatives of Japan and Russia will come together for a peace conference. His conversation with the Japanese minister and his offer of friendly offices was followed by a similar offer to Russia, presented in an interview between Ambassador Meyer and the Czar. Both powers have apparently accepted the offer and it seems virtually decided that peace negotiations will begin in the not distant future, that they will be carried on in Washington and that our state department will be the medium of communication between the belligerent powers pending the re-establishment of direct diplomatic relations. Oriental diplomacy moves in subterranean channels and by curves rather than straight lines, so one can hazard a conjecture of the future only at imminent peril of missing it. But the reports indicate that the Czar is about convinced of the futility of continuing the war, that the Japanese are willing to enter upon negotiations without waiting to strengthen their claims by still further victories, and that an armistice will be declared as soon as plenipotentiaries have been named to draw up the treaty of peace. This may be enrolled among the already long list of recent American diplomatic victories, but it should also be admitted that Admiral Togo has had some part in persuading the Russians to make peace. We ought, however, to say that there are reports of a hitch, it being asserted in some quarters that Russia does not propose to name plenipotentiaries in the first instance, but will merely through appointed agents get the Japanese terms of peace, and that Japan will decline. But the fact that General Linievitch's army is reported to be surrounded and in a practically hopeless condition, despite his assertions, will perhaps compel Russia to accept peace. If the Czar and the Mikado will leave any ultimate decisions to President Roosevelt, both will get a "square deal."

◆

An Anti-Cigarette Decision. A decision which has been rendered by an Indiana judge in a case involving the recent anti-cigarette law of that state is worthy of attention as indicating the attitude which the courts generally are likely to assume toward such legislation. The law referred to prohibited buying, selling, exchanging, giving away, owning or using any cigarette or cigarette paper by any person within the state. It is as completely and sweepingly prohibitory as the legislature could make it. But the smokers claimed the right to import their own cigarettes, for their private use (the original package plan), on two grounds: first, that the law was intended to apply only to dealers and not to smokers; second, that the importation of an article not for sale, a single transaction which begins with the shipper outside of the state and terminates with the delivery of the goods to the consignee within the state, is interstate commerce, and is therefore protected by the federal constitution and cannot be interfered with by state legislation. In this case the court declared the first of these positions to be untenable, but supported the second. This opinion is in keeping with a decision of the United States Supreme Court in a case growing out of the Tennessee anti-cigarette law, and also with the accepted legal doctrine regarding "original packages" in Iowa and other prohibition states. In the last Congress a bill was introduced to give the state authorities jurisdiction over imported articles as soon as they cross the state line. This bill, which was strongly urged by the temperance people, was a recognition of the fact that at present state laws are not effective for the control of transactions which terminate with the delivery of an imported article to the original consignee. Such federal legislation in a sufficiently general form is much needed, to give effectiveness to state anti-liquor and anti-cigarette laws. Meanwhile the judges will have to render their decisions in accordance with the existing laws, and the enforcement of these statutes will be seriously obstructed.

◆

The Equitable Reorganization. The reorganization of the Equitable Life Assurance Society which is now in progress is such that it ought to satisfy the most exacting. James H. Hyde has sold most of his stock to the syndicate headed by Thomas F. Ryan, and this syndicate, which now holds a controlling interest in the stock of the society, has appointed three trustees to hold and vote its stock. The officers have all resigned, and Paul Morton, who is retiring from the office of Secretary of the Navy, has been appointed chairman of the board of directors with full executive power. The recent events may be briefly summarized. The trouble in the Equitable arose from charges and counter-charges made by the president, James W. Alexander, and the first vice-president, James H. Hyde. Mr. Hyde owned a controlling interest in the stock, having inherited it from his father, the late H. B. Hyde, the founder of the Equitable, but this stock was held by trustees of whom Mr. Alexander was one. Alexander accused Hyde of using his official connection with the society for his private interest to the detriment of the society. Hyde accused Alexander of using his position as one of the trustees of the Hyde stock to wrest the control of the property from those to whom it belonged. Hyde requested Alexander to resign his trusteeship, but the latter refused. Alexander proposed that the society be reorganized on a mutual basis, *i. e.*, placing the control in the hands of the policy-holders instead of the stock-holders. Hyde did not oppose this suggestion, but a decision by Judge Maddox of the New York Supreme Court rendered it legally impossible to carry out this plan. Meanwhile other rumors and charges of shady transactions by officers and directors of the company began to get abroad. Apparently the vast resources of the society, the millions which belong to the six hundred thousand policy-holders, were being used to back private enterprises, to finance stock market deals, etc. The directors appointed an investigating committee with H. C. Frick as chairman. The committee's report recommended the retirement of President Alexander, first vice-president Hyde and second vice-president Tarbell. Hyde and Alexander, former enemies, united in war upon their critics. They refused to retire, and the members of the committee and other directors resigned from the board. Among the big financiers who resigned were H. C. Frick, E. H. Harriman, A. J. Cassatt, Jacob H. Schiff, M. E. Ingalls, T. J. Coolidge, C. N. Bliss, John Sloane and J. A. Stewart. Following these resignations a new plan of organization was adopted. The office of chairman of the board was created. The old officers resigned. Paul Morton was chosen for the head of the society. Hyde sold a majority of the stock to a syndicate. The syndicate has placed this stock in the hands of three trustees, Grover Cleveland, George Westinghouse and Judge M. J. O'Brien. By this plan the advantage of a mutual company will be gained to the extent of eliminating control by stockholders in the interest of dividends.

* * *

The Influence of the Equitable.

It is estimated that more than two million people, including policy-holders and prospective beneficiaries, have a direct financial interest in the affairs of the Equitable. But the influence of the disturbance in that company is far wider than even those large figures would indicate. The Equitable is one of the "big three" and we are accustomed to think of the great life insurance companies as embodying the perfection of financial solidity, integrity and efficiency. The disclosure, or even the suspicion, of irregularities in the administration of one of them gives a serious shock not only to the investors whose money is involved, but to the general public. Business is largely a matter of confidence, and anything which shakes public confidence in one institution which had been supposed to be reliable, disturbs the whole business world. Not but that the Equitable is perfectly solvent and substantial. In this whole episode nothing has occured to create even a suspicion that the society cannot fulfill all its obligations. But it is expected that a great insurance company shall maintain a certain standard of economy in administration, and that it shall be kept free from entanglement with speculative enterprises, and that its officers and directors shall not be getting percentages and commissions and rake-offs on the company's investments, and that investments for the company shall be chosen solely with reference to the value of the investment to the company, and not with a view to the private advantage which directors may gain by putting the funds into this or that security. In these respects public confidence in the great companies has been disturbed. The immediate result has been that the Equitable's business has been practically at a standstill for several weeks, and other companies have suffered a severe loss. Even more serious is the moral effect of any disclosure which tends to weaken faith in the integrity of the business world. There are always plenty of men who are half persuaded that righteousness in business does not pay and that to be honest is to be lonesome. They are almost convinced that the world is hopelessly corrupt and are ready to lapse into a cynical attitude toward all high ideals of commercial honor. To such men, an event of this sort is a strong argument in favor of low ideals and lax morals in business. It is hard for the little man to be straight when he thinks that the big men are all crooked.

* * *

The Wedding of Crown Prince.

The German Crown Prince Frederick William, eldest son of Emperor William, was married last Tuesday to the Duchess Cecelia of Mecklenburg-Schwerin. The ceremonies antecedent to the wedding were in keeping with the importance of the event. The young prince will, in the ordinary course of things, succeed his father on the throne of the German empire, and the girl who now bears the title of duchess and the much more human and interesting title of June bride, will be empress. Many ancient formalities were observed in connection with the wedding. The German empire is of recent origin and has few traditions of its own, but the house of Hohenzollern has centuries of history behind it and enough moss-grown traditions to meet every requirement. The young crown prince is considered a decent young fellow of good morals and fair sense. The Hohenzollerns have their faults, but they are generally clean and their family life is of the good old-fashioned sort. Frederick William is fairly well liked by the people whose ruler he will some day be, but their real affection and enthusiasm are reserved for his younger brother, Eitel Fritz, who has something of his father's brilliance and a gift of friendliness and popularity which endears him to the hearts of the people. The crown prince has not yet given signs of any special ability for government or anything else, but perhaps it is enough for a prince to grow up comparatively unspoiled and pure-minded and to marry a good girl of whom he is really fond. At any rate he deserves only good wishes at present—and perhaps sympathy, for he has a mother-in-law, Anastasia, who is one of the untamed terrors of European high society.

* * *

Sweden and Norway.

A peaceful revolution is in progress in the Scandinarian peninsula. After the veto of the separate consular service bill by King Oscar, the ministry resigned and the King was unable to find anyone who would accept office in a new cabinet on that issue. The Storthing, the Norwegian Parliament, thereupon declared the throne vacant, sent King Oscar a respectful communication to that effect and requested him to co-operate in selecting some member of his family to become King of Norway. How unlike the stormy course of revolution in the Latin countries! The outcome of the matter is still undecided. It is hinted that King Oscar may reconsider his first decision and appoint one of his sons to be King of Norway. It is also rumored that the formation of a republic is probable. Against the latter suggestion, it is said that the European powers would interfere in case this course were adopted. The separation of Norway and Sweden would be an entirely natural and proper movement. They have little in common. The Swedes are a manufacturing people; the Norwegians are sailors and traders. The Swedes are protectionists; the Norwegians are free-traders. The Swedes are royalists, the Norwegians republicans by tradition and temper. The connection of the two countries dates only from 1814, when it was brought about in a forced and unnatural way. The Norwegians, a liberty-loving race of mountaineers like the Swiss, calm, intelligent and intensely partriotic, and without any considerable body of monarchical traditions, are perhaps riper for the formation of a republic than any other people in Europe.

* * *

A Noted Theologian.

We regret to record the death of Principal Stewart D. F. Salmond, senior professor and official head of the United Free church college at Aberdeen, Scotland. After a pastorate of several years he became an examiner in classics in Aberdeen university, later being called to the chair of systematic theology in the college, and in 1898 succeeding to the principalship. His "Commentary on the Epistles of Peter" gave him wide fame, and other works followed. But his *magnum opus* was "The Christian Doctrine of Immortality," a monumental work showing profound research into a theme that will always interest thinkers of every type.

A History-Making Epoch.

These are no ordinary days in which we are living. Events of world-wide and history-shaping importance are transpiring almost every day. There are periods in the life of the world in which are concentrated, to an unusual degree, events and movements which influence to a large extent the history of the race. The times preceding these periods are times of preparation in which the seeds of things are germinating somewhere beneath the line of public consciousness. In the fulness of time, however, when the germinal seeds are ready to spring forth, and when there is a proper conjunction of the man, or the men, and the opportunity, events begin to transpire, and movements are born, of world-wide sweep and influence. Such a period was that—not to go farther back—of the Rennaissance, and the Reformation of the 16th century. And there have been other periods between the Reformation and the present time, similarly fraught with events that have had much to do in shaping the course of subsequent history.

We are evidently living in one of these great historical epochs. The significance of the grand events of our day will not be appreciated in their full magnitude until a sufficient time has elapsed to furnish a historical perspective. Great events in time, like great objects in nature, are best appreciated when seen from a distance. The discovery of America, the invention of the art of printing, the landing of the Pilgrim Fathers at Plymouth Rock, the battle of Quebec, the Declaration of Independence, the Louisiana Purchase, and even so recent an event as the war for the preservation of the Union, are things of vastly greater importance, as viewed by the world today, than they seemed to be to the people at the time of their occurrence. So, no doubt, the war with Spain for the liberation of Cuba, and the present war in the east between Russia and Japan, will, in the distant future, have a fulness and distinctness of meaning which they do not possess in the thought of the world to-day.

It should be remembered, however, that these outward events are but the manifestation of potent principles and truths which are silently growing in the human mind with the process of the suns. One of these fundamental truths is the essential dignity and value of man, as taught by Jesus Christ. That all men are children of God by creation and endowment, and that they are therefore brothers, is a truth that has been working at the heart of all the monarchies and despotisms of the world. The growth of democracy and the assertion of human rights in the realm of government and religion, are but the outgrowth of this fundamental truth. It is this truth that determined the conflict between the United States and Spain, and is determining, and will determine, the conflict between Japan and Russia. It determined the issue of the struggle between the American colonies and Great Britain, and it is a potent factor in the religious movement that issued its declaration of independence against the authority of human creeds over the conscience and the mind. These events mean that God is working in history to-day, as much as he has ever done in the olden times, and that he is now, as ever, on the side of man as against autocracy, greed and oppression. Russia, with her system of oppression and persecution, with her Siberian exiles, her dungeons filled with political suspects, and with her rapacious greed, reaching out and invading the rights of weaker nations, is an anachronism—a political and governmental monstrosity that has come down out of the ages past into the light and liberty of the twentieth century, in which it cannot endure.

A part of this same great movement, although we may not recognize it as such, is this general agitation for political and industrial reform now in progress in our own and other lands. The present misgovernment, venality, and dishonesty in our great American cities, and the violation of laws, and the trampling under feet of the rights of the people, by great corporations, are as much out of place and as unendurable, in the light of our Christian civilization, as are the governmental outrages against the rights of their subjects of either Russia or Spain. Let no one persuade himself that the present agitation in behalf of civic righteousness and of equity and justice on the part of trusts and monopolies, will end, or can end, until the atmosphere is cleared, and a better and purer social order is established.

In the midst of these mighty, stirring events, the church is bearing her testimony, not as unitedly and not with as distinct and clear a note as she ought to do, but with an increasing consciousness of her duty and obligation in this respect. Surely the church ought to be the first to recognize the hand of God in these events of our day, and to work with him against all oppression and unrighteousness of every kind, and in behalf of whatever will help the progress of mankind.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime."

* * *

In a recent address in Maryland, Mr. Charles J. Bonaparte, the newly appointed secretary of the navy, gives further proof of his fitness for public office in the following wise observation:

> You have heard the saying, "We must fight the devil with fire." Its author is undoubtedly the devil himself, and, when any man acts on it, that eminent personage has him just where he wants him, for in handling fire no one of us can hold a candle to Satan.

Hypnotism in Evangelism.

We offer a few comments on the article on another page entitled "Hypnotic Evangelists," by Bro. W. E. Harlow, in the interest of clear thinking and accurate writing, as well as of a pure evangelism.

The preachers' meeting did not discuss "hypnotic evangelists," but "The Secret of Power," the topic of Brother Brandt's paper, and, incidentally, the subject of hypnotism in revivals. It was not the *evangelists* that were thought to be "a cheap substitute for the Holy Spirit," but hypnotism!

We are afraid Brother Harlow has a very erroneous idea of the purpose of the book on the Holy Spirit, by the Editor of this paper, from what he says about it. It has no such scope or purpose as he seems to think.

We are unable to understand why Brother Harlow thinks the St. Louis preachers are not "straight" on the subject of hypnotism, unless he takes issue with their conclusion, as we expressed it, that "hypnotism is a cheap substitute for the Holy Spirit." But apparently he does not take issue with that conclusion, as he disclaims using hypnotism in his evangelistic work. He also thinks that those who have studied it most use it least. This must be because they have discovered that it is not a legitimate power to use in evangelistic work. Otherwise, why should they not use it? It would seem, then, that the evangelists who have studied this subject most, including Brother Harlow, are in perfect accord with the St. Louis preachers in regarding hypnotism as a cheap, or false, substitute for the Holy Spirit, or the gospel.

But our correspondent goes on to argue that "hypnotism is nothing in the world but suggestion," and that, "suggestion is the presentation of such thoughts or ideas to the mind as will result in a mental, moral or physical change." He then asks, "What is preaching the gospel but suggestion?" After all, then, preaching the gospel is only a method of hypnotism, and as a matter of fact, our brother does believe in it and does use it! We leave our readers to decide which one of these two positions expresses the real attitude of our correspondent. "It all depends," we are told, "on what you suggest, and the susceptibility of your subject"; that is, the *result* will depend upon what is suggested, but the *process* is hypnotic in either case, according to our brother. But is this true? That sends us back to the question, What is hypnotism? According to a standard definition it is "an artificially induced somnambulistic state in which the mind becomes passive, acting readily upon suggestion or direction, and upon regaining normal consciousness, retaining little or no recollection of the actions or ideas dominant during the condition." Is this the method which the gospel employs for winning converts? Does the preaching of the gospel produce an abnormal consciousness in which the mind receives ideas and the person performs actions which are not remembered upon regaining "normal consciousness"? On the contrary, the gospel appeals to reason, to conscience, and to the will, with its facts, truths and motives, and asks not the passive acceptance of what is uttered, but an earnest examination of the truth of the utterances, and their acceptance only when the person is assured of their truthfulness. And these great facts and truths remain in the minds of those who are turned to the Lord, for there has been no displacement of "normal consciousness." Hypnotism, therefore, both as a process and as a result, is indeed a very cheap and illegitimate substitute for the gospel preached by those who are filled with the Spirit, and who speak in harmony with his teaching.

Referring to the great meeting in Joplin, we have no occasion to resort to the theory of hypnotism to account for the results. A godly, consecrated pastor had been sowing the seed of truth for years, and had won the confidence of the entire community by the purity of his life, and by his wholehearted and unselfish devotion to the cause of Christ and the moral and spiritual welfare of the community. We detract nothing from the credit due to the evangelist in recognizing this important factor in that great meeting. Then came the reaping time in which our brother performed an important part, and this, again, was followed by the same careful and conscientious devotion to the welfare of the converts. Hence, the splendid results, which we attribute not to hypnotism, but to the gospel preached and practiced.

While, therefore, we are inclined to regard Brother Harlow as opposed to the use of hypnotism in evangelistic work, we only regret that his entire article does not seem to be consistent with this view. No doubt, if his article had been re-written and carefully revised, he would have left out, or greatly modified, some of its statements. The subject is too vitally important to be written about in a hurried or careless manner. Hypnotism is no part of the gospel, and is no way of presenting the gospel. If it has any legitimate field at all, it lies outside Christian evangelism.

◆

In an address at Columbia, while a guest at the university, Governor Folk, in his speech referring to the enforcement of the Sunday closing law, says: "Will public sentiment support its enforcement? Is its enforcement good politics? I do not know. I do know, however, that its enforcement is right." May his tribe increase! Let us have more public officials, more editors, more preachers, and more private citizens who are willing to waive the question, "Is it good politics?" and act upon what they know to be *right*. We believe that to be "good politics," in the long run, and we are sure it is good morals.

Questions and Answers.

Does the gospel require an immersion in water, into the name of the Father, Son and Holy Spirit, of a penitent believer, as a condition of his receiving the pardon of his past sins? F. M. CUMMINGS.

Sedan, Kan.

Yes, we so understand Acts 2:38;22:16 and other passages. In exact New Testament language, repentance and baptism, growing out of faith, are "unto remission of sins" (Acts 2:38). *Unto* in this connection, according to the best biblical scholarship, has the force of *in order to*. This can mean no less than that God has linked baptism along with a penitent faith as a condition of remission of sins, and this, as we believe, in order to help men to reach an assurance of such forgiveness.

◆

In the union between our brethren and the Baptists, at Monroe, Wis., it was agreed to observe the Lord's Supper only one Lord's day in each month. You endorsed that union in your issue of June 1, without a word of adverse criticism. Is not the *weekly* observance of the Lord's Supper of vital importance? If so, how can we set it aside for the sake of unity? SIMPSON ELY.

Colorado Springs, Col.

We should say that the *weekly* observance of the Lord's Supper is important, but not necessarily of "vital" importance, for if so a number of our churches would be dead—in cases where the church meets and observes the supper only monthly or semi-monthly. Not only so, but there is a large number of members in all our churches who do not observe the Lord's Supper weekly, as they are absent frequently from one cause or another. They neglect an important means of grace, when they stay away from the Lord's Supper voluntarily, but we do not cut them off from the church for so doing. It would be wrong to impose the weekly observance of the Lord's Supper as a condition of union on others whose consciences do not require it of them. There is probably no hindrance thrown in the way of those who desire to observe the Lord's Supper on each Lord's day, to do so. Is it not better that the two congregations referred to should meet and worship together *every* Lord's day, observing the Lord's Supper monthly, than for them to meet separately *all* of the time, and keep up the wall of separation between them? The Lord's Supper should not be a barrier of separation, but a bond of unity. Men are not to be forced to its observance, as a condition of union, but drawn to it by the magnetic power of the cross. In our comment on the union, we expressed the belief that "whatever may be lacking in order to a full and perfect representation of the New Testament church will no doubt be supplied, just as they grow in the knowledge of Christ, and their unity will become permanent and indissoluble." We predict that the sweet and tender fellowship enjoyed at the Lord's table will, sooner or later, win all the members to its weekly observance, and only as they are so won would its observance by them be acceptable to the Lord. Our reproof should be given to those churches among us who hold to weekly communion in theory, but in practice disregard it.

Notes and Comments.

Father Phelan, editor of the Western Watchman, is going to spend some time in Russia. He says:

> "I want to learn the truth of the war news. I know the dispatches we get, or many of them, are at least exaggerations. I have been a sympathizer with Russia from the start, and I don't believe the little yellow snapping turtles of Japanese are beating them so badly as we have been told."

Now we are to have the truth at last concerning this eastern war! Father Phelan cannot understand why those ikons, or images, which the Russians carried to the front did not bring victory.

◆

The question came up recently in a group of ministers, discussing the recent anniversary of the Baptists in St. Louis, as to what was the chief point of difference between the Baptists and the Disciples of Christ. It was agreed, in view of recent developments and explanations, that the chief difference does not relate to the subject of baptism in any of its phases, nor to any other theological problem. It is the practical question of Christian union, about which the difference exists. Disciples of Christ are out-and-out advocates of Christian unity—that is, the co-operation of all congregations of obedient believers, as members of the same body, in Christian fellowship and in the work of converting the world. Many leading Baptists profess frankly that they have no great interest in this subject. True, when they come to explain, it would seem that they mean by Christian union something very different from the ideal which the Disciples have in view, but there is no doubt of a profound difference at this point, and it is one which involves the whole conception of the church, as a divine organism. We cannot help believing that when Baptists come to see that the denominational idea is foreign to the New Testament, and that the church as a whole is always conceived of as one body—the body of Christ—with its local congregations, autonomous and independent in their local affairs, but recognizing each other as parts of a common whole under the leadership of Christ, they will look upon rents, feuds and divisions, among members of that body, as we do, and labor and pray, as did our Master, for the oneness of his followers.

Editor's Easy Chair.

The past week has furnished us a series of golden days for the growing crops. The wheat is yellowing to the harvest, and the young corn has been rapidly unfolding its green blades, night and day. It is a sight to gaze upon with delight when the ripening wheat sways gently before the summer breeze, and the long rows of corn stand like soldiers on dress parade, and the scene is variegated with the meadow and other growing crops. Such days as these we have been having mean many added bushels of grain in the farmer's bins and barns, and many dollars to their bank accounts. These long summer days seem scarcely long enough to enable the busy ploughman to get over his crops before the next rain. But not in field alone, but everywhere in Nature's wide domain, these bright June days have been carrying forward the multiform processes of life and growth, clothing the earth with a richness of verdure and a beauty of decoration which can scarcely be equaled in any other month of the year. King Sol is doing his work right nobly these days in forest and field and garden, and all the world is dependent for its living upon his beneficent smiles.

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"But some of us," writes a reader of the Easy Chair, referring to paragraphs in our last week's issue, "can't go away from home for a vacation anywhere. What shall we do?" Well. we are sorry for them, and we are sure they outnumber, by far, those who will take a vacation at any of the resorts. The fact is, when "everybody is out of town," you can scarcely miss the absent ones as you go down the street or go any place where people gather. We have said that we are sorry for those who cannot take a vacation, away from home, and yet we sometimes almost envy them. As compared with the lot of a certain class of vacationists who visit fashionable resorts, dress several times a day, and engage in the wearisome round of social functions which are carried on at such resorts, the condition of those who stay at home and live simply, sensibly, and comfortably, is almost paradisaical. One need not be miserable, by any means, because he cannot go to a summer resort. People can turn their homes into summer resorts, and have a good time if they make up their minds to do it. The main thing, whether at home or abroad, is to adjust oneself to one's situation and make the best of it.

◆

Somebody has written a book on "How to be happy, though married." Another might be written on the no less suggestive topic, "How to be happy, though at home." There is an art in both these undertakings that might well be cultivated. The records of the divorce courts show that a large per cent of the people who get married have never learned the art of living happily together, while the disposition of many people to get away from home, and to stay away as long as possible, is proof that the art of home-making is not as well studied nor as much practiced as it deserves to be. In this country we have degraded the word "homely" to mean "ugly," whereas in "merry old England," a "homely" person is a home-loving and very desirable sort of person. Some day when we are more advanced in civilization and give attention to subjects in proportion to their importance, we are going to have a department in our colleges on home-making, and this will include such subsidiary topics as love-making, and match-making, or as one lecturer used to put it, "How to get married, and stay married." There is much need of wise instruction on these subjects which lie at the foundation of human happiness and human progress. Parents ought to be the first teachers on these subjects. The home can never be the sacred place that it is designed to be, except as it is lifted up into the light and under the solemn sanction of Christ's teaching.

◆

The three religious bodies which have been working at the problem of union, namely, Congregationalists, Methodists, Protestants, and United Brethren, seem to be making some progress, though their type of union is a little different from that usually thought of. According to the Congregetionalist and Christian-World, "the plan proposes that each denomination shall retain its name, its autonomy in respect to all local affairs, adding to its offical title, the words, 'in affiliation with the General Council of the United churches.'" This General Council is to be formed "on a basis of one representative for every 5,000 members. Its powers will be advisory, and its recommendations will be referred to the constituent bodies for approval. The purposes of the Council will be to present a realization of unity of these Christian churches, to cultivate among them a better knowledge of one another, and a closer fellowship; to bring about united action on evangelistic, educational, and missionary work; to unite weak churches, where desirable, in the same community; to prevent unnecessary multiplication of churches, and to work toward organic union, representing some form of connectionalism." This, then, is a sort of tentative union, looking to "a more perfect union," in the future. As such we hope for its success, and bid it Godspeed.

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Looking north from the windows of our new Pine street office, two blocks away, there are two visible symbols which stand for two of the great fundamental realities of life. On a flagstaff above a public building there floats "Old Glory"—the starry banner of our country, loved and honored at home, and respected under every sky where it floats. It stands for constitutional liberty, for the rights of man, for the union of states, and for government "of the people, for the people, and by the people." The other day it dropped to half-mast in honor of the men who fell in its defense back in the '60s. But there it floats, in sunshine or storm, every star an evangel of civil and religious liberty, and every stripe a reminder of the cost by which the liberty for which it stands has been purchased. East of it, a block distant, a graceful church spire soars above all the surrounding buildings, pointing heavenward—the symbol of religion and of our responsibility to God. Love of country and love of God—what nobler passions than these can sway the heart? Long may they remain united in those who are standing in the high places of our nation, and in the great mass of its citizens who are to discharge the obligations of citizenship in such a government as ours! The church and the state, distinct in their spheres, and yet united in their supreme end—may they work together in completest harmony, the one as the champion of the civil rights of man, and the other to emphasize his religious duties and obligations!

◆

An imperious order of the doctors, who do not wait to "rule us from their sceptered urns," but who issue their edicts while they and we are in the flesh, commands the Editor to cancel his outstanding engagements and live a less strenuous life for a season. This is not as he had hoped and planned. It is a great disappointment to be denied the privilege of meeting the graduates, students and friends of Eureka college in their jubilee exercises. It is a more bitter disappointment, if possible, to be deprived of the privilege of meeting with the brethren of Missouri in their state convention at Marshall. But who can withstand the orders of the doctor, especially when there is good reason to believe that his orders are based on a true knowledge of the situation? We yield to the inevitable, with the sincere prayer that no interest of the Master will suffer by the absence of any humble contribution which we might have been able to make towards its advancement. We hope to be able to keep in touch with our readers through this and other departments of the paper, during the summer, and by mingling a little rest and a great deal of Nature with our work, to recuperate soon our somewhat exhausted stock of nerve energy and vitality. In any event, it is comforting to know that the hand that leads us is a Father's hand, and that we cannot "drift beyond his love and care."

Broken Hearts and Blazing Stars

By Alexander McLaren, D. D.

"He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names."—Psalm 157:3, 4.

There is something very striking in the close juxtaposition of these two thoughts of the divine energy. In the first, we have God represented as the patient and tender physician, and then at a bound the psalmist passes from the narrow chamber, where the wounded in heart lie, out into the illimitable space of the heavens, and sets him before us as the shepherd of the stars, who counts his flock and knows them all by name. Each representation gains in beauty and in force from the other, for nothing is so gentle as the gentleness of power, and nothing is so strong as the strength of tenderness and love. So we have here the whole field of nature and of grace covered over in these four clauses. Of course, I can do no more than touch upon the fringe of great and blessed thoughts. But the first thing that strikes me is

I. The sad contrast presented between the two halves of God's whole.

It is only down here that hearts break; only here that there are wounds; only here that the bandages are needed, and that restorative and healing power is more wanted even than sustaining strength and infinite knowledge. But what does the psalmist mean by "broken in heart"? There are two ways of breaking hearts, one when fate breaks them, and the other when they break themselves. And for both these the divine power is all-restoring, and healing, for the one kind of heart-break includes within itself all the "ills that flesh is heir to," the weariness, the sadness, the disappointments, the pains, the solitude, the broken hopes, the hopes fulfilled and, therefore, sadly broken, and the hopes that are never fulfilled at all.

The earth seems to move through these serene heavens wrapt in an atmosphere of sighs, and shrouded with a mist of tears; and it is here, and here only, as far as we know, that men sorrow because of their pains, and ought to sorrow because of their sins. The sorrowful and the penitent belong to earth, and here and only here he "healeth the broken in heart," and that tender hand—the only hand that can bind wounds without hurting them—binds them up.

But the psalmist passes out into another region, and there he "has outsoared the shadow of our night," and finds no pain, no foiled efforts nor loneliness, no regretted pasts, no dreaded futures, but a universe, lustrous and sweet, full of beauty and order, strength and music. We look up, and we see far more than the psalmist saw in those spangled heavens. We can recognize, far more than he did, the serene and unbroken reign of a perfect law throughout all. And these two regions, the one filled with the tragedies of humanity and the other filled with the triumphant display of divine power—these two regions alike are God's. The text goes on to remind us next of

II. The double operation of the one divine hand within these two so sadly-contrasted realms.

"He healeth," "he bindeth up." What we men need most of all is the double revelation of God's power, first to comfort us in all our sorrow and weariness and pain; second, to heal us in the worse sickness which comes from sin. The healer of sorrow must be the conqueror of sin, and only he who can deal with the heart that is broken in penitence, can deal with the heart that is lacerated by sadness and care and sorrow. The one type of God's healing power is the grace that lightens our cares, that comforts our sorrows, that will never let us weep without a loving hand being laid upon our shoulder, and a gentle finger wiping away the tear-drop from our eyes, if we will only let him; the other is the grace that comes when our hearts are bowed down with a sense of failure, and our spirits agonized with more or less sharp biting of remorse, and says to us: "Thy sins be forgiven thee; go in peace."

Ah, there is no real healing of the broken heart, even when it is broken by sorrow only, unless the process goes deeper, and heals the heart that is broken because it is penitently conscious of a sinful life! The comforter must be the victor over sin; and only he is truly delivered from sorrow who is assured that his sin has passed away.

Dear friends, we all more or less, and in our turns, have to feel that life is full of ashes and disappointments—have to grope about us in the dark for some hand to lay hold of, and for some heart to which we can trust. We all of us, some time or other between the cradle and the coffin, need one who shall heal our sorrows, but we all of us always need one who shall take away that which is the worst of all sorrow, the consciousness of sin, and "restore them that are penitent." So this double healing is the divine work that God is waiting to do for every one of us.

But next the psalmist looks away from the shadowed levels of earth, up into the light of the heavens, and thinks: "Thou dost not restore there, thou dost sustain." "He telleth the number of the stars"—that means all-comprehensive knowledge, as the shepherd counts his flock, he counts the flock of the heavens. "He calleth them all by their names"—that indicates possession, for the owner imparts a name to the sheep. And it indicates knowledge of each individual, for the name is the expression of the qualities of its bearer. And so in these simple words of the psalm there lies the thought of a divine and particular care, and knowledge of each of those innumerable orbs which were numberless even in the psalmist's eyes. The bounds of the universe have been shifted backward since his day; and what were nebulous clouds when he wrote are to us galaxies of unnamed and indistinguishable stars. And yet each has a separate place in the great catalogue in the divine mind; and each individuality is known down to the very depths of its constitution, and has its name imposed upon it by him to whom it belongs. The third thing that my text suggests to us is the

III. Infinite superiority of that work which seems the smaller.

What a little thing it is to comfort a poor man that lives for seventy years at the most, and then dies! What a small thing it is to soothe the sorrow of this insect of a day, compared with what it is to roll those great worlds of light upon their paths! Yes; but it is a far more wonderful and a far loftier thing, if we can speak of degrees of magnitude in God's dealings, to come to a heart that he has made in his own likeness, and to breathe his own peace into it, than to uphold the innumerable, unconscious stars. Modern science has seemed sometimes to men, by the very infinitude of the universe which it discloses, to make the scriptural teaching of the divine care of men, and especially of the divine redemption of men, almost inconceivable. But the true reading of the facts is precisely the other way about. If it be true that here are beings on whose nature there can be stamped the image of God, and whose needs are so sore because, being made like him, they have become subject to vanity and slaves of sin, and therefore open to the assaults of sorrow, then none of the magnificences that stud the heavens can be so great as the possible greatness of such souls, if they can be lifted from their darkness and restored to their place in his love. Largeness is not greatness, and length of duration is not greatness; and as far as we know, you and I and our brethren receive and, in accordance with the nature that he has given us, are capable of possessing that unique and singular gift of a restoring grace and of a redeeming love. It is far more like God, and it is a far loftier exhibition of what he is, to take away our sin, and to quiet our sorrows, than it was to sow heaven broadcast with stars that can only reflect material lustre.

"'Twas great to speak a world from nought,
'Tis greater to redeem."

And that He should stand by the bed-

(*Continued on page 773.*)

As Seen From the Dome

By F. D. Power

I have had two baccalaureates to preach this season, but the one that interested me most was to a graduating class of Storer College, an institution for the training of colored youth. It is a Free Baptist school at Harper's Ferry, W. Va., and dates back to the close of "the late unpleasantness." Its location is ideal, and its work has been ideal. Of the Ferry I have written before. Nothing seen from this point of view is more beautiful, picturesque, and historic, than this spot where the Potomac and the Shenandoah are wedded and break through the Blue Ridge mountains on their way to the sea. It is a gorge of savage grandeur. "The scenery," said Thomas Jefferson, "is worth a voyage across the Atlantic—these movements of a war between river and mountains which must have shaken the earth itself to its center." Here are noble heights clothed with forests, and fertile fields and gardens, and singing waters whose ceaseless lullabies soothe one's tired nerves, and quaint old buildings that take you back to John Brown's time, and trains sweeping southward and eastward and westward, awakening interesting echoes among the hills, and over all, the history and incident that make the little town known throughout the world. Nature speaks here a varied language and in song and story there are voices that command our ears.

At the close of the Civil War the Free Baptists were among the first of the religious bodies to take up the work of educating the Freedmen. To them by agreement with the American Missionary Association was assigned the beautiful Shenandoah Valley. From Harper's Ferry to Lexington they opened stations and conducted schools under the management of Rev. N. C. Brackett. The need of normal instruction for the training of colored teachers and preachers led to the establishment of Storer College. John Storer, of Sanford, Maine, wished to donate $10,000 to some society which would undertake to raise an equal amount toward the founding of a school in the south for the benefit of the colored people. He was not a Free Baptist, but preferred to entrust it to that body. They undertook to carry out Mr. Storer's wish. Through the efforts of Dr. G. H. Ball the sum necessary was raised. Efforts were then made to secure certain government property at Harper's Ferry, four old brick mansions, used by the officers of the government works, which had been greatly injured during the war, and through the efforts largely of Senator Fessenden and General Garfield congress donated this property, with seven acres of land, worth about $30,000.

October 2, 1867, the college commenced its work under Mr. Brackett as principal, with one assistant, and nineteen pupils. The Home Missionary Society of the church also planted churches in this region among the negroes. In 1868 a college charter was granted by West Virginia. There was violent opposition and the act of legislation was barely won. In those days there was not always smooth sailing for northern teachers coming south to render this service to the brother in black. One of the teachers here said: "It is unusual for me to go to the post office without being hooted at, and twice I have been stoned on the streets at noonday." There were threatenings of kuklux and other discomforts. Now the people here are proud of the college and interested in its success, and no man is held in higher esteem than Mr. Brackett. The institution has had about 1,500 pupils and sent out hundreds of teachers and preachers. Fred Douglass said he was glad Storer was a Free Baptist school, for on the question of freedom and equal rights, while most of the churches had sometimes gone wrong, the Free Baptists had always been right. There can be no question as to the excellent service this institution has achieved and it is growing constantly in usefulness. Mr. Brackett is still connected with it, but its President is Henry T. McDonald. Dr. G. H. Ball is one of the directors and Dr. H. M. Ford is the general field agent. The past year 120 have been enrolled and there are twelve graduates.

The general studies found in our small colleges are taught and the Bible, domestic science, and industrial work have a large place. Cookery and the art of housekeeping are dealt with in both theory and practice. So are gardening and carpentry. An experienced gardener gives instruction as to the best methods of raising fruits and vegetables and caring for horses and cattle, sheep, hogs and poultry. A practical carpenter, an old ex-confederate soldier, trains the young men in the use of tools. A beautiful building called the "Anthony industrial building" has just been completed and dedicated at this commencement, where the industrial arts will have a handsome and permanent home. The Anthonys have been true friends of Storer, and I have not seen a more sensible, practical and beautiful purpose to which money could be put than in this new structure. The institution receives aid now from West Virginia, about $2,500 a year for the education of normal students. The state has two such institutions elsewhere, at Charleston and at Bluefield.

Nothing is more interesting than the care for the moral and religious culture of students here. The college has its church and its regular pastor, and the management is strictly Christian. One of the rules is: "No person using tobacco in any form will be admitted to the Bible department." We have known young white preachers that would have done vastly better had they been under such discipline. Some other prohibitions are wholesome. "To attend balls, dances, and other parties in the town to drink intoxicating liquors, or visit any drinking saloon, or to use profane or indecent language; to play cards, jump, dance, or scuffle in any of the buildings; to use tobacco in any of the public halls or passages, or on the street; to have or use firearms in the buildings or on the grounds; to contract debts in town." Great care is taken especially of the young women, one special restriction is in regard to expensive or showy dressing and the use of jewelry. An interesting feature here is the co-operative club plan of boarding. By doing one hour's work a day a student pays for his food, those who do not wish to do the work pay seven dollars a month, and good, wholesome food is furnished for this figure. One is struck with the good manners and intelligence and high morals of these young people. Storer College is solving many problems and doing it well. Our Free Baptist brethren have reason to be proud of their work here, and especially of such people as Dr. and Mrs. N. C. Brackett and Mr. and Mrs. S. M. Lightner. May their kind increase more and more among men. The college did me the honor to elect me one of their trustees.

One of the notable things in our Washington Zion was the laying of the corner stone, Friday, May 26, of Kimmal memorial hall, an annex of the Whitney avenue church. It will greatly increase the accommodations for all departments of work. Another church was organized Sunday, June 4, with sixteen members, at Tuxedo, a suburb of the city. This colony goes out from our Ninth Street church. It has a fine nucleus and begins its career under most favorable auspices. They meet for the present in a union chapel. W. T. Laprade will serve them as pastor. A sad event in our recent history is the death of Mrs. C. B. Richards, wife of our preacher at Petersburg, Va., who was a former devoted member of the Vermont avenue church. Her funeral occurred from the church, May 26.

* *

Live for something! Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Chalmers.*

Caring for the Churches

By G. L. Brokaw

In the CHRISTIAN-EVANGELIST of May 25, S. C. Slayton states a problem that demands solution. We are in duty bound to "care for all the churches," and especially those that are weak and disorderly.

I consider the article of Brother Slayton as too much on the "blue" order. It is admitted that we have been eminently successful in gathering converts. We have not been as wise and skilful in holding them, but we are not making an inglorious failure. Dr. L. N. Rice, the Presbyterian minister who had a public discussion with Alex. Campbell, wrote a tract just before that discussion on reasons for our success." During the first ten years of our separate existence as a religious body others were writing of our success, and they have marveled at our progress in all the intervening years. The writer believes in seeking a remedy for those things in which we are weak and neglectful, but is not yet ready to write essays on our failure. Bro. A. McLean claims to have a well grounded hope that we will double our offerings for foreign missions within ten years. He is not an enthusiast without strong reasons for being one. That we are growing in all Christian graces is shown by our encouraging progress in the work of foreign missions as well as in all our other missionary and benevolent enterprises. We are growing in grace as well as in numbers.

The main trouble in Iowa is not the lack of system or organization. I do not know of a state that has a more thorough organization. We have our state divided into districts. Each district has a board of officers whose business it is to look after the general interests of the cause and especially after new and needy fields. We have our county secretaries in every county where we have churches and mission bands, and the sisters of the C.W.B.M. are not a whit behind in system and order in their work.

Brother Slayton is willing to admit that his scheme is visionary, "perhaps." I am ready to agree with him providing he leave out the "perhaps." I knew a man in Christ about fourteen years ago (most of the time he did not seem to know whether he was "in the body or out of the body"); such an one had a vision that revealed to him a solution of the temperance problem. The chosen leader was to have a great "central office" in a central city in America. He was to spend his time in this office studying, reading, writing, gathering, disseminating, ordering all organized bands of temperance workers throughout the length and breadth of the land. By the use of wires he was to be in touch with his helpers in all parts of the nation. This man sat in his room, or walked in the fields and dreamed of a glorious work to be accomplished. The system did not work. No man can make a success in temperance or religious work "spending his time in a central office." The method seemed more like a lazy man's device for getting rid of work, or the scheme of a visionary in an effort to promote a boom.

It is not a stronger "system" that is our great need, but stronger and wiser members. "Quit you like men. Be strong." We are a million strong, in membership, but do not have a million strong members. As we increase in faith and hope and love, let us also grow on to perfection in zeal and patience and perseverance and liberality—in everything that goes to make a strong spiritual community.

It is not a re-consecration or a re-baptism that we need, but a more complete consecration in the service of our Lord. The consecration of our bodies was complete in our baptism when we were buried and raised with Christ. This should be a reminder of our duty to grow into a complete consecration of all our powers of body and soul in his service.

There must be a more hearty and continuous co-operation for the conversion of the world and the care of converts. "Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven" (Jer. 7:19). Shall abominable idolaters—men, women and children—co-operate in the worship and service of idols, and enligtened Christians neglect that full fellowship that insures fullness of joy and pleasures forevermore? Methodists and Baptists in England unite in fighting seven evils—intemperance, lust, gambling, ignorance, crime, pauperism and war. Shall not Disciples of Christ in America unite in fighting all evil and in defending all good?

Obedience to an all-around gospel binds us to an all-around service. For years and years in Iowa we have appointed a committee at our state conventions on "plan of work." It is in order for us to plan our work. We enter the vineyard of the Lord for work. But we also join the army of the Lord to "fight." And we enter upon the Christian race to "run." Have we ceased fighting? It is to be hoped we do not fight each other, or fight our religious neighbors of other churches. There are battles to be fought and won. A committee on "plan of warfare" might be in order and suggestive of the qualities of a Christian soldier needing emphasis. The use of other figures might lead to a more symmetrical development of our membership.

One may be right in doctrine and try to declare "all the counsel of God," but he may be wrong in emphasis, or wrong in the proportion of emphasis he gives to certain truths. In presenting the apostolic plea we should give due and proportionate emphasis to "all things" in that plea. It has been affirmed by leaders in religous thought among the denominations that each sect has "a divine mission, a distinctive mission," to give play to "one side of our nature." Thus each particular sect gives emphasis to a doctrine or truth that is thought to be lost sight of or almost ignored by all others. Our Lord never authorized sects, and these parties have no "divine mission" independent of other lovers of Christ.

The church of the New Testament is the church for all times—it gives due and proportionate emphasis to all God's will and man's needs and duties. It emphasized the four alls of the great commission: the all authority of Christ; all the world as the mission field; all the things that Jesus commands, and the soul-inspiring promise that he would be with us all the days. This church is ordained to touch each person in all masses and classes around the world.

We have plans that will do the needed work if we have the willing, consecrated workers, who in doctrine and life will give due emphasis to the truth that the world needs for salvation. This will insure a prosperous church, "edifyed" as well as "multiplied" (Acts 9:31) and Christ will be honored. I could name "forty less one" items that need emphasis for symmetrical spiritual power.

Des Moines, Iowa.

* * *

Every day should be distinguished by at least one particular act of love. —*Lavater.*

We may not substitute charity for godliness; but there is room for the divine love in the heart which has been touched by the human.—*Punshon.*

At the Portals.

By L. R. Hornish.

I hear the loud harps swelling;
The sweet voiced angels telling
Of the praises of the King.

I see the bright stars twinkling;
Like golden censors sprinkling
Incense from the throne of God.

The veil is but a vapor;
Life but a glowing taper
That must leap up again.

And I am but a mortal,
Yet stand I at the portal
Of the Universal Throne.

Washington, Ill.

Sprinkling Decided by a Majority of One

By H. C. Patterson

Some time ago I stated in a sermon that in an assembly of Presbyterian divines the vote was taken as to whether said church should recognize and practice immersion or sprinkling alone for baptism. I declared that the vote taken stood 24 for immersion and 24 for sprinkling when Dr. Lightfoot, the chairman, cast the deciding vote in favor of sprinkling. A minister of the Presbyterian church then present called the statement in question. Since that time I feel it my duty to give to the people the facts in the case as I have gleaned them and call upon any capable man in said church to correct me if I am not rightly informed.

"The Calvinist reformers rejected exorcism, and they allowed the validity of dipping, but they adopted a mode of pouring which they confounded with sprinkling, and which at length they actually exchanged for sprinkling. The French church at Frankfort in their liturgy ordered baptism to be performed by the minister, who, having a table and a bason of clean water before him, was directed to *cast water* with his hand upon the head of the child. In the liturgy of the English church at Frankfort, King Edward's service book was used, and baptism was administered by *trine immersion.* In the Scotch church at Geneva the minister was directed to take the water in his hand, and *lay it upon the child's forehead.* The same book calls this *pouring.* A hundred years after, in the assembly of divines, Dr. Lightfoot was the man who caused dipping to be excluded, and declared sprinkling to be sufficient. When the assembly came to the vote whether the directory should run thus, 'The minister shall take water, and *sprinkle* or *pour* it with his hand upon the face or the forehead of the child,' some were unwilling to have *dipping* excluded, so that the vote came to an equality within one; for the one side there being 24, and for the other 25. Next day the affair was resumed, when the doctor insisted on hearing the reasons of those who were for dipping.

"At length it was proposed that it should be expressed thus: 'That pouring on of water, or sprinkling in the administration of baptism, is lawful and sufficient.' Lightfoot excepted against the word lawful, it being the same as if it should be determined to be lawful to use bread and wine in the Lord's supper, and he moved that it be expressed thus: 'It is not only lawful, but sufficient'; and it was put down so accordingly. In some other parts of the same directory the minister is left '*to use his own liberty and godly wisdom*'; but no man in the assembly knew where wisdom and godliness were not to be trusted better than Dr. Lightfoot; and he informed the House of Commons in a sermon at Saint Margaret's Westminster, that, though he 'would not go about to determine whether conscience might be bound or not, yet certainly the devil in the conscience might be, yea, must be, bound by the civil magistrate.'" (Robinson's History of Baptism, p. 403.)

Our Greatest Problem

By Wm. Ross Lloyd

Not the makers of money but the keepers of it get rich. The great church is the one that holds and develops its additions for Christ. Some denominations get not so many but they hold what they get, and so are more powerful than some others which get large numbers but are not able to keep them. The greatest problem of the Disciples was formerly to get converts, but is it not now the problem to keep them? This is a traveling age, and traveling brings also some troubles to the churches. We are enlarging our evangelistic factory but not our granaries. The Evangelistic Bureau is all right, and Brother Wright is all right. Great piles of rotting grain mountain high may move us to do something with it to avoid the shame. Over one thousand congregations are this very day without a church home, and so many are being lost for want of a home. Twelve hundred and sixty-nine churches gave to church extension last year. Add these to the one thousand which have no home, and substract from the whole number of our churches, which is eleven thousand and sixty-eight, and it leaves five thousand four hundred and nineteen which have a church home, but did not contribute to church extension to give the pleading one thousand a home. Why did they not do it? The Lord only knows. It looks pretty bad even from the most charitable point of view. I do not believe that a single one of these five thousand churches with houses of their own would have declined to give, if the church extension facts had been all properly placed before them. Do you? They might have averaged ten dollars each, and this would have been over fifty thousand dollars to house these poor, homeless congregations. If you did not try to get your church to help, were you a party to this awful, may I say criminal, negligence? And it is going on from year to year, "How long, O, Lord, how long?" Six hundred weak congregations have begged for a little assistance from our Church Extension fund within the last few years, that they might get a home, but they had to be declined for want of funds, and the want of funds was because a whole lot like you did not do their duty by the Church Extension fund and the feeble congregations.

The Church Extension fund is the only treasury at the back of our vast evangelistic spirit and multitudes of national and state missionary societies, and it asks only one offering a year. Why turn it down? While others are worrying over their losses, we are harassed on every side to care for our great gains. The best minds of Christendom endorse the church extension idea. A vast fund with which to follow up and make permanent the work of all our evangelism is the great need of the Christian church. Let every preacher among the Disciples promise for once to take an earnest offering for church extension. It would be the biggest thing to report at San Francisco that nearly every preacher had promised to do this year his very best for church extension. It is worthy the Golden Gate, and the more you think of the true golden gate the

(*Continued on page 764.*)

FEED YOU MONEY

Feed Your Brain, and It Will Feed You Money and Fame.

"Ever since boyhood I have been especially fond of meats, and I am convinced I ate too rapidly, and failed to masticate my food properly.

"The result was that I found myself, a few years ago, afflicted with ailments of the stomach and kidneys, which interfered seriously with my business.

"At last I took the advice of friends and began to eat Grape Nuts instead of the heavy meats, etc., that had constituted my former diet.

"I found that I was at once benefited by the change, that I was soon relieved from the heart-burn and the indigestion that used to follow my meals, that the pains in my back from my kidney affection had ceased, showing that those organs had been healed, and that my nerves, which used to be unsteady, and my brain, which was slow and lethargic from a heavy diet of meats and greasy foods, had, not in a moment, but gradually, and none the less surely, been restored to normal efficiency. Now every nerve is steady and my brain and thinking faculties are quicker and more acute than for years past.

"After my old style breakfasts I used to suffer during the forenoon from a feeling of weakness which hindered me seriously in my work, but since I have begun to use Grape-Nuts food I can work till dinner time with all ease and comfort." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each pkg.

Our Greatest Problem.

(*Continued from page 763.*)

more you will feel like making the pledge, and faithfully keeping it. One of my hopes of some sweet day passing through the golden gate of heaven is the fact that every year since I graduated sixteen years ago I have taken an offering for foreign, home and state missions, and for church extension, and for the latter averaged over one hundred dollars a year. I have allowed nothing to sidetrack me, and shall continue so long as I can.

Three cheers for the preachers and churches of Illinois, for I see that last year they won second prize over forty-nine state and territorial competitors, in the number of churches contributing to church extension, third prize in the amount contributed, and second prize in the number of individuals contributing. We are a great state, and I would love to have us take first prize this year over all competitors. We can do it, brothers, what do you say? At the rate immigration is pouring in upon us we could use every dollar of the four hundred and fifty thousand now in the fund right in Chicago and over the state. Illinois put about nine thousand dollars into the Church Extension fund last year and the same year church extension promised homeless congregations in the state over eight thousand dollars. This is generous, and we ought to bring up those churches which are neglecting this work. Let us do it.

Bloomington, Ill.

Growing in Grace.

By Anson G. Chester.

The injunction, grow in grace, recorded in 2 Peter 3:18, carries with it more than its surface meaning. Considered in a strictly theological sense, the fundamental signification of grace is "favor," of course on the part of God. The statement, "By grace ye are saved," exemplifies the root-meaning of the word.

Without doubt we shall grow in favor with God as we grow in grace, but the grace-growth is the precedent process, and this is absolute and independent, rather than contingent.

It is a process which, primarily, relates to ourselves; which presupposes gratitude, ambition and desire and involves purpose, effort and persistence. It would be rather indefinite to bid us grow in the favor of God without, at the same time, pointing out the method and indicating the means. Is it not, then, perfectly fair to assume that the apostle, in the crisp injunction, "Grow in grace," designed to admonish us to grow in gracious things—in gracious qualities, traits, attributes, characteristics? Or can we do better than to assume that what is here laid upon us is the simple, straightforward, practical duty of increasing in spirituality? This, at least, is sure to be the outcome of it all, whether we consider that we are to grow directly in the favor of God, or are to grow in what is essential to secure and ensure his favor.

The injunction already discussed is, in the same verse which contains it, twinned with another—"and in the knowledge of our Lord and Savior Jesus Christ." It seems to the writer that the segments of the verse might well be transposed. Certainly a knowledge of Christ is indispensable to grace-growth, and this sort of growth is the natural sequence of the knowledge. Not, of course, mere abstract and intellectual knowledge, but knowledge which resolves itself into inspiration and imitation. It is a truism that the more we know of Christ, the more we desire to become like Christ. Now, in order to keep perfecting this resemblance, we must all the time be striving to appropriate his characteristic qualities—love, kindness, forbearance, meekness, patience, submission, self-sacrifice. All these are gracious things; it is in these, and in things like them, that we are to grow; and, so growing, we shall, at the same time and in the same proportion, grow in the favor of God. This common sense view of the matter puts the actual and the contingent just where each belongs, points out a practical duty which all can comprehend and indicates a method and a process absolutely perfect in their simplicity.

Reduced to a single sentence, growing in grace is not, primarily, growing in the favor of God, but growing in qualities which constitute the prerequisites to his favor.

Buffalo, N. Y.

Olla-Podrida.

The intellectual faculties are quickened by association with cultured minds, as is the spiritual life by contact with divinely developed souls. They are also strengthened in the solitude of the hills and forests, in heart to heart communion with the spirit that pervades all things.

There is a greater greatness than is told
By monumental stone or balmed in verse—
The greatness of the still, strong life of him
Who softly treads the paths the Master trod,
Amid the silences in works that tell,
Carves out the way t' immortal fame and God.
No worldly ends nor weak ambitions sway
The humble soul; he rises to the goal
On steps his sacrificial love has built,
Content, if but his Lord is glorified.

Prince Bismarck, the greatest statesman of the nineteenth century, at the close of a life of fourscore and three years of wealth, power, fame, said: "I have not had during my whole life twenty-four hours of happiness." Why? Because of his deep-rooted distrust of human nature. The cynic is never happy. Unhappiness is the inevitable sequence of distrust. The latter is sometimes an hereditary taint; oftener the outgrowth of false principles and the reflux of false principles is disquiet, dissatisfaction, disruption. Can distrust of mankind coexist with faith in and love to God, of whom man is a part? Nay.

Mettie Crane Newton.

New York City.

"WHAT A CRIME"

To Talk Against Coffee.

To an ambitious student an ailment that interferes with school and study is very hard to bear.

A bright young girl in Detroit who had been poisoned by coffee, is now pursuing her studies in perfect health. Probably the coffee champions feel she should have continued to suffer and kept on with the coffee, but now and then there are self-willed creatures who insist on getting well by leaving off coffee, deserting the "topers' ranks" and joining the Postum army.

"From early childhood till a year ago I was in the habit of drinking three or four cups of coffee every day.

"As I grew older, the bad effects began to show themselves, although I had no idea that it was coffee that was doing the mischief. I became very nervous, and suffered so much from severe headaches that I lost much valuable time from my school and studies. The doctor could give me no relief—he probably did not suspect the coffee any more than I did.

"One day I went to visit a friend, and the coffee they had on their table tasted so good that I asked what kind it was, and they told me it was Postum Food Coffee. My friend said that her mother had been a nervous wreck from drinking the old kind of coffee, but had been restored to health by quitting it and drinking Postum. The whole family were enthusiastic about Postum and advised me to try it.

"I am glad they did, for it has given me back my health. At first we did not boil it enough and did not like it, but we soon learned how to make it, and now we all prefer it to the old kind. I have discovered that to stir a beaten egg in the warm milk we use instead of cream gives a most delicious flavor to Postum Food Coffee.

"From the first day I began to use Postum Coffee (I quit the old kind altogether) my health began to improve. My headaches ceased on the third day and have never returned, my nervousness has completely disappeared, my brain seems invigorated and strengthened, and I am now able to study from 4 to 5 hours daily, outside of school, and feel no bad effects from it.

"My aunt was sick for five years from coffee poisoning. It was hard work to get her to give up the beverage, but when she did and began to use Postum Food Coffee, she got well almost at once, and is now enjoying fine health." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial proves. "There's a reason."

Our Budget

—Missouri Convention, Marshall.

—J. H. Swift has decided to remain at Hamburg, Ia.

—J. A. Tabor will take up the work at Watonga, Okla.

—Harry G. Hill has been lecturing recently at a number of places.

—Muskogee, I. T., will get F. V. Farley, of Kentucky, about July 1.

—From June 1, 1904, to June 1, 1905, Missouri gave to foreign missions $16,651.08.

—J. J. Cramer is now at his new field at Marfa, having recently left Lockhart, Tex.

—A. N. Simpson of Drake university has accepted a call to Toronto Junction, Canada.

—O. C. Bohman seems to be well pleased with his new field of work at Mason City, Ia.

—The brethren at Springfield, Mass., have purchased a lot for a church to be built during the coming year.

—J. A. Shoptaugh, who has been at Denison, Tex., will take up the work for the Broadway church, Pueblo, Col.

—Z. T. Sweeney was on the program to dedicate the new church at Pullman, but his place was taken by J. V. Coombs.

—We are glad to learn that D. S. Domer, of Beaver City, Neb., is again able to take up the work after a long and serious illness.

—A teacher in one of our colleges has just sent our National Benevolent Association $400 in exchange for annuity bond No. 96.

—Miss Alma E. Moore, of Topeka, has organized a C. W. B. M. at Lincoln, Kan., and the reports indicate that the prospects are bright.

—F. E. Robinson has found it necessary, for health reasons, to quit preaching entirely, and has resigned at Vancouver, Wash., to take effect July 1.

—The officers of the Chicago ministerial association just elected are: E. S. Ames, president; C. G. Kindred, vice-president; Guy Hoover, secretary.

—Aug. 27 is the date set for the dedication of a handsome $15,000 house of worship at Pontiac, Ill., where W. J. McColley is in his third year of ministry.

—Sumner T. Martin has accepted a call to labor with the church at Pasadena, Cal., until F. M. Dowling, the regular pastor, is able to take up the work again.

—E. L. Davidson has gone to Indian Territory for a meeting. Churches desiring an evangelist may address him at 421 Altman Bldg., Kansas City, Mo.

—Southern California extends a cordial invitation to all Disciples going to the national convention, while Bro. Morton L. Rose invites them to stop off at North Yakima, Wash.

—If "D. O." will write to the Editor of this paper, personally, giving name, address, and necessary facts, he will give what advice he can in the case, and suggest method of procedure.

—Geo. Quiggin, who has for some time been a student at Hiram, and who comes to us from the church at Southport, England, will preach for the church at Collingwood, Canada, during the summer.

A choice plot of ground has been secured and paid for in Mt. Ayr, Ia., and our brethren there are contemplating erecting a $10,000 building. Brother Walker reports that all is well with the cause in that part of Iowa.

—The local chapter of the business men's association in St. Louis will hold a lawn social on the ground adjoining the Union avenue Christian church on June 27. It is expected to prove a very interesting occasion and to bring about a better unification of the work.

—The Nodaway valley district convention will meet with the church at Savannah, Mo., July 19-21. Entertainment will be free. Bro. D. W. Connor reports that the work moves along satisfactorily.

—Brethren at West Salem, Ill., have just purchased a good parsonage, and are contemplating repairing the church building in the near future. Bro. G. W. Ford, the pastor, will be open for two or three meetings after July 10.

—In a personal note from E. W. Allen from Eagleville, Mo., we learn that we now have 35 churches in Harrison county, and that Brother Allen helped to organize the first one in 1841, when this state was still a territory.

—One of our well known southern ministers has just given the National Benevolent Association $400 on the annuity plan, with a view both to helping a worthy Christian enterprise and laying up at least a little in view of old age.

—The work at Norwood, O., goes forward under Bro. J. E. Armistead. The home mission offering was $78, three times as much as last year. The children's day offering was $45. The quarterly conference of the tenth district has just been entertained by this church.

—The church at Allerton, Ia., to which R. H. Ingram has just gone, is one of the best in southern Iowa, with a fine new house of worship and a membership of about 250 excellent people. While the field is somewhat limited, Brother Ingram looks for a pleasant and successful ministry.

—During the pastorate of a little more than two years of J. G. Slick at Yates Center, Kan., over 200 were added to the church and a new building was erected. Brother Slick goes now to Arapahoe, Neb., while F. W. Emerson succeeds him.

—Raymond A. McCorkle, a member of the graduating class of Hiram college and a son of a member of Central Christian church at Warren, O., where J. E. Lynn is pastor, has just been ordained to the ministry at that place. Brother McCorkle has accepted a call to a church at Cambridge, O., and has begun his work.

—B. F. Cato, of New Albany, Ind., is no doubt happy in reporting that when he called for pledges on the new church an interested and enthusiastic audience that filled every pew responded with $6,500. Besides this, the missionary offerings are beyond the apportionments. It is only a united and happy congregation that can do these things.

—The new church recently organized at Fullerton, Cal., by Sumner T. Martin and J. Walter Wilson cost the state missionary society but $80, and in the future the church will make no demands for assistance, but will itself be a contributor to all our missionary enterprises. Bro. Chas. C. Chapman reports that the evangelists have not only done good, substantial work at Fullerton, but in other places also.

—The San Marcos river camp meeting will be held from July 7 continuing over Sunday, July 23. This is the biggest summer event our people have in Texas, and very many will be interested in knowing that this year the meeting promises to be in every way on a par with anything that has gone before. The preaching will be done by J. B. Boen and B. B. Sanders, both of whom are widely known, while E. M. Douthit will lead the singing, and be assisted by some of the best musicians in the country. This year the tabernacle will be new, covered with shingles, and seated with comfortable seats with backs to them. The location of the camp ground is near Fentress, on the San Marcos river, in Caldwell county. J. S. Brown, San Marcos, Tex., will furnish further particulars.

—A post card brings us the information that C. M. Hughes, of Muir, Ky., has just lost everything through a fire, originating in the kitchen flue. He and his family were left without even a change of clothing. As he has passed by a few years the age Dr. Osler prescribed as the limit of usefulness, we can understand that Brother Hughes might have a certain natural feeling that it would be a very difficult matter to get together again a home. We feel sure, however, that many of his brethren will want to show a ready sympathy with him in his misfortune.

—R. H. Fife paid the office of the Christian Evangelist a pleasant call on his return from the exercises at the University of Kentucky. Brother Fife described these as very enthusiastic, and said he had a delightful time. He may send his two sons to the Bible college and the university this fall. Having decided to enter upon evangelistic work, Brother Fife will be open to correspond with churches where an active and large campaign can be inaugurated. The train on which Brother Fife and Bro. J. B. Jones were returning collided with a freight, but fortunately no one was seriously hurt.

—Peter E. Hawkins, who is reported to be in every way fitted for the ministry, has just been ordained at Eureka, Kan. He has had several calls but will likely accept Agra and Kensington, for half time at each place. Brother Bradford reports that Eureka church is proud of its young men. A. P. Sherman, who was sent out by this congregation a few months ago, is making a good record. We are glad to hear that there are two or three more young men who give promise of being useful preachers, while the young ladies are not behind them in the desire to work for the Master.

—The Editor's book on "The Holy Spirit" is receiving some very commendatory notices, but they are not all or that kind. Bro. F. M. McHale, of Hoisington, Kan., writes that he has just finished reading the book, and adds: "The only thing in the book worth reading is the chapter on 'Inspiration.' Instead of making this much misunderstood subject clear to the reader the whole book obscures the subject worse than ever. . . . I pronounce this book a failure. It never should have been written nor printed and is not worth reading." It is only fair that we publish this view of the book, as a warning to prospective buyers. We thank Brother McHale for giving an honest expression of his estimate of the book. We are quite sure that many others will take a similar view of the work.

—Governor Hanly, of Indiana, in his address to the business men's Bible class of the North Park Christian church, Indianapolis, took a strong stand for the enforcement of law. Churches and schools and other good institutions, are, he said, the assets of a state, and the sources of the strength of a commonwealth. Other institutions, however, are liabilities and the sources of the weakness of a commonwealth. What we ought to do, he said, was to strengthen our assets and weaken our liabilities. "If all people lived according to the gospel principles there would be practically no need of poor houses, police courts, and prisons, and in time but little need for asylumns. Go to your homes and look around you and think, and you will find that about the whole circle of your blessings grows out of the gospel influences." He closed his address with the statement: "I would rather be a good governor of a good people for four years and forever drop out of public life than to be a bad governor of a bad people and continue in public life indefinitely." George Brewer, the teacher of the class, which has an enrollment of about 200, gave a brief address also.

—R. F. Mallott is now at work at Odin, Ill.

—A. H. Tilock will become the field agent for Bethany, Va.

—Enlargement and improvement of the church building, Shenandoah, Va., is now going on.

—L. L. Carpenter was to dedicate a beautiful new building at Harrisonburg, Va., on last Lord's day.

—B. P. Harris has gone to Atlanta, Ga., and E. C. Harris, of Shreve, Ohio, takes up the vacated pastorate at Columbia avenue, Rochester, N. Y.

—A. L. Ward has had 49 additions at the St. James street church, Boston, during the past year. The members are looking forward to the reduction of their debt.

—C. L. Vawter, of the South Meridian street Christian church, Indianapolis, has resigned. During his pastorate there was an increase of about 25 per cent in the membership, and the debt was removed.

—The First district convention of Illinois recommended that $500 be raised by the churches for the coming year, and the apportionments have been accepted. One of the features of the convention was a speech from J. A. Pierce, a Baptist minister, who pleaded for a reunion of the two great immersionist bodies.

—Miss Carmi Hostetter, who is one of the Foreign Christian Missionary Society's workers at Sendai, Japan, was married to Mr. M. M. Smyser of the Japanese government school on May 13. Mr. and Mrs. Smyser will reside at Hagi, Japan. The ceremony was performed at the American consulate, Kabe, by Clifford S. Weaver, of Osaka.

—The church at Tazewell, Va., has passed resolutions expressing their deep regret at the resignation of their minister, Robert E. Elmore, who has served them faithfully and efficiently for nearly four years. They desire to offer testimony as to his high moral character and his ability as a preacher, and pray for his success in his evangelistic work.

—The Fourth district convention of the Illinois Christian missionary society will meet at Flanagan, June 27-29. The church there is prepared to give free entertainment to all in the district who attend, and a cordial invitation is extended to congregations, Bible-schools, C. W. B. M. and Christian Endeavor societies to send their delegates. O. L. Smith is the pastor.

—The American Christian Missionary Society has prepared a special patriotic program for Lord's day, July 2, that is of interest and suggestive along the line of Christian patriotism. It is especially designed for churches that have not taken the offering for home missions, and is furnished free of cost. Sample copies may be had by writing to Benjamin L. Smith, corresponding secretary, Y. M. C. A. Building, Cincinnati, Ohio.

—Notwithstanding that our brethren at Stonefort, Ill., meet in an old store room which will only accommodate about 50 people, with plain boards as seats, they are seeking to overcome their difficulties and some prejudice that is against them. E. C. Stark preaches for them once a month. J. A. Lytle, of Urbana, Ill., reports that in a short meeting recently held four were received into the church —one by statement, one from the M. E's and two by confession and baptism.

—The following dispatch we clipped from one of the daily papers just as we had closed up the paper this week. It announces the departure of one who has long been identified with our work in Missouri and who has often, with loving heart and tender voice, read in his own happy way the record of our fallen brothers and sisters in his obituary reports to our state conventions. He was greatly loved and has finished his course in peace. Our sympathies are tendered to the bereaved ones:

"Moberly, Mo., June 11.—Elder J. A. Berry of the Christian church died at his home here last night, soon after he had retired. He was over 75 years of age, having been born at Millersburg, Callaway county, March 24, 1830. He preached the first sermon ever preached in Moberly, standing on the steps of the state house, the present site of the Merchants' hotel. He was the pastor of the First Christian church here when a young man and its first pastor. He had been in the ministry fifty-two years, and is known to members of the Christian church throughout the state. The remains will be taken to Mokane, Mo., for burial."

* *

"The Holy Spirit."

The above is the simple title of a book of more than 200 pages from the active brain, gentle heart, and graceful pen of the beloved Editor of the CHRISTIAN-EVANGELIST. It is from the press of the Christian Publishing Company, St. Louis.

Dr. Garrison, in this work, treats in his usual felicitous style, the personality, the mission, both to the world and to the church, and the modes of activity, of the Holy Spirit. The volume is devotional in spirit, didactic in style, logical in form, biblical in its positions.

I read every word of the book, with pencil in hand, within a few hours after it came to me —read it with pleasure and profit. I propose to read it again and again. I may also have something to say to my brethren about some of its positions.

For some time to come this meaty, sweet-spirited, suggestive little book will be a part of my devotional reading. To call attention to and commend this book is, to me, a privilege and pleasure. B. B. TYLER.

Denver, Col.

* *

A Good Start.

The returns from children's day are encouraging. During the first eight days of June, as compared with the first eight days of June, 1904, the receipts were as follows: 1905, contributing schools, 412; total amount received, $11,300.32; 1904, contributing schools, 277; total amount received, $6,790.26, a gain of 135 schools and a gain in total receipts of $4,510.04. These are the total receipts from all sources for eight days.

The total gain for the year up to June 8, is $36,486.37. The victory of a quarter of a million dollars is now clearly in sight. Le the schools and churches make haste to forward their offerings. We must not suffer defeat when we are so near victory.

F. M. RAINS, Cor. Sec.

Cincinnati, Ohio.

* *

Hiram College Commencement.

Hiram's commencement will begin June 18 with the preparatory department's exercises. On Sunday is the baccalaureate and at 3:00 p. m. the ordination service. The literary societies have Monday. Tuesday is devoted to the conservatory of music. On Wednesday will be the annual meeting of the board of trustees, the fiftieth anniversary of the Hesperian literary society and the Hesperian banquet, and in the evening the entertainment by the Olive Branch literary society. Thursday morning will be the graduating exercises of the senior class and conferring degrees. Inauguration of President C. C. Rowlison, the alumni reunion and banquet, and the entertainment by the Hesperian literary society will follow.

ME TOO

The "Tail Enders" That Follow Genuine Articles.

It is sometimes interesting to watch the curves imitators make to get the public to buy imitations of genuine goods.

Every now and then some one will think there is a splendid opening to fix up something like Postum Coffee and advertise the same way and take some of the business.

An imitator is naturally ignorant of food values and how to skilfully make a cereal coffee, on scientific lines.

Such men first think of preparing something that looks and tastes like the original, with no knowledge of how the grains should be treated to prepare them so that the starchy part is transformed properly and the valuable nourishing elements made digestible.

Such imitations may be foisted on the public for a short time, but the people are critical and soon detect the attempt, then the imitators go out of business.

Something like 400 of these little factories have been started in various parts of this country in the past 9 years, and practically all of them have gone the "long journey." Just lately a new one has come to life and evidently hopes to insert itself in public favor by copying the style of the Postum advertising in the papers.

This is a free country and every man who makes an honest product and honestly labels it, has reason for some recognition, but the public has the right to know the facts.

Postum is the one original and genuine Cereal Coffee, made skilfully and for a definite purpose. It has stood through all the wars of the imitators, has won the approval of the Physicians and the people.

People who really seek to free themselves from the coffee habit and at the same time to rebuild the soft gray matter in the nerve centres and thus reconstruct the nervous system, broken down by coffee, can rely on Postum.

There's a reason.

* *

Maxinkuckee Assembly.

Maxinkuckee has changed owners and management. It is now a stock company, a majority of the directors being of our brotherhood. The assembly owns a beautiful oak grove on the Maxinkuckee lake. The grounds are in better shape than ever before. Surveys are being made for the platting of new lots to answer the demand for cottage sites. The greatest improvement over past years, however, is in the program that is prepared. The summer school for preachers will be a prominent feature of the forenoon work throughout the assembly season. The instructors include Dr. Jabez Hall, W. G. Smith and Chas. Underwood. Those desiring information should write to General Manager Maxinkuckee assembly, 211 Law Building, Indianapolis, Indiana.

* *

Changes.

J. L. Watson, Sewickley, to Moulton, Ala.
M. C. Hutchinson, Coon Rapids to Panora, Iowa.
P. W. Krahl, Howard, Kan., to Raton, N. M.
S. J. Corey, Rochester to Brewerton, N. Y.
J. Walter Carpenter, New Haven, Conn., to 29 Lincoln St., Uniontown, Pa.
W. H. Trainum, Ballinger, Tex., to 6033 Ellis Ave, Chicago, Ill.
H. C. Saum, Prairie Depot, to Maurertown, Va., R. F. D.
H. E. Stevens, Van Wert, to Bryan, O.
G. L. Lobdell, Eugene to Dallas, Ore.
C. A. Freer, Collinwood to 119 W. High St., Painesville, O.
S. M. Martin to 426 S. 24th St., Seattle, Wash.

DEDICATIONS.

Mt. Carmel, Mo.

We dedicated June 4 with no debt to provide for. T. A. Abbott officiated to the delight of all. C. C. TAYLOR.

Waco, Mo.

We dedicated the new church here June 5 and raised $160; $50 above all the indebtedness. We had an ideal day and a large crowd. We will continue the meeting for a week and hope to reorganize the church and raise money for preacher one-fourth time.

Windsor, Mo. R. B. HAVENER.

Radford, Va.

W. H. Book, of Martinsville, Va., has dedicated our new church. The structure is of brick and was dedicated free from debt. Brother Book conducted a short meeting which resulted in 42 confessions and an organization of about 75. The free will offerings just about paid for the meeting. Pledges were taken for a preacher who will give one-half time to the work. C. G. KEGLEY.

East Aurora, New York.

The church at East Aurora, New York, rejoices in the completion and dedication of a new and very beautiful house of worship. While the indebtedness to be provided for was large, yet the giving was so very generous that the house was offered to the Lord with all debts amply provided for. Bro. Lewis S. Cost ministers to the church in word and doctrine, and is doing great good in that cultured city. It was a great pleasure to meet several brethren from Buffalo and other surrounding cougregations. L. L. CARPENTER.

Wabash, Ind.

Terre Haute, Ind.

The Christian church at Fontanet, Ind., dedicated by the writer on Sunday, May 21, is a neat chapel, built by the sacrifices of the members and friends of the congregation. All bills had been paid as the work on the building went forward, so it was not necessary to make an appeal for money on the day of dedication, although a liberal cash offering was made by the large congregation. The work is in a prosperous condition under the ministry of Bro. J. N. Weddle. Splendid music was furnished throughout the day by a large choir from the church at Brazil. L. E. SELLERS.

Lynxville, Wis.

Our remodeled and refurnished church auditorium has been dedicated anew. A. M. Laird, the minister, had charge of the services. The expenses have all been provided for, and all departments of the church are in good condition. Following the dedication the writer, assisted by S. J. Combes, of the Chicago Metropolitan church, held a week's meeting, resulting in six confessions.

During these meetings "aunt Kate" Armstrong, for many years the only Disciple of Christ here, and the mother of the Lynxville church, went home to God. She was a faithful and devoted Christian, a true and loving wife, esteemed by all in this section, and a tower of strength in the church. Brethren from neighboring churches and "scattered Disciples" from different parts of the county attended the funeral and some remained over for the meetings. A. M. LAIRD, minister.

Kansas City.

The Ivanhoe Park Christian church of this city was dedicated May 14, T. P. Haley being master of ceremonies. The property is worth about $7,500, is well located in one of the most desirable residence districts of the city. $2,000 was needed to free the church of all indebtedness. This amount was pledged in a few minutes. A most creditable example for men possessing an abundance of this world's goods was given by Brethren R. A. Long and D. O. Smart of the Independence boulevard church by their presence and generous gifts at yesterday's service, and also by Dr. D. J. McMillen, who by repeated generous gifts, service with his own hands, and allowing himself to be made personally responsible for the payment of all bills, has made it possible for the congregation to have this beautiful house of worship at the present time. The congregation are exultant with joy and with hope for the future work.

LEWIS P. KOPP, pastor.

HAVE YOU READ THE
THIRD EDITION OF
A Christian or Church Member—Which?
Now is your chance to secure a copy at HALF-PRICE--ONLY 25 CENTS.
Order at once—this is your last opportunity to obtain this book at this low price. Address the author,
DR. JNO. G. M. LUTTENBERGER, 5104 Morgan St., ST. LOUIS.

* * *

Evangelistic Aftermath.

It is now one and one-half years since the evangelistic campaign in this city which brought into our two churches in Joplin nearly 1,000 souls.

For one full year audiences taxed the capacity of both congregations on Sunday. Both prayer-meetings were the surprise of all who saw them. A new converts' meeting at the First church filled the main auditorium on Monday evening for the 12 months. The Bible-school far outstripped all past records. While the attendance at the midweek service has fallen off some, it still remains that nearly all our departmental work as well as church attendance has been permanently doubled.

When these meetings were held both our churches were in debt. The South Side church have paid their debt and enlarged their building to nearly double its former capacity, increased the minister's salary $200 and will soon increase it again. The First church had a debt of nearly $10,000. At that time it was felt that several years would be necessary to see it paid. But with the new life infused by the great meeting it was proposed to pay it off in 33 weeks. The pledging of this amount on two memorable May days in 1904, with W. E. Harlow to lead us, and the subsequent payment almost in full and on schedule time, ending in a great rally last Christmas day, forms a chapter in heroic Christian living that is not generally known. I only wish the brethren might know how the new converts sacrificed to see this victory. Almost $14,000 were given last year in cash, from wage earners almost exclusively, practically wiping out every financial obligation. On top of this the church increased the minister's salary $500 as a new year's surprise.

Knowing the sacrifices of last year I almost hesitated to ask for large amounts for missions this year. But after much prayer I did and the people again responded by giving enough to make us a living link in both Home and Foreign societies. Such a missionary interest has been generated that two of our young people have volunteered to go to the foreign field, and I have no doubt that the First church, or at least our two Joplin churches, will support both of them.

Many of our very best workers including some of our most competent and efficient officers in the church have come from the new converts. Never were two churches more united in brotherly love, nor more free from worldliness. If there is a single serious heartburning among us, I do not know it. The enthusiasm of those memorable days when hundreds were turning to God in a few weeks seems still to be with us. Our great meetings have been a shower from heaven to the cause in this city. In a recent hard fought battle of the Anti-Saloon League the churches of Joplin carried the balance of power, and foremost in the battle were scores of these same new converts.

Why are the results so permanent? Back of the strong congregation we had to care for these new babes and back of the great effort we all made to that end is the fact that they were brought into the church as the result of conviction and not sentiment. They were taught the great principles of the gospel and told what must be given up and what must be endured and done to wear the crown. With no word of disparagement of any other evangelist, I will say that converts made under the preaching of W. E. Harlow will hold out faithful with the watch-care and love that any church can give to follow up the work.

Joplin, Mo. W. F. TURNER.

* * *

Good News From the Children's Day Offering.

Allegheny, Pa.—First church, children's day offering over $800.—Wallace Tharp.

Armington, Ill.—Offering, $35; best in the history of the school.—L. E. Chase.

Atchison, Kan.—Offering $72.50. Apportionment $25.—John L. Rose.

Bloomington, Ill.—First Sunday-school sends $100. Everyone in the school gave something.

Cedar Rapids, Ia.—Apportionment $200. Offering $260. Insures Living Link.—G. B. Van Arsdall.

Cuyahoga Falls, O.—Stow Sunday-school sends $79.10.

Cameron, W. Va.—Raised $100 on children's day.

Clarinda, Ia.—Send a splendid offertng, $215.61.—Wm. Orr, Supt.

East Dallas, Tex.—Send $100.—J. J. Collins, Supt.

Evansville, Ind.—Bethany went a little beyond its apportionment.—Allen T. Shaw.

Ft. Wayne, Ind.—Offering, $75.—E. W. Allen.

Indianapolis, Ind.—It was a great victory. We have gone about $25 beyond our apportionment, $100.—E. H. Clifford, Fourth Sunday-school.

Kansas City, Mo.—Hyde Park apportionment $10, raised $50. Great day for our school and missions.—H. H. Borgman.

Kansas City, Mo.—Independence avenue, attendance, 839. Collection, $1,235.—Eva Lemert.

Ligonier, Ind.—Offering largest in history of the church; $30.—Chas. W. Malin.

Louisville, Ky.—The Third Sunday-school raised its apportionment of $100.—V. R. Catlett.

Millersburg, O.—Raised $85 on children's day.

Maysville, Ky.—Count on school for over $200, $60 more than our apportionment.—J. T. Kackley, Sup't.

Mt. Carmel, Ill.—Apportionment $50. Send $122.40.—A. E. Smith.

Newton, Kan.—Our offering $184.26.—A. J. Duff.

Newport, Ky.—Offering of the Central Sunday-school, $85. More to follow.

New Salem, Ind.—Offering, $75. This more than doubles any previous effort.—Frank B. Thomas.

Pomona, Cal.—Offering best on coast, about $400.—Will J. Schafer, Supt.

Ravenna, Ohio.—Splendid day. Offering over $100. Our school has grown to be the largest in the town. Supt. M. J. Hubbel, M. E. Chatley, pastor.

Ransom, Kan.—More than doubled our apportionment.—Chas. J. Speltenberger.

Rushville, Ind.—Sunday-school makes church Living Link. Offering over $300.—Sniff and Nipp.

P. J. RICE,
At Whose Church in South Bend, Ind., a Great Meeting Has Just Been Held.

THE LATE MRS. D. M. SCOTT,
Who Left Her Beautiful Home at Alexandria, Ind., for the Benefit of Aged Ministers.

STEPHEN J. COREY,
The New Secretary of the Foreign Christian Missionary Society.

Program Iowa Christian Convention.

The following is the program of the convention to be held in Des Moines, Iowa, June 22-28, at University church:

Thursday afternoon and Friday, C. W. B. M. period.

Friday (Evening), Words of Welcome, by T. J. Dow, the Mayor of Des Moines, the Governor of Iowa, and response by D. A. Wickizer.

Saturday, Announcement of committees; Address, G. W. Muckley; Bible-school period. (Afternoon), Bible school period; Christian Endeavor period. (Evening), Christian Endeavor address; H. A. Denton; Bible school address, H. O. Breeden.

Sunday, preaching in all offered pulpits. (Afternoon), Communion service at the city auditorium; address, D. R. Dungan. (Evening), Christian Endeavor rally; addresses, at the University church, I. N. McCash, at University auditorium, D. R. Dungan.

Monday, addresses, D. R. Dungan, Geo. L. Snively, W. J. Wright; sermon, T. R. Hodkinson. (Afternoon), Ministerial Association period. (Evening), Jubilee praise service, W. B. Crewdson; Convention address, "What the World Owes Christ," J. C. Mabry.

Tuesday, Reports; presentation of I. C. C. missionaries; messages from the workers. (Afternoon), address, "Our Weak Churches," D. W. Hastings; address, "Paramount Importance of the I. C. C. Work," S. H. Zendt; discussion, A. Martin, W. T. Fisher; I. C. C. conference, led by T. F. Odenweller; report of committees. (Evening), Educational address, Chas. S. Medbury.

Wednesday, address, D. R. Dungan; business session; Drake University period. (Afternoon), address, "The Voice of the Sacred Past," J. Mad. Williams; "What has been wrought by our brethren and our God," J. H. Ragan, S. B. Ross, H. U. Dale, Allen Hickey; "Things Remembered," short talks by the old Disciples; Ministerial Association period.

One and one-third fare on the certificate plan has been granted by all railroads in Iowa. When delegates purchase tickets they should be sure to have the agent give a certificate receipt and if more than one line is used, a certificate should be secured from each.

Lodging and breakfast will be served free. Dinner and supper will be served at the church at 25 cents per meal. See that delegates are selected. Each congregation is entitled to one delegate and one additional delegate for each 100 members, or larger fraction thereof. Send your name to Walter Baker, chairman entertainment committee, University Place, Des Moines. For further information write,

Des Moines, Ia. B. S. Denny, Cor. Sec.

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Delegates to Inter-Church Conference.

Dr. E. B. Sanford has kindly furnished us a list of ministers and others among the Disciples of Christ who have at this writing accepted their appointment as delegates to the Inter-church conference to be held in the city of New York next November. This conference has for its object the bringing about of a closer co-operation between Christian people of different religious bodies in Christian work. No doubt others among us who have been asked to attend this gathering of representative men out of various bodies of Christendom will yet accept. A few are prevented from attending by other engagements. J. H. Garrison, St. Louis; B. B. Tyler, Denver; H. H. Willett, E. S. Ames and C. A. Young, Chicago; C. J. Scofield, Carthage, Ill.; A. B. Philputt, Indianapolis, Ind.; W. T. Moore, Columbia, Mo.; L. T. Marshall, Independence, Mo.; Dr. F. D. Power, Washington, D. C.; Pres. W. P. Alysworth, Bethany, Neb.; Prof. E. B. Wakefield, Hiram, O.; J. H. Goldner, Cleveland, O.; I. J. Spencer, Lexington, Ky.; J. E. Lynn, Warren, O.; B. Q. Denham and M. E. Harlan, New York; Pres. Hill M. Bell, Des Moines; L. G. Batman, Philadelphia; J. M. Van Horn, Worcester, Mass.; B. S. Ferrall and R. H. Miller, Buffalo, N. Y., and J. P. Lichtenberger, New York.

* *

An Important Movement.

The meeting of the University club of the University place church, at Des Moines, Ia., May 29, is, we believe, an historical event. Quietly, for a few months, hampered much by illness in the family of its secretary, Mrs. Garst, the Iowa Christian education society has been launching an educational campaign. The hope is that university clubs may be organized in many churches throughout the state, and a systematic plan of co-operation established with our educational work. C. S. Medbury, who is president of both the local organization and that of the state, gave a happy setting of the plan and hopes connected with the work. President Bell tried to help us catch a little vision of the reach of the university's work, with one man in the U. S. cabinet from Drake, doctors, lawyers, teachers, preachers, missionaries, business men, in responsible and telling work. Mrs. Mitchell—teacher of much ability, who goes out in institutional work through the summer, covering one-ninth of the state in this field of work, and who could have three institutes where she has one, so greatly in demand is her splendid service—spoke charmingly upon "Who Can Facilitate the Club Work: What They Can Do, and Why They Should Do It." Mrs. Garst gave several reasons why the university club has special claim on the workers. Dean Hulbert of the University of Chicago was present, was enthusiastic in his praise of the movement and its purport and said he was going home to tell his people about it and start a similar work there. He took membership with the club. Missionary work, home and foreign, and every activity of the church, he coincided with other speakers of the evening in claiming, would depend for their success on the progress of the educational work.

Laura DeLany Garst, Sec'y I. C. E. S.

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Colorado's Assembly.

The Colorado summer assembly will be held on grounds which will probably become its own permanent home, thirty six miles out of Denver on the line of the new "Moffatt" railroad. The site is in easy access to the city, yet in the heart of mountains.

The assembly will begin on August 1, and adjourn Aug. 10, to meet as the state convention, in the Central church, Denver, on the morning of Aug. 11, closing with a great all-day missionary rally on Sunday, Aug. 13, under the direction of the national secretaries.

Colorado plans to make this series of meetings the greatest missionary event in the history of our work in the state. Dean Haggard of Drake university will give Bible studies, and other men of national repute will appear on the assembly program. Brethren from the east intending to spend their vacation in Colorado, or to tarry a few days en route to San Francisco, can get information concerning the assembly facilities for camping, etc., etc., by addressing the president, J. E. Pickett, 2551 W. 34 Ave., Denver.

NEWS FROM MANY FIELDS

Colorado.

The last meeting for the season of the Denver ministerial social union was held in the Adams hotel. More than two hundred men and women occupied seats at the banquet tables. The general topic for discussion was, "Agreements." A rabbi of the Hebrew church, a priest of the Roman Catholic church, a rector of the American branch of the Anglican church, and the pastor of a church that is simply Christian spoke on, "Wherein We Agree with the Methodist Church." Governor and Mrs. McDonald were the guests of honor. Bishop Warren and wife were present. President Barton O. Aylesworth, of the Colorado state agricultural college, formerly pastor of the Central Christian church, Denver, "said grace." The Rev. E. J. Wilcox, Methodist preacher, enthusiastic tither, millionaire mine owner, presided. Mr. Wilcox said, during the evening, that the South Broadway Christian church, Denver, has a larger proportion of tithers than any other church in the United States.

This was a great meeting. The rabbi and the priest who spoke, are unusually strong men. They are downright honest and earnest. They are outspoken and courageous, too. Their addresses were not wishy washy, namby pamby, shilly shally mouthings. The real points of agreement were brought out in a manly way. The spirit of the speakers was beyond criticism. The fact that there are important disagreements was not concealed. These two men were the heroes of the hour—and rightly so. Such meetings will do good. There is not space in this letter to give the points that were made. This meeting, and its character, are presented, in this place, that the hint may be taken and similar meetings held in other cities in which the subject will be, "Wherein We Agree with the Disciples of Christ." Try it and report results.

Are you going to the international Sunday-school convention to be held in Toronto, Canada, June 23-27? This will be a great convention in the interest of Bible study and Bible-school work. I hope to meet you there. You cannot afford to miss this great assembly and conference of Bible students and teachers.

Denver, Col. B. B. Tyler.

* *

Missouri Bible-School Notes.

Last call for the state convention at Marshall, June 16-21. It promises to be successful. Many of our most successful Bible-school workers will speak. One question already in the box is, "How can we attach a live wire to a dead superintendent?" Bring on your questions.

No church can afford to have its minister or superintendent miss the information and enthusiasm coming from such a gathering. Pay their way and send them. Rate is one-half fare plus 50 cents.

Have you preached that sermon about our children yet? A. W. Kokendoffer, W. F. Richardson, J. H. Wright, F. N. Calvin and a host of others have. Is there any subject of more vital importance than the training of our children? Would not every interest of the church be a glorious success in a very few years if the children were properly trained? Then will you not preach the sermon next Lord's day? Then come to the convention and tell us you did it.

"Not less attention to reformation but more attention to formation," says M. A. Hart. That hits it exactly. Thousands are falling over a precipice. Christians are busy caring for the dead and wounded.

Why not climb up and build a wall to keep them from falling? A good brother went to Jefferson City to try to have an old murderer's sentence changed, but, although he is a leading citizen, he does not give his influence (to say nothing of assistance) in the local Bible-school work. He gave us money for state Bible-school work, but not an hour for the children of his home town. Oh, my brother, if you but knew the good you could do! Some time a young man will be sentenced to Jefferson City and you may be to blame.

The commencement season is on, which prompted a friend to say, "We do better by our boys in the old country than here, because we teach every boy a trade." Yes; but we teach the trades in the reform schools and penitentiary. Isn't it a burning shame that a boy must commit some crime and be sentenced to such a place before we do the practical thing to make a good citizen of him? And yet the public school teachers of Missouri express a deeper interest in the problem of child training than do our Bible-school teachers. Who is to blame?

Some pledges to the state Bible-school for the year ending May 31, 1905, were made at Carrollton convention or were sent to me early in the year and have not been paid. The year is past and this matter deserves your prompt attention.

If the money is not received by the convention such schools must be on the delinquent list. This will be embarrassing for the minister and superintendent. One said, "I'll not go to the convention unless our pledge is paid." I urge you once more—bring or send the amount due to Marshall, Mo.

Personally and for our board I want to thank everyone who has helped to make this a pleasant, and, we trust the reports at Marshall will cause you to say, a profitable, year in the interest of Missouri's boys and girls.

Mexico, Mo. W. A. Moore.

* *

Nebraska.

R. F. Whiston, state evangelist, closed the McCook meeting and had a rally and election of officers on the following evening. A full board was chosen and a symposium on the practical matters relating to church management and duties of officers was conducted by the evangelist. After a short program the ladies surprised the gathering by serving refreshments. This secretary was privileged to be present. The presence of the Methodist and Baptist preachers added much to the good spirit of the occasion. The immediate results in additions were 16 added to the church, and some excellent material. A collection was taken to liquidate the balance of debt owing to a former preacher. The work at McCook, with fairly good leadership, will now go on to success.

L. Aa. Hussong, preacher at Wilber, is preparing for a meeting at that place with home forces. Brother Hussong has been in the State university the last two years.

It is reported that Mrs. Hazelrigg has had 42 additions at Bloomington in a meeting preceding and following the dedication of their new house.

Geo. W. Light is preaching at Gross and Pleasantview in Boyd county, and reports a hopeful outlook there.

District No. 8 convention, held at Edison where J. S. Miller is the preacher in charge, was a distinct success. It was well attended, being one of the largest in that respect. At night there was not room for the crowds. The program was good. The spirit of the meeting was most excellent, and the Edison people entertained in a hearty and hospitable way. The delegates went home feeling that it was good to be there, and the members at Edison were also delighted with the meeting.

The secretary spent May 21 at North Platte. This church has not had a preacher with them for almost a year. They have nevertheless kept up their meetings and Bible-school and have gone forward in soliciting funds for a new church building. They purchased a lot before Brother Swander left them. They are now getting ready to begin the building so as to have it ready for occupancy by October. This is a town of 4,000 population and is a railroad division. The town is growing and has promise of a beet sugar factory. Our brethren are of an excellent class of people and are ready for a forward movement. The near-by churches have been supplying the pulpit for some time by allowing their preachers to go without cost to the church except the car fare. This has been a great help. They meet in the court house. Brethren of means, who would like to do some personal mission work, could not do better than to assist this little band in building its house.

The state evangelist was at Minden. Will visit Maywood to look over the field and preach at Elwood. He is trying to assist in locating a preacher at Minden and Norman. His meeting at Seward will be the last for the board this season.

Earl Boyd supplied at Plainview for J. A. Beattie on May 21 and Brother Beattie at Eastside church, Lincoln. Mrs. Beattie has been and still is quite ill.

The tabernacle committee was to have a meeting on Friday, May 26, and settle the details of construction of the tabernacle. The funds are coming in but slowly. It is time to act, brethren.

Cotner university is to have new walks and the building repainted where it takes paint. This looks businesslike. The Lord prosper it. We have heard also that the interurban road is coming to life again and will soon be at work all along its line from Omaha to Lincoln. Amen!

The convention of district No. 10 will be held at Overton, June 13-15.

Lincoln, Neb. W. A. Baldwin.

* *

District Convention, Jewell, Kansas.

Never before in the sixth district of Kansas was a convention better attended and never before was a more interesting and instructive program rendered than the one at Jewell. Every department of the church work was discussed and plans made for the coming year. Among other things the convention decided to engage a district evangelist. The expenses are to be defrayed, as much as possible, by collections during the meetings, from place to place, and any deficiency in the salary is to be paid by the state board.

Prof. W. C. Payne attended the convention and increased the interest of every one present, in the theme nearest his heart, the Bible chair work.

Not only was there a number of well known church workers of the sixth district present, but also a number from other parts of the state. Among these were: Mrs. Charles Hazelrigg, Topeka; W. S. Lowe, Topeka; Miss Alma

Moore, Topeka; W. C. Payne, Lawrence; W. T. Hilton, Atchison, and E. E. Francis, Canton, Mo.

Too much praise cannot be accorded Bro. B. A. Channer, pastor of the Christian church at Jewell, and the members of his congregation. We are all looking forward to another splendid convention at Smith Center next April.

* *

Iowa.

Western Iowa presents a most interesting and important field—a magnificent country destined to be rich almost beyond imagination, in which we have as yet but a slight foothold. A few notes of a hasty visit to several places which are admirable types of American push and enterprise, where our people are actively at work, may be of interest.

Starting in Cherokee after the other churches were well established, with a small tabernacle in an undesirable location, we have the most active and growing congregation in the place. D. R. Reynolds is in great favor. Including a three weeks' meeting assisted by the singing of our genial blind brother, G. A. Butler, of Mound City, Mo., 37 have been added in Brother Reynolds' six months' pastorate and he finds himself in demand in near-by places far beyond his ability to respond.

Bro. Wm. Baier at Marcus, like most of our preachers in that region, could compare notes with a Methodist circuit rider—in fact it looks as if they were the kind of men needed.

J. K. Ballou is doing heroic work at Sioux City. The old and entirely unsuitable property has been sold, a very desirable site secured, the payment provided for and the erection of what will eventually be the lecture room will soon commence. The quarterly report of their financial secretary showed that only one per cent of the amount pledged for current expenses remained unpaid and most of that was the pledge of one person who had moved away. Thirty have been added since Brother Ballou's coming, February 1, and $1,200 raised to complete payment for the lot. The membership is now 180 and when they get a church home and the preacher gets married our people in this important center will be on the high road to larger things.

T. R. Hodkinson has about concluded that he will have to leave his pleasant field at Sloan because they are unable to support him. He raised a serious objection to the Christian-Evangelist—that he couldn't make the valuable clippings from its columns fit his filing case, because they are printed on both sides of the paper.

D. O. Thompson, of Whiting, is doing excellent work at three points but it is feared that he may be compelled to go elsewhere to support his family.

B. F. Hall, with an experience of one month at Woodbine, has already made a fine impression on the church and community. Arrangements are well advanced for building a new house of worship, to be the best in the town, and the money is largely provided for.

Mr. Shoesmith came from Hartsville, Ind., to dedicate the new church at Logan last November and remains as pastor. Twenty-five have been added since that time. This congregation, by no means strong numerically, built and paid for a $6,000 house; a year later it burned, with no insurance; they at once built another, worth $9,000, the best in the town, and there was not a cent to raise at dedication.

The church at Onawa is probably the strongest in this region and Le Grand Pace has held the longest pastorate. With a good church and parsonage, the broadest streets in Iowa, a genuine "wonder" for Sunday-school superintendent, one member who is as willing as she is able to support an Iowa evangelist and one of our foremost C. W. B. M. auxiliaries, Onawa, of course, ranks well among our Iowa churches. Brother Pace was too busy at district missionary work to give us figures for publication.

W. B. Clemmer is happy in his work at Council Bluffs. In his year and nine months with them they have paid their entire debt of $1,800 and actually acquired the strange habit of keeping the preacher paid ahead. That would doubtless suit some other preachers. Sixty-four have been added this year. They are planning for an evangelistic campaign and facing the problem of a new house of worship.

Across the big streak of mud, S. D. Dutcher is making a decided impression on the ex-convention city. June 1 completes his first year with the First church. In this time 110 have been added, $9,000 have been raised, a very neat and commodious tabernacle has been erected and paid for on their fine church site and $4,000 paid on the lot, so they are now well equipped to build up the congregation and prepare for the permanent building that the importance of the place demands.

H. J. Kirschtien has been with the North Side church one year and four months and reports 73 added, debts paid and conditions much improved. They hope this summer to get the church moved to the new site, which is paid for, eight squares northeast, in what is thought to be a much more desirable location, and so place it as to eventually become the lecture room of a better building.

At South Omaha, G. W. Burch, who still looks and talks like an Iowa man, reports encouraging conditions. They fortunately disposed of their property, whose foundations were too far down in the depths of one of those big hollows, and have a large lot paid for in the finest location in the city. They expect to commence building soon.

Brothers Reynolds, Ballou, Hall, Pace, Clemmer, Kirschtien and Burch were all Drake students, which accounts in large measure for this good record. S. C. Slayton.

* *

The South Kentucky Annual Meeting.

The place was ideal. Hopkinsville and hospitality are synonymous terms. The splendid homes of that splendid little city of 10,000 people were opened to all who might come to the convention. The folks there strove with each other for the privilege of entertaining the delegates. It is always worth the cost of a trip to Hopkinsville to enjoy the hospitality of a Hopkinsville home.

The speakers were national in reputation. Wm. Forrest made us see India with new eyes. "A great address," was the comment of all who heard him speak. Tuesday evening A. McLean inspired us to renewed interest in our foreign work by what was said to have been one of his very best efforts. When Christians grasp that high conception of duty, in evangelizing the whole world, that Brother McLean preaches to us, Gabriel will begin to polish his horn preparatory to his blast, by which he will summon the dead to come forth to join the living before the eternal throne. R. H. Crossfield, on Wednesday evening, and H. W. Elliott, on Thursday evening, emphasized the need of scriptural emphasis of the equal claims of state, home and foreign missions. These were both classics in their line. Sandwiched in between these great addresses were no less helpful ones by other brethren. S. F. Fowler, Madisonville; J. W. Graham, Louisville; W. J. Hudspeth, Hopkinsville, Sam J. Bedford, Owensboro; W. G. Eldred, Fulton; the Sycamore, of Paducah, W. H. Pinkerton; Jno. W. Ligon, Corydon, W. T. Wells, Bowling Green; Howard J. Brazelton, Earlington; Professor Evans, Marion; R. M. Hopkins, Louisville, and others were largely instrumental in making the convention so successful.

Make Your Own Ice Cream.

There has just been placed in all the grocery stores, a new preparation called

Jell-O Ice Cream POWDER

which is meeting with great favor, as it enables everyone to make ice cream in their own home with very little trouble. Everything in the package for making two quarts of delicious ice cream. If your grocer can't supply you send 25c. for two pkgs. by mail. Vanilla, Chocolate, Strawberry and Unflavored. Address, The Genesee Pure Food Co., Le Roy, N.Y.

In W. J. Hudspeth we have a great leader who is well qualified to stand at the front of our aggressive evangelism in this field of such large opportunity. He is winning his way well into the confidence of our south Kentucky brethren.

The C. W. B. M. is making creditable progress under the management of its consecrated leaders. Mrs. Yancey, of Lexington, did much to make this part of the convention uplifting.

One of the forward steps for better things was the appointment of R. M. Hopkins, of Louisville, to take charge of Sunday-school work. From this time the Sunday-school field work of the entire state will be under his care. Brother Hopkins is second to none in creating Sunday-school enthusiasm. His advent among us is assuredly a blessing that will become more valuable every year.

Brother Grant said that the most blessed thing he saw for the future of this work was the increasing number of young men who are coming into this field. The Bible college was well and ably represented by "the boys" on the program.

We had the honor of several visitors. Among these were I. M. Boswell, of Chattanooga (watch out for his red-headed book); Geo. L. Sehon, representing the children's home of Louisville; and S. R. Cotter, our colored evangelist, who made an interesting report of his efforts among the negroes. He is a good man in a great mission field.

A special offering of $600 was taken, and the convention, so long burdened with debt, is free of indebtedness and has money in the treasury. The outlook is more encouraging than for years past and we face the future with the hope that great good will be wrought at our hands by him whose servants we are. Dr. J. W. Crenshaw, of Cadiz, is our president; Roger L. Clark, first vice-president; T. T. Roberts, second vice-president; W. J. Hudspeth, corresponding secretary, treasurer and evangelist. With these men to direct affairs, we feel confident that our meeting next year at Murray will be a further step in the direction of better things for the south Kentucky missionary and Sunday-school association.

Harvey Baker Smith, Rec. Sec.

* *

SUFFERED 15 YEARS

From Itching and Painful Humor, Affecting Head and Body. Cured in a Week by Cuticura.

"For fifteen years I had eczema all over my head and body. Words cannot express how I suffered from the itching and pain. I had given up hope when a friend told me to get Cuticura. After bathing with Cuticura Soap and applying Cuticura Ointment for three days, my head was as clear as ever, and to my surprise and joy, one cake of soap and one box of ointment made a complete cure in one week." (Signed) H. B. Franklin, 717 Washington St., Allegheny, Pa.

William Woods Commencement.

The fifteenth commencement of William Woods college from May 20-25 was the most enjoyable, and closed the most prosperous year that the college has ever had.

Saturday evening, May 20, the class in vocal culture gave an operetta which would have done credit to girls of more mature years. On Lord's day the baccalaureate sermon was preached in the Christian church by Bro. R. G. Frank, of Independence; and the sermon to the undergraduates at night was given by Bro. M. A. Hart, the pastor of the Fulton church.

Monday evening the annual piano concert was given in the college chapel. Tuesday morning a match game of basket ball was played between the two college teams, and proved one of the most attractive features of the week. Tuesday evening the class in expression gave the mythological play of Pygmalion and Galatea before a large audience. Wednesday was a full day, beginning with the alumnæ reunion in their new hall. This was closely followed by the annual meeting of the board of directors, at which things most pleasant to hear were said by Dr. W. S. Woods and others. Wednesday evening came the junior prize essay contest followed by the ever welcome alumnæ banquet, with "feast of reason and flow of soul." Thursday was class day, when the girls are free to give vent to their feelings for teachers, schoolmates, and college. The drill on the lawn and the planting of the ivy form an attractive part of the program.

Thursday evening the regular graduating exercises were held, at which time Bro. G. D. Edwards, of Nevada, Mo., delivered the address to 22 graduates in the literary department, and seven in the school of expression.

Every occasion drew large crowds—more than our chapel could hold, demonstrating still further our need of a more commodious auditorium. There were more than 50 visitors who found entertainment in the college, besides many who were cared for by friends outside of the college. We praise God and begin to work for greater things for 1905-06.

J. B. JONES.

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Commencement Exercises at Texas Christian University.

Immediately following the Waco convention of week before last, began the closing exercises of T. C. U. Baccalaureate was Sunday, May 25. President Zollars gave the address, which was one of his best efforts. On this occasion the new Kimball pipe organ, which now adorns the chapel, was used for the first time, having arrived too late for the state convention.

The Granville Jones contest, graduating exercises of preparatory and special departments, etc., furnished a series of entertainments, lasting more than a week. All previous standards were fully maintained, and in some departments great progress was noted.

June 1 was the high day of the week. Nineteen persons received the degree of A. B., and one the degree of A. M. As a departure from the usual custom, the speaking was done by seven members of the senior class. Another innovation was the junior and senior contests, held on commencement day and the day before, in which the winner from each class received a prize. Five scholarships were awarded by the board of trustees to the students doing best class work. These scholarships are worth fifty dollars each, and will be offered every year as a stimulus to high grade work. There were fewer visitors present than usual, but this was pardonable, inasmuch as they had come in full force two weeks before and had left their $30,000 offering on the altar of T. C. U.

Our best year has just passed into history. The school gained splendidly in financial strength, power and hope. The loyal body of students is full of enthusiasm, and the administration is rejoicing. Big plans are in the minds of President Zollars and the trustees, and none doubt their early realization. All Texas seems to be entering upon an era of great prosperity and development, and T. C. U. is sharing in the good things.

FRANK H. MARSHALL.

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Commencement at Camden Point.

The writer had the pleasure of visiting Camden Point and preaching the baccalaureate sermon for that school, May 21. C. M. Chilton delivered the graduating address on Thursday following. I do not hesitate to say I felt shaky and quite ill at ease when I was told, upon my arrival at the school, that I was to stand in the pulpit, that morning, which Alexander Campbell, Raccoon John Smith, Moses E. Lard and others of our distinguished fathers had filled. And to make me still more uncomfortable, I found out just before entering the pulpit that I must preach to a people some of whom had heard these able preachers.

It was the fifty-sixth commencement of the school, and the close of one of the most successful years in the history of the institution. The school has passed through some queer and varied experiences. During its existence the building has been burned three times, but was each time rebuilt. The present building was erected in the nineties. One of the buildings was used as a horse stable by the Confederates during the war.

Just northwest of the school a miniature battle was fought at the opening of the war. Six Confederates were killed and lie buried just at the corner of the college campus. One Union soldier was killed not far away. My grandmother's folks on my mother's side were gathered with the southern sympathizers on that gala day when they raised the Confederate flag in Platte county, and were there when Jennison and his men swept down upon the company. One of the best horses my grandfather owned was killed that day.

The school is in a flourishing condition. It has a twenty thousand dollar endowment fund and is aggressively at work for more.

T. H. Capp, one among our very best ministers, is now in the field in the interests of the school. He is not only rapidly increasing the endowment, but is gathering up means for a new dormitory. This the school very much needs. Last year the enrollment was over one hundred. The school could accommodate no more, all the rooms being full. There were ten graduates from the regular course this year, and two completed the post graduate course.

The school is fortunate in having such a Christian man as E. L. Barham as president. It would have been hard to find a better man for the place. The whole community has the utmost confidence in him.

If I had a dozen girls to educate, I would send them all to Camden Point for their preparatory work. J. E. DAVIS.

Stanberry, Mo.

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Kansas Letter.

Our district conventions are the best we have had in years; the attendance and interest are all one could reasonably expect.

Evangelistic work is rather quiet just now, owing to the time of year. Donaldson and McCray have been at Burr Oak. This is a small church, with a limited field, but some courageous souls. W. P. Clark is pastor.

It is imperative that the Kansas churches keep the fact in mind that June 30 will close our missionary year. All money for Kansas missions should be in by that time. Those churches and departments that are in arrears should begin at once to raise the money and send it in. Brethren, we must depend upon your co-operation. Shall we be disappointed? We have done an excellent year's work—the best in our history, I believe; now we must look to the churches for their support of this work. Write me a letter saying you will not neglect us.

Our state convention comes September 18 to 21. Let all who are contemplating going to the national convention in San Francisco, write me or D. Y. Donaldson, so arrangements can be made for the train equipment.

W. S. LOWE.

Comments by Readers

Of J. H. GARRISON'S
Latest Book

THE HOLY SPIRIT

W. F. Richardson,
PASTOR, FIRST CHRISTIAN CHURCH,
Kansas City, Mo.
—SAYS:—

"I hope that this work will find a large circulation among our people for it cannot fail to illumine the understanding upon a theme too often buried in mystery, and to quicken the germs of the spiritual life which are too frequently destroyed by the blight of formalism and legalism."

B. B. Tyler,
PASTOR, BROADWAY CHRISTIAN CHURCH,
Denver, Col.
—SAYS:—

"Bro. Garrison, in this work, treats in his usual felicitious style, the personality, the mission, both to the world and to the church, and modes of activity, of the Holy Spirit.

"The volume is devotional in spirit, didactic in style, logical in form, biblical in its positions."

Samuel B. Moore,
PASTOR, HAMMETT PLACE CHURCH,
St. Louis, Mo.
—SAYS:—

"The book grows in interest with each succeeding chapter; that on the 'Symbols and Metaphors of the Holy Spirit,' and the chapter on 'Spiritual Life,' are especially helpful. The volume is a valuable addition to Christian literature, in that it opens up a marvelous view of the spiritual benefits and enjoyments possible to every one who is in a position to receive the Holy Spirit."

The Great Demand for this new book is evidence that it is a timely one. The indications are that a very few weeks will exhaust the first edition.

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A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

James Small in Tennessee.

I closed a meeting as Clarksville, Tenn., lately, for Bro. Robt. L. Cave and congregation, which, for influence at least of a permanent kind, deserves more than a passing notice. There were seventy-three additions during the three weeks Brother Hackleman and I were there, about fifty by conversion. Our house, which holds 500 people, was not large enough to accommodate all who wanted to hear and the Methodist brethren very kindly offered us the use of theirs, which we accepted the second week of our meeting. The M. E. church, south, which easily held 800 people, was always crowded with eager listeners from the world and from all the churches in town.

It was rather a unique experience to preach a series of doctrinal sermons in this church and do it so as not to give offense. Every sermon preached was, apparently, well received but the one preached on "The baptism on which all can unite." This sermon was preached to a large audience which included three Methodist preachers and the presiding elder of the district. The meetings in the Methodist church were pervaded by a spirit of prayer, reverence and earnestness which was truly delightful; yet we felt that, while we gained in crowds, we lost in additions; and the result was that while we were still offered the use of the church, we felt it better to return to our own house, which we did the third week of the meeting. The causes for this rather abnormal state of things were several. I mention three:

Bro. Robert Lord Cave, the minister in charge, has the confidence of everybody in town. While he has preached the truth he has preached it in great kindness, and had already won a great many to the honorable consideration of our plea for Christian union. He has his congregation well in hand. They look to him as their leader. I have noticed that the first year of a man's ministry he is usually well supported by the congregation, the second year is a critical one; if he remains the second year the people will begin to find out his weaknesses, if he has any; the third year is still more critical. If he has made friends they will stand by him and if he has made enemies, he will know them, too. But let him stay three years and prove himself a wise and a good man and he can likely stay there as long as he pleases. Brother Cave has served nearly four years, and is master of the situation, and is deeper in the hearts and confidence of the people than ever. He is respected by all the preachers in town for the influence he is wielding and for his scholarly attainments and unselfish spirit.

The meetings in all the other churches had failed to move anybody or anything. There were not a dozen additions all told in the different churches, and it seemed that all were eager and prayerful that our meeting should accomplish such spiritual resulti as were desired, and which their meetings did not and could not accomplish. So from the first the preachers and members of the other churches attended nightly and seemed truly interested and edified. The sermon on "The basis and beauty of Christian union" was received with commendable unanimity and was talked of all over the city. The presentation of the theme was along the line of the sin of division and the one remedy, and the remedy was a complete return in letter and spirit to the New Testament teaching on essential doctrine and ordinances.

The morning meetings which were held from 10 o'clock to 11 o'clock were made intensely spiritual and profitable. In these meetings the members from other religious bodies were in the majority. They declared that their minds were disabused forever of the idea that we had a shallow spiritual experience. Our people in Clarksville are certainly on a higher spiritual plane in the estimation of all good people there. I am persuaded that many communities are tired and burdened with denominationalism and if the people could see a way out, which the leaders would endorse, the crowds would stampede the churches to answer the prayer of the Savior they trust and the Lord they adore.

It behooves every preacher and evangelist of the brotherhood to so preach that people will be won and cheered to Christian union and not maddened or repelled. The presiding elder will, I understand, give the "other side"(?) to the baptismal question next Sunday. I shall not hear the sermon, but Brother Cave may, and I will leave the elder to the kindness but keen logic of this man of God.

During our stay in Clarksville, Mrs. T. D. Garvin was a visitor at the home of W. F. Coulter, her brother, where my wife and I were royally entertained during the meeting. Our sister is the widow of the late T. D. Garvin, who was so loved and honored for his ability and Christian living and who was lamented in death. Bro. W. F. Coulter is an elder in the church and a wise counsellor in all its affairs.

Elder Gordon, who teaches a department in the Presbyterian college there, but who preaches the old gospel for two churches of Disciples, helped us greatly by his presence and fellowship during the entire meeting. Everybody was pleased with Brother Hackleman. In his own sweet and Christian manner he won his way in all hearts and helped greatly to strengthen the evangelist's power and make the meetings spiritual.

I go to Murfreesboro, Tenn., Bowling Green, Ky., and Milan, Tenn., before going to the coast in August. My next meetings after returning will be for Bro. R. M. Giddens at Mayslick, Ky., and Bro. Mark Collis, Lexington, Ky.

James Small.

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The New Church at Grand Rapids, Wis.

During the latter part of last year, Bro. B. G. Eggert and family removed from Flanigan, Ill., to Grand Rapids, Wis. They were disappointed in not finding a church of Christ at that place, and therefore decided to worship with brethren of other churches for at least a time. Their church home was not entirely satisfactory, and they decided to see what could be done in the matter of organizing a church of Christians only. Brother Eggert therefore wrote our state corresponding secretary, H. F. Barstow, of Ladysmith, Wis., asking that he visit them and look the ground over. Brother Barstow did so, and, after making several visits to Grand Rapids, called the matter to the attention of the state board of the Wisconsin Christian missionary association, who took the matter under advisement, and decided that a church of Christ could be built up there. The result was, that the state board employed Brothers C. H. De Voe and H. K. Shields, evangelists, of Rochester, Ind., and on April 2 of this year they began a meeting in the G. A. R. hall at Grand Rapids. They encountered immediate opposition. Brother De Voe spent nearly three weeks in conducting a campaign of education, preaching the primitive gospel, and telling the people who and what the Disciples are. The people became interested, and the audiences were large. The result at the close of a seven weeks' campaign was a church of Christ organized with forty-five charter members, twenty-four of whom were by primary obedience. A Sunday-school of sixty-five scholars has also been organized. On Sunday, May 21, the writer attended services there, including the meeting held in the afternoon, at which time the new church was regularly organized, elders, deacons and church clerk and treasurer being appointed by the congregation. The work starts out under the most favorable conditions. Brother De Voe will remain there a short time until a regular minister can be secured.

Grand Rapids is a flourishing manufacturing city of about 10,000 inhabitants, and it is hoped that the church just located there will be the center from which will radiate much influence for good. The planting of this church is largely due to the consecrated efforts of Brother Eggert and his family. It is also an example of what good can be done when a competent man goes among the people and preaches the gospel in a scriptural way. The work of Brothers De Voe and Shields has been highly satisfactory to the state board.

It is a great pleasure to say that the church at Grand Rapids has extended an invitation to the brethren of the state to hold our annual conventson with them next September and it has been accepted.

John C. Thurman,
President Wis. Christian Missionary Assn.
Green Bay, Wis.

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Eighth District, Kansas.

The annual convention met in Ransom, May 23 to 25, and was well attended. Outside of the district there were present Miss Alma E. Moore and W. S. Lowe, of Topeka. Mr. W. C. Payne, of the Bible chair of the State university; F. M. McHale, of Hoisington, and H. H. Ambrose, of Great Bend, who did much to make the convention a success. Besides these, addresses were given by A. Neese, Scott City; Chas. Shellenberger, Ransom; O. H. Truman, LaCrosse, and C. N. Ridenour, Dodge City.

The following officers were elected for the ensuing year: For president, D. A. Shellenberger, Ransom; vice-president, John Bull, Cimarron; secretary and treasurer, H. S. Rector, Scott City. Delegates to state convention, D. A. Shellenberger, H. S. Rector. For C. W. B. M., Mrs. Florence Manker, Scott City. Junior Endeavor, Miss Pearl Fish, LaCrosse. Bible school, Leroy Martin, Dodge City. Christian Endeavor, Victor L. Goodrich, Garden City. C. W. B. M, delegates to state convention, Mrs. B. E. Parker, Larned; Florence Manker, Scott City.

It was decided to hold the convention next year at LaCrosse, about June 1.

The church at Ransom is to be commended for their loyalty and liberality to the cause, and their hospitality to the convention.

* *

Dedication at Higginsville.

Sunday, May 7, was a great day for the church at this place. The result of earnest, consecrated labor for over a year reached its consummation in the shape of a beautiful brick structure costing, with the furniture and fixtures, something over $15,000.

The church, people and pastor alike, rejoice together over the signal victory achieved in the hearty co-operation of all the forces of the church.

Too much praise cannot be given to the pastor and his noble, consecrated wife, for their zeal, courage, fidelity and labor, and the congregation deserves great praise for their hearty co-operation with them in this noble work.

F. M. Rains, of Cincinnati, preached the dedicatory sermon.

The debt of $6,000 on the house was all subscribed and at the conclusion of the night service, it was solemnly dedicated to the service of God.

The day was all that the people could ask, and visitors came from the country and neighboring towns, that overran the seating capacity of the large and commodious structure.

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The church certainly has a bright future before it, and it is to be hoped that the unselfish spirit which has built such a house will continue, and use it to the glory of God and the uplift of our race. C. B. LOTSPIECH.

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Broken Hearts and Blazing Stars.

(Continued from page 760.)

side of a heart-broken man in a narrow chamber, by a poor pallet, and lay his healing hand upon the sores, and tenderly wrap the bandage round the wounds—that is the greatest thing that God has done. We descend from the height of "He healeth the broken in heart," when we say, "He telleth the number of the stars." We are more than they, and his work to us is the crown of all his work.

The last thing that our texts in their juxtaposition suggest is—

IV. The sure trust which, by reason of the lower, we should repose in the higher work of God.

"Why sayest thou, O Israel, my way is passed over from my God?" I say to myself, and we are all tempted to say it often, "What am I in my little corner here, amidst so many millions of men and women, that God should bow down his ear to listen to me, to care for me?" We should deal with ourselves and with such doubts and fears as he dealt with Abraham the patriarch, when he bade him go out beneath the crowded heavens that stretched above his tent, and count, if he could, the number of the stars. God knows each of those and he knows each of us. He knows them intimately, giving them names which express at once his ownership and his understanding of them. And he comes to us with equal accuracy of knowledge of our individual cases, and equal readiness to help and to bless us, according to the greater depth of our necessities and the greater height of our possibilities. If it be true that the same hand through which "the most ancient heavens" are "fresh and strong" is the hand that is stretched out to uphold and to heal us, why should we fear, why should we be sad, why should we ever be solitary, why should we doubt that all is for our good? If it be true that the same eye which resolves the nebulæ, and knows each star by itself, is the eye that looks down upon my narrow orbit and sees me often weltering amidst clouds of sin and sorrow, and will rescue me from them all, why should I ever descend to doubt that I shall be kept unto the end and crowned and blest at last? My deliverer is the God that made the heavens. "Lift up your eyes and look upon these things." Behold who hath filled the spaces of the skies with the bright witnesses of his power and knowledge? The same dear father stoops down to us, and stoops not so far when he comes to help and to save and to comfort and to sanctify the weakest, the humblest, the most sinful among us, as when he stretched forth his hand and shaped the mightiest of the orbs that flash and glory in the heavens.

But there is a more wonderful thought still. Do you remember who it was that laid his hand upon the first half of my text, and in a little place of worship in a humble Galilean town said, "The Spirit of the Lord is upon me because he hath anointed me to heal the broken-hearted"? Jesus Christ claimed the one-half of this text. That necessarily implies that the other half belongs to him, too, and that through him the worlds were made. It is our brother "who calleth the stars by name, and telleth their number." He holds them in his right hand, and that is the hand that was nailed to the cross for us, and that holds us up, if we will grasp it, amidst all the sorrows and storms and darkness of this weary world, and lifts us out of the horrible pit of our sins.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

[Telegram.]

Beaumont, Tex., June 11.—Twenty-five added to-day at the church and eight men at the Y. M. C. A. meeting, Dr. Scoville speaking, De Loss Smith singing. Thirty-two the first week, 57 in eight days. Rejoice with us. —J. B. HOLMES, minister.

ALABAMA.

Birmingham.—The writer closed a most interesting meeting May 28 at Bessemer, Ala., where Brother Taylor ministers; 29 were added to their membership. Mrs. Spiegel and Mrs. Crook assisted in the music. I began a meeting with Matthew Small at Sumter, S. C., June 4.—O. P. SPIEGEL.

CALIFORNIA.

Ukiah, June 1.—Two baptisms since last report.—OTHA WILKISON.

CHINA.

Shanghai, May 8.—Six baptisms yesterday. Endeavor society reorganized with 45 members. —W. P. BENTLEY.

COLORADO.

Denver.—Central Christian church: It so often proves to be a mistake to resume a former pastorate that it seemed well to wait a while before reporting results. At the recent annual meeting, May 10, reports showed 249 additions in 20 months, 144 in the past 12 months. Of the 249, 77 were baptized and 70 dismissed or deceased. Weekly subscriptions have increased from $33 to $80. Expenses the past year $6,242.97; for missions from all sources, $823.97. We have had eight additions by letter and six by confession of faith in the past two weeks. This is a fine advance on the work of previous years. The board, congregation and pastor are working together in the utmost harmony. The future is bright. The second pastorate seems to be successful in this instance. Dr. Tyler is doing a great work at South Broadway. Brother Pickett is making steady progress in north Denver. I have just heard that they have decided over there to go forward this summer with their main auditorium. Berkeley is doing well under the leadership of Brother Payne and his bride. "We" are going forward in Denver. Brother Tyler is one of the most prominent and best beloved ministers in the city. We will be ready to welcome the delegates to the national convention at San Francisco, in August.—BAYARD CRAIG.

Trinidad.—One confession Sunday, June 4. —DAVID C. PETERS.

Denver, June 5.—Three persons received the right hand of fellowship in the South Broadway church yesterday, one recently baptized and two by statement. The Central church Sunday-school observed children's day. The contribution amounted to $250; $100 of this will go to foreign missions, the remainder to work in Colorado. The average attendance of this school is 225.—B. B. TYLER.

GEORGIA.

Augusta, June 5.—The First church, Howard T. Cree, minister, reports seven confessions last Sunday, making twenty-four additions to this congregation within the past few weeks. These additions have made a ten per cent increase in the resident membership.

ILLINOIS.

Armington, June 5.—Yesterday was a great day with the church here. There were 155 at Bible-school; there were 55 young men and women in the pastor's class. The offering for foreign missions was $35. We begin a meeting November 1, with J. E. Powell and wife, of Wabash, Ind., as evangelists.—L. E. Chase, pastor.

Urbana, June 10.—I closed a three weeks' meeting June 8 at New Straitsville, O., with 11 baptized into Christ. This is a town of about 3,000 people—1,000 Catholics besides a large foreign element.—J. A. LYTLE.

INDIANA.

Reddington, May 30.—Last Lord's day the Christian church at this place was packed to hear Sister Goodacre preach. Many sat outside in their buggies who could not get in. This is the third time Sister Goodacre has been here and we have had two additions.—J. GOODACRE.

INDIAN TERRITORY.

Bartlesville.—Brother Omer and the writer are in a meeting with 21 additions to date. We were completely rained out the first two weeks, but the determined efforts of the faithful few are showing their fruits.—L. D. SPRAGUE, singer.

IOWA.

Coon Rapids, June 2.—Two baptisms.—M. C. HUTCHINSON, Panora, Ia.

Atlantic, June 4.—We had fine services here to-day. There were two additions, one by statement and one by confession.—W. B. CREWDSON.

Creston.—I closed my ministry in Creston May 28 and began in Allerton June 4. The last week in Creston there were 16 additions, 13 baptisms, under the preaching of Bro. J. L. Thompson, of Peru, Ind., who has been called as my successor. He continued the meeting over Sunday with several more accessions.—R. H. INGRAM, Allerton, Ia.

Ft. Madison, June 5.—One more was added to the church since last report, making nine added at our regular services since the middle of March. We observed children's day. The Sunday-school collection for foreign missions was $15 and more will be added. The church here is beginning to arouse from a comatose state and attract attention. We are looking for great things in the future.—B. F. BAKER, pastor.

JAPAN.

Tokyo, May 18.—Six of our earnest young men in the Yotsuga mission have decided to give their lives to preaching the gospel. Additions are frequent.—W. D. CUNNINGHAM.

KANSAS.

Burr Oak, June 6.—D. Y. Donaldson and C. S. McCray closed a short meeting with us last Sunday night. Results, three by confession and baptism—adults.—G. B. CLARK, pastor.

MARYLAND.

Baltimore.—Bro. Herbert Yeuell, of Uniontown, Pa., has just closed a meeting of two weeks at the Christian temple, resulting in 34 additions. Bro. H. G. Spencer, of Lexington, Ky., has accepted the pastorate of Calhoun street church and will begin work there July 1. —PETER AINSLIE.

MISSOURI.

Kansas City, June 1.—At Ivanhoe Park church last Sunday we had three confessions and one by statement from the Methodists. This makes 10 by confession and baptism and eight by letter or statement, 18 in all since the writer came to this field, March 1.—LEWIS P. KOPP.

Alexandria, May 30.—Our congregation is moving in the right direction and increasing in number. Brother Knight's sermons stir the people. A month ago at the regular service two persons confessed Christ and last Lord's day three others confessed him at the morning service. In the afternoon at 3:30 a large gathering witnessed the baptism of four persons in the Mississippi river.—S. D. SEYMOUR.

Seneca, May 30.—Joseph Gaylor and F. M. O'Neal are in a meeting with 15 additions to date.—A. R. MOORE.

Bogard, June 6.—One confession and baptism at Norborne May 28.—C. C. TAYLOR.

St. Louis, June 5.—One addition at one of my appointments yesterday. Collection for foreign missions $10.—W. H. KERN.

Lamar, June 5.—One confession yesterday at regular service.—S. W. CRUTCHER.

Gallatin, June 5.—Two additions by letter last night—husband and wife. Our work is prospering and our Sunday-school is rapidly enlarging.—C. W. COMSTOCK.

Princeton, June 10.—Evangelist J. A. Bennett was with us in a three weeks' meeting; 15 were added to the saved during the campaign. Brother Bennett's work with the church was very good.—S. A. ENNEFER.

Marceline, June 10.—Since last report we have had additions as follows: Laredo, 33; Sumner, 13; Lingo, 36. We effected an organization at Laredo and Lingo which will enable each to have preaching one Sunday in the month.—A. MUNYON, state evangelist.

NEBRASKA.

Cook.—We have started a meeting and expect to continue for a few weeks.—EDWARD CLUTTER, evangelist; FRANK MCVAY, singer.

Overton.—The work moves on nicely here. The ladies' aid has recently been improving the church. They have put $90 into beautifying the church interior, such as furniture, papering, etc. We have met all the missionary calls this year and expect to continue to do so. We gave $10 to foreign missions, $7.00 to N. B. A., $13 to home missions, and $12 children's day to foreign mission work. We have good audiences and interest in all the services. The district convention meets with us June 13-15.—O. L. ADAMS, minister.

OHIO.

Cleveland, June 6.—There were 19 additions to the church on Dunham avenue in the past three weeks, 15 by confession and baptism. —M. J. GRABLE.

Dayton, June 6.—The West Side church had another accession June 4. The people are greatly encouraged.—HENRY F. KELTCH.

Ravenna, June 5.—There have been two additions to the church by letter since last report.—M. E. CHATLEY, pastor.

Akron, May 27.—Wabash avenue, or Third church, has enjoyed excellent progress during the first year's pastorate of A. F. Stahl. The year before he came the church went back, $500 being added to the indebtedness and a contentious spirit was spreading among the members. But order has come out of chaos and 56 persons were added to the membership, $900 have been paid on the debt, missionary offerings were increased and $2,300 were raised for all purposes. The minister enters the second year at an increase in salary.—N. H. WALKER.

Beallsville, June 9.—The meeting at this place, begun Saturday evening, June 3, is progressing very nicely. Large, enthusiastic audiences with a deep interest manifested. Additions up to date, 17: by confession, 12; by letter, 5. Children's day was observed; a good collection was taken. Bro. Ellsworth Thornberry was the leader of song.—FERD F. SCHULTZ, evangelist.

OKLAHOMA.

Chandler, June 5.—Seven additions since last week's report; 31 since I began my pastorate here April 1. Largest Bible-school yesterday in the history of the church.—D. E. DINGER, pastor.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

In Magazine Land.

The June Review of Reviews, besides the usual admirably presented survey of the "progress of the world" contains a number of special articles of current interest, such as "The Larger Problem before Admiral Togo," "Count Cassini," "The Career of Joseph Jefferson," "Morocco and the French Intervention," "Philadelphia's Civic Outlook" and "The Atlantic Fisheries Question." One to which we may make further reference is "The Church Union Movement in Canada."

Country Life in America for June is largely devoted to the subject of how to spend a vacation. There is as a leader a sympathetic article on the black bass and the way of catching him, with some striking photographs of this same fish's leaps. Other articles give advice on vacations afloat, with a camera, on handling a canoe, building a log cabin, etc. It is an exhilarating number and is well illustrated.

New and interesting side-lights on the civil war are to be found in the June Century: "What a Boy Saw of the Civil War," by the Rev. Leighton Parks, rector of St. Bartholomew's, New York City, with glimpses of Robert E. Lee; a curious and surprising article on "Boys in the Union Army," by George Langdon Kilmer; "A Pupil's Recollections of 'Stonewall' Jackson," and "Recollections of Jubal Early," "by one who followed him." These articles, with several stories, including "Miss Sallie and the Enemy," a war-story by Gouverneur Morris, and "In the Virginia Room," by Arlo Bates (the scene laid in one of the Rooms of the Confederate Museum at Richmond), make up a number of special interest in the memorial day season.

A striking article in the June number of The Missionary Review of the World is that entitled "Money to the Rear." In these days of strenuous appeals for large gifts it is interesting to note what an ex-treasurer of one of the mission boards has to say about it. The article is well worth reading. A series of articles on "Missionary Call" presents different views of what it is and how it is recognized. Miss Bell M. Brain takes up the subject from a biblical standpoint; a missionary secretary describes an experiment in missionary calls, and D. L. Pierson gives the results of an inductive study of the calls of a large number of prominent missionaries. These articles are an interesting and important contribution to a much discussed subject.

The summer issues of The Pilgrim are to be given over almost wholly to entertainment. In the June number Director Reed, of the Lewis and Clark Exposition, tells what the visitor to Portland this summer may see, and analyzes the purpose and scope of the show. A delightful fishing article by Kirkland B. Alexander is entitled "Six Foster Brothers of the Brook Trout." An article of interest is by Stella Reid Crothers and is entitled "The Grand Dames of America." Edwin L. Sabin writes of "The Tent Cities of the West," and George B. Paul tells of "The Peons of Old Mexico." Ada L. A. Murcutt's article on the "Satsuma Ware" of Japan will be read with interest by all lovers of this famous porcelain. There are stories by Anna B. A. Brown, Gerald Austen, Lynn B. Follett, and Martha D. Taylor. In addition are many shorter articles of helpfulness.

The June Arena will appeal to all persons interested in clean government and social and economic advance. In it, Rudolph Blankenburg continues his series of papers dealing with corruption in Pennsylvania, the present discussion being concerned chiefly with the unparalleled reign of graft and roguery in Philadelphia. "Frederick Opper: A Cartoonist of Democracy," is another interesting feature, being an illustrated article dealing with the life and work of one of the best known and most effective cartoonists of the day. A fine full-page portrait of Mr. Opper accompanies this sketch. The article on B. F. Mills is what one might expect from a writer in sympathy with "cultured" religion, but few who can see both sides will be persuaded that Mr. Mills has one-tenth the power and influence he had when he was "orthodox." Among the contributors of general character that are entitled to special consideration are the following: "In Prison and in Exile: The Experience of a Russian Student," a vivid portrayal edited by William Lee Howard, M. D; "Beauty and Light," a most charming plea for a sane and wholesome drama, by the well-known novelist and journalist, Kenyon West; "The Commerce of Latin America: A Magnificent Field Neglected by the United States," a thoughtful and illuminating paper by Professor Frederic M. Noa, accompanied by charts and comparative tables; and "Rise, Mighty Anglo-Saxons!" a stirring moral trumpet call to the conscience of America, clothed in blank verse and written by Katrina Trask. In addition to these there are other papers, together with the usual editorial and book reviews, the whole going to make up one of the most interesting and attractive numbers of "The Arena" that has appeared under the new management.

* *

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Sunday-School.

June 25, 1905.

SECOND QUARTERLY REVIEW.

Golden Text.—But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.—John 20:31.

The period covered by the events of the past quarter covers only a few weeks at the end of our Lord's life. The events of the first two lessons, the discourse on the Good Shepherd and the raising of Lazarus, occurred during the Perean ministry which followed the final departure from Galilee. The third, the supper at Bethany, was the last event before the final entry into Jerusalem. The fourth, the entry of Jesus into Jerusalem, marks the beginning of the week of triumph and suffering. Lessons five to ten have to do with discourses and events immediately connected with the death and resurrection of Jesus. And the last two lessons, from the book of Revelation, record in the most vivid form the conviction that the risen Lord is indeed alive both now and forever and that through him all of his followers shall eventually become partakers in the glory of an everlasting kingdom.

The gospel of John is farther than any of the other gospels from being a biography of Jesus. The purpose of the author, as he himself says, is not to give an orderly account of events but to produce conviction that Jesus is the Christ and such a conviction as would bring divine life into the soul of the believer. He writes therefore rather as a preacher than as an historian. This fact is to be remembered in accounting for the differences between John and the Synoptics. He is constructing an argument, not a biography.

Accordingly, almost every incident or episode which John records is chosen and used with reference to its value in establishing the Lordship of Christ and showing how life comes only through union with him. Trace through the lessons of the quarter noting how this is so.

John, more constantly than any of the other gospels, exalts the person of Jesus and makes it central in his thought as to the way of salvation. In Matthew, Mark, and Luke, Jesus is presented as a teacher, setting forth certain principles by which men ought to live, and illustrating them in his own life, but, except in rare cases, saying little about himself and claiming little for himself. John shows Jesus as insisting upon his own place and function, and requiring that men should come to him for salvation.

The special intimacy which John enjoyed with his Master, as one of the chosen three and as "the disciple whom Jesus loved," the evident natural keenness of his spiritual insight, and the long years of accumulating experience which elapsed before the composition of his gospel, give it an exceptional value for the purpose for which John declared that he wrote it.

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Midweek Prayer-Meeting.

June 21, 1905.

SELF-CARE AND EXAMINATION.

"Take heed to thyself and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." 1 Tim. 4:15.

Duty of Self-Knowledge. This lesson summons us to one of the most difficult and important tasks ever performed—the duty of self-examination. There is a good deal of truth in the lines of Pope:

"Know then, thyself; presume not God to scan;
The proper study of mankind is man."

No man can adjust himself properly either to God or to his fellow-men who does not look carefully into his own heart and understand the motives which lie behind all his actions. If one does not know his weaknesses he is not likely to remedy them. On the other hand, if one does not know his capacities he is not likely to address himself to the more difficult tasks in life. It is especially important that those who are to teach others should know themselves and take heed to themselves.

As to Religious Worship. It is of vital importance that everyone performing any religious act should look honestly into his own heart and see whether this act be sincere or merely formal. This is specially enjoined as relates to participation in the Lord's supper (1 Cor. 11:28, 29); but the same duty exists in reference to singing and praying (1 Cor. 14:15). The same principle applies to hearing also (Mark 4:23, 24).

As to the Faith. It is a wise admonition to the apostle, "Try your own selves, whether ye be in the faith; prove your own selves" (2 Cor. 13:5) This requires a knowledge of what "the faith" is. The New Testament is your standard in this examination. "The Faith" is faith in Jesus Christ, based on all the great facts relating to him, and involving acceptance of all the truths which he taught and obedience to all his commands. Unless we ourselves are in the faith, how can we lead others in that way?

As to Our Teaching. It will be noted that the text above admonishes Timothy not only to take heed to himself, but to his teaching. This is in harmony with the exhortation of the same apostle to the Ephesian elders: "Take heed unto thyselves, and to all the flock, in which the Holy Spirit has made you bishops to feed the church of the Lord which he purchased with his own blood" (Acts 20:28). The teaching, of course, should be in harmony with the mind of Christ as that mind is expressed by himself and his apostles. It should be earnest, coming out of the experience of the teacher, and it should be adapted to the needs of the people taught. It should be remembered that we teach by our lives in our daily conduct, as well as by our words.

Reciprocity. If it is the duty of the teacher to examine himself, to take heed to his doctrine and to admonishing faithfully and feeding the flock of God, it follows that it is the duty of those who are thus taught, to receive the admonition and instruction of those who are appointed as our teachers, and to be "doers of the word, and not hearers only" (James 1:22-25).

Prayer. O God, our Father, as Thou hast been pleased to call us out of darkness into light, help us, we beseech Thee, to open our hearts to the light of Thy glory which shines in the face of Jesus Christ, to the end that we may know ourselves in the light of His life and character, and knowing our weaknesses, may seek wisdom and strength and grace from Thee, to the perfecting of our characters and the enrichment of our lives, to the glory of Thy name, in Jesus Christ our Lord. Amen.

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Christian Endeavor.

By H. A. Denton.

June 25, 1905.

OUR NATIONAL HERITAGE.— Isa. 55:1-18.

Introductory Note.

As this topic is intended for a home missionary lesson for our societies in all the Protestant churches, it has been thought best to insert here the program prepared for the Endeavorers of the Christian church by the young people's department of the American Christian Missionary Society. Let thorough preparation be made and let this be a high day in all the societies.

Program. Our National Heriatge.

Song.

Prayer.

Scripture Lesson, to be read by leader: Isa. 55:1-18.

The Lord's Prayer (all uniting).

Hymn—"O God, Beneath Thy Guiding Hand."

Responsive Reading—Psalm 33:1-22.

Prayer.

Five Minute Address on "Our Great Country."

Responsive Reading by Rev. Francis E. Clark, D. D.

Leader: "Save America to save the world" is no vain cry, and it comes with a special forcefulness to Christian young men of the present generation.

Audience: You owe it to America, you owe it to the world, you owe it to your God, to do the most you can by your influence, your money, your sympathy, your labors, to make this a people whose God is the Lord. On this account the home missionary idea is an intensely patriotic idea.

Leader: He who is not interested in home missions, when he knows all that they stand for, is not a true patriot, and is not paying the debt of gratitude which he owes to his native land. A man who loves his mother would provide for her support if she were in need.

Audience: A man who loves his country will not begrudge the dollars or the hours that she demands of him, and I, for one, know of no way so good for the young people of the Christian church to discharge this debt of gratitude as to support and maintain and enlarge such a noble home missionary enterprise as that of the American Christian Missionary Society.

Leader: If any meeting should stir the blood of the young man of to-day, if any appeal should cause him to glow with patriotic enthusiasm, if any call should lead him to cry out, "Here am I, send me!" it is the call of his country and the call of God combined in one, for *that is the voice of home missions.*

Prayer.

Five Minute Address on "The New Crusade." (This will be furnished free. Address: Sarah Bird Dorman, Y. M. C. A. Bldg., Cincinnati, O.)

Hymn—"Hear Your Country's Call." No. 520 in the Praise Hymnal.

Responsive Reading.

Leader: Last year under the auspices of the American Christian Missionary Society, 353 missionaries were sustained, toiling in the name of Christ for the redemption of America.

Audience: These missionaries organized 165 churches, and received into the churches 16,861 persons, of whom 8,578 were by confession and baptism.

Leader: Through our missionaries the gospel was proclaimed to Germans, Mexicans, Scandinavians and Porto Ricans.

Audience: Porto Rico was made the special home mission field of our Endeavorers.

Leader: E. M. Pardee and wife began work on the island Nov. 1, 1903, having been chosen as successors to W. M. Taylor and wife.

Audience: During Brother Pardee's first ten months 47 persons were added to the church—these results with the aid of our native helpers.

Leader: A new mission was opened in Toa Baja, where an excellent work is being done for the Master.

Audience: Total amount contributed by our young people for this island mission in 1904, $1,842.56, more than double the amount of the previous year.

Five Minute Address on "Our Opportunity and Our Obligation Wherever Floats the Stars and Stripes."

Personal Question—How much thorough study, and how much of myself have I given to the work of my own church, in my own land? How much *has our society* pledged for Porto Rico, or how much *shall* we pledge?

Offering (to help pay pledge).

Hymn—"My Country 'Tis of Thee."

Mizpah.

DAILY READINGS.

M.	The glorious gospel.	2 Cor. 5:17-21.
T.	A goodly land.	Deut. 6:10-13.
W.	A godly ancestry.	Heb. 11:32 40.
T.	Free institutions.	Ex. 21:2 6.
F.	Righteous laws.	Deut. 5:12-21.
S.	The stranger among us.	Lev. 19:33-37.
S.	Topic—Our national heritage.	Isa. 55:1-18.

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OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BLODGETT.

Joseph H. Blodgett died at his home in Lodi, Cal., of cancer of the liver. He was a pioneer in California, having crossed the plains with an ox team in 1859. After a short time he returned east and married Eliza E. Chambers. They then came to California and here he lived till his death. He was the father of six children, one of whom is dead. The others are Mrs. C. C. Garner, of Acampo, Dr. J. M. Blodgett, of Lodi, Dr. T. D. Blodgett, of Tulane, W. S. Blodgett, assistant postmaster of Lodi, and W. O. Blodgett, county clerk of Shasta county. Brother Blodgett was known all over California as but few men were known. He has attended every state convention of the Christian church since his return to California. The Christian preachers all over the state knew him and loved him. He was a man of the most indomitable faith I ever met. He suffered for more than three months, but was always cheerful and hopeful, always inquiring about the church. He served as elder in the churches for 39 years. He was a poor man in this world's goods, but rich in faith and in his love of Christ and the church. His funeral was held in the Christian church in Lodi, and was the most largely attended funeral ever held in the town. Everybody loved him, everybody feels the loss who knew him. The little church in Lodi has lost one of its most worthy numbers and the preachers in this state have lost one of their best friends. He could quote more of the scriptures than any man I ever met. Even in his last hours when his mind wandered he would repeat scraps of the Word of God. He was born in Switzerland county, Ind., and died at the age of 68, leaving to his children and the church the legacy of an untarnished name. THOS. H. MURRAY.

FORBES.

Sophia Forbes, whose maiden name was Zimmerman, was born in Pennsylvania, but was reared in Ohio. In company with her husband, Thomas Forbes, she located in Appleton City, Mo., in 1871, where she resided till some years after the death of her husband in the year 1881. Thomas Forbes and wife and Retta, their daughter, were charter members of the Christian church of Appleton City, Mo., which was organized in the year 1875. She became a Christian at the tender age of 12, and remained an active worker for over 72 years. What a record of which to be proud! Sister Forbes helped to organize several different congregations. She departed this life in the triumphs of the Christian's faith at the home of her daughter, Mrs. Retta English, at Villisca, Ia., April 26, 1905, and was interred in the beautiful cemetery at Appleton City, Mo. Two children survive, Geo. Forbes and Mrs. Retta English. "Well done, good and faithful servant."

SCOTT.

Mrs. Jemima E. Scott was born in Fayette county, Ind., Feb. 29, 1839, and died at her home in Alexandria, Ind., April 16, 1905, at the age of 66 years, past. She was the daughter of Adam and Samantha Banks, who were among the early pioneers of the Christian church. She was married to Daniel M. Scott, July 6, 1859, and to them was born one son, who died at an early age. Her husband preceded her in death nearly ten years. She came into the Christian church early in the '60's, and was baptized by Elder B. M. Blount while living at Independence, Ind. She and her husband came to Alexandria in about the year 1865 and she united with the church there and was ever after one of its most faithful supporters. During the 40 years of her membership with the church there it passed through some very trying days, and at times the membership became almost discouraged. Yet she never faltered or lost faith. It is to her zeal and constant devotion that the church there owes much of its success. She was a Martha in good works, ever ready to lend a helping hand to the needy, and provide for the wants of the suffering. No call for help from her went unheeded. She was a ready, cheerful and liberal giver to all church needs. In her will she not only provided for near relatives and friends, but also to the cause of her Master that she loved so well. She also gave liberally to the Foreign Missionary Society, to the Christian Woman's Board of Missions, to Church Extension, to the Board of Ministerial Relief, to Bethany assembly, etc. The church in Alexandria, which is now undergoing extensive repairs, was greatly helped by her liberality, and when completed it will be among the best in the city, and will have in it a beautiful memorial window to her memory—of faith, hope and love. Though dead, yet she still speaks God's love to men. The writer assisted in the funeral services conducted at the old home on Tuesday afternoon, April 18, and the sermon was preached by her old friend and minister, B. M. Blount, of Irvington, Ind. A. L. Orcutt, president of the Board of Ministerial Relief, was present and led in the opening prayer. Many of her home church members and friends honored her with their presence and tears. Truly we may say of her and her well spent life, of faith in Christ, "She has done what she could." Peaceful be her sweet rest, and may there be many stars in her crown.

Anderson, Ind. T. M. WILES.

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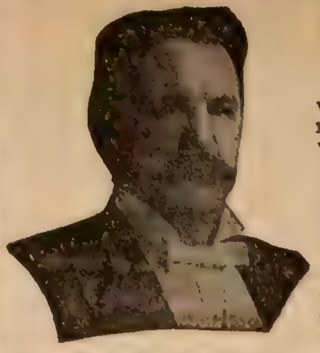
A Fine Kidney Cure.

Mr. A. S. Hitchcock, East Hampton, Conn., (the Clothier) says if any sufferer from Kidney and Bladder troubles will write him, he will, without charge, direct them to the perfect home cure he used.



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People's Forum.

Hypnotic Evangelists.

And so the St. Louis "preachers' meeting discussed hypnotic evangelists and concluded that it was a cheap substitute for the Holy Spirit." As to the Holy Spirit and his work, we shall wait for Brother Garrison's new book, in the hope that it will tell us just how the Holy Spirit operates apart from his Word, how he dwells in us other than the Father and the Son, and how we are to know it. I had supposed for four years that the St. Louis preachers were straight on the hypnotism question since at the Editor's request I lectured them one Monday for forty-five minutes on that subject. Is it a case of change of preachers, or, "the sow that was washed returned to her wallowing in the mire"? Now, brethren, I want to stir up your darkened minds by way of remembrance. It was "stated as a fact that some of our evangelists had studied hypnotism with a view of increasing their success." How do you know this to be a fact? I wonder if either of the brethren in the discussion ever studied and experimented with hypnotism? If not, they are incapable of discussing such a theme; if they had, they would not have reached such conclusions. I think from personal knowledge I know every evangelist of any reputation among us who has given the subject any extended study, and not one of them for the purpose named. I studied and practiced it for years before I ever preached a sermon, and since have dipped deep into it for therapeutic purposes only. Moreover, the evangelists who have studied it extensively are the ones who use "the power" less. Brother Durban was right about Roberts in Wales. I stated in substance a month ago in a sermon that Roberts' power was psychologic and of the hypnotic kind. Whatever and however the Holy Spirit does apart from his Word I do not know, but he is not the author of confusion as in some of the churches. But I do know something of the human mind and the wonderful phenomena it is capable of producing under a powerful positive suggestion. The only danger line as I see it is in the preacher's having a zeal but not according to knowledge, and ascribing the work to the Holy Spirit in a direct way instead of through and by the truth.

Hypnotism is a misnomer; the word hypnos means sleep, and I call upon the St. Louis preachers to answer if they ever converted a sleeping auditor. Hypnotism is nothing in the world but suggestion. No student who values his reputation will deny it. Suggestion is the presentation of such thoughts or ideas to the mind as will result in a mental, moral, or physical change. Now, brethren, what is preaching the gospel but suggestion? "As a man thinketh in his heart so is he" is an old and wise proverb, and very true. The gospel is God's power only when *believed.* Why do some of our best preachers fail to make converts? They are wise, scholarly and full of the Holy Spirit. Because they don't get the people to receive the good seed of the kingdom. No man can succeed in converting sinners with one single element missing that the hypnotist requires, namely, on the part of the subject, attention, passivity, concentration and expectation; on the part of the preacher, positive suggestion with repeated affirmation. Now, my brethren, it all depends upon what you suggest and the susceptibility of your subject. If you have an ignorant though honest seeker, and you suggest elations, lights, sounds, visions and the jerks, you are likely to witness what same people are pleased to call a "Holy Ghost conversion." But if you begin with the intellect and present the great divine facts of the gospel, and push with all your energy the claims of Christ, you will witness a New Testament conversion. Brethren, the converts generally tell after "six months" whether they have been psychologized or Christianized. A preacher who never heard me in his life said I hypnotized the 835 converts in Joplin. Well, they are still hypnotized after 18 months, and have paid off a $9,000 church debt, increased the pastor's salary $800, become a living link in two of our missionary societies, and fill the church at every service. Brethren, if you know all about hypnotism, do a little of that kind and don't "conclude that it is a cheap substitute for" anything. I start for Wichita, Kan., to-morrow to do some old Jerusalem hypnotizing. Come over and get "the power." W. E. HARLOW.

Springfield, Mo.

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"Christian Science in Christian Churches."

Following the CHRISTIAN-EVANGELIST editorial of June 1, under the above caption, appeared in the Chicago Record-Herald the despatch from which the subjoined extract is taken:

"Dr. Charles G. Pease has resigned as a member of the First church of Christ, Scientist, and also from the mother church in Boston. He renounces the belief as 'a fabric of deceit, falsehood and dishonesty,' and as a 'grave danger to the community.' In a book of 130 pages he descants upon abuses he alleges exist in the practice of so-called healing and brings up battery after battery against the ramparts of the system established by Mrs. Mary Baker G. Eddy.

" 'Christian Science is nothing more nor less than self-hypnotism,' says Dr. Pease in his book. 'Its whole secret lies in the repitition of certain formulæ until the subject has brought himself into a state in which he can be affected by other minds.

" 'In Christian Science there is just enough scriptural truth to float the deceptive hypocritical, hypnotic, human philosophy of teaching which is a poisonous narcotic to the spiritual perceptive power of the mind. Self-complacency and self-love pass for Christianity, and dishonesty, falsehood, deception, trespass and oppression in the individual pass as virtue.'

"Dr. Pease declares that by Christian Science the conscience is blunted, and that he had reason to believe that with this new thought leavening the world there is more perjury in the courts than ever before. He says he does not believe that Mrs. Eddy had a full realization of her dangerous teaching, yet that she must have had some idea when she introduced in her book a chapter on hypnotism to nullify the baneful influence of her methods.

"In writing of the First church of Christ of New York the Doctor says: 'Are all people in this church who are wearing handsome, extravagant clothing and jewels wealthy? Not by any means. Honest debts have gone unpaid that the requirements of the church might be met, and handsome dressing is one of the requirements. The people individually have it impressed upon them to dress handsomely. The ushers have had instructions to seat those handsomely dressed in the center aisles and those not so handsomely dressed in the side aisles, thus placing a premium on handsome dressing.' "

Unquestionably perhaps, there is that in the "healing" line held to by Christian Scientists that should be restored to Christ's church. When this is done and due prominence is given to physical and mental, as well as spiritual, healing, will it not go a long way toward staying the inroad which this cult is making upon the ranks of all the orthodox churches? Not only would others thus be kept from leaving to follow after this delusion, but many would be brought back to the fold of Christ's church. In no real sense can "Christian Science" be classed as a church of the incarnate Son of God.

Chicago, Illinois. W. P. KEELER.

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A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183, Notre Dame, Ind.

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Family Circle

The Garden of the Heart.

By Annie S. Lawrence.

Dear Christian, if there's growing
In the garden of your heart,
Thistles, thorns and night-shade,
Let something better start.

If you're living in the darkness
While those ugly plants abound,
Come out in God's bright sunshine
Where happiness is found.

Life is too short for brooding
O'er trials, pain and woe,
Dig up those prickling nettles,
Let something better grow.

Just fertilize your heart-soil
By firmly fixing there
God's promises so precious,
They can purify the air.

On the hill-tops of his word
Is a tonic atmosphere,
Where malaria of worry
Fades away—and all is clear.

Then you'll find your garden healthy,
And where thorns were wont to grow,
You can plant the sweetest roses
And their fragrant perfume know.

Springfield, Mo.

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Forty Years After.

By Frank Matthew Darst.

It was Memorial Day, and for more than three hours the soldiers—grizzled veterans and beardless militiamen—accompanied by the usual brass bands, had been marching through the streets of Chicago. The parade attracted but little attention in the down town district, and the writer, whose earliest recollections of Memorial Day are associated with the crashing music of brazen-throated instruments, gaily-decorated streets and cheering thousands, felt a sensation close akin to pain creep into his heart as he noted this heartless indifference and lack of appreciation on the part of his fellow-Americans. He sincerely wished that he could multiply his own voice by ten thousand and cause the topmost windows of the highest skyscrapers to rattle with the reverberations of his applause.

Along the sidewalks were little groups who had congregated to witness the parade, and a few windows and balconies were filled with interested spectators, but even these, with few exceptions, were either very old people or young children. The present generation, the generation now enjoying the fruits of the great struggle and splendid victory of their fathers, as a rule did not so much as pause to pay passing homage to the marching veterans. The troops of the regular army and the state militia fared no better. The writer is not an ardent admirer of Rudyard Kipling's poetry, but on this occasion he was forced to admit the truth and appropriateness of the Englishman's criticism when he points out the ingratitude of a nation in the treatment of its soldiers. It is only too true that with the majority it is never "Mr. Tommy Atkins till the band begins to play."

The march was drawing to an end when one pleasing incident made the day brighter for the old veterans—one incident there was in keeping with this day and its sacred memories. The head of the long column had turned into a quiet residence street and here they were received royally. The scene presented was most impressive, even to those whose hearts were not in sympathy with it. To those assembled—the enthusiastic young patriots as well as their elders—this occasion seemed to pass beyond mere enthusiasm, however exalted, and to rest in the profoundest and most sacred depths of their being.

This street was gaily decorated in all the bravery of fluttering ensigns and bunting. The music of passing bands now seemed more martial and soul-stirring than when down town. The tramp of marching troops was firmer, more soldierlike, while the smiles of the onlooking women were beautifully sweet with true womanly sympathy.

When the young troops marched by in their fresh uniforms, with well drilled companies and battalions, the applause was thunderous and the enthusiasm intense. Then came the veterans of our civil war. At the first a wild tempest of cheering greeted them, but as the thin, wavering line tottered past, the huzzas grew tremulous and scattered. A strange silence was over all. Sobs were choking those who had gathered to cheer.

What were they? A wavering line of old men, faded and broken with age, yet each veteran there sustained and inspired by the consciousness of his true worth and by the knowledge that he owned the love and respect of all thinking men and true Americans. Only a few hundred old men, riding or tramping through the dust of the street. Over them floated what was a bright new flag when they responded to President Lincoln's call for volunteers. But this pageant, impressive as it was, was the mere image; the real fact was the spirit and the sentiment it expressed and represented—the spirit of a stern and Spartan people, freely giving of their treasure and calmly sending forth their loved ones to face danger and death on Southern battlefields, in order that their country might remain united, in order that an oppressed and alien race might be freed from bondage. The spirit of the hardy north was there, the north whose sons did not stop to count the cost when their country was in need of their services.

These heroes of forty years before were marching in honor and loving memory of that vast majority of their once powerful organization now at rest "on fame's eternal camping ground," and it needed not the eye of a prophet to see that these survivors must soon start upon the last march, the ending of which is "the bivouae of the dead."

One could look upon the bent forms and see in the careworn faces of these veterans the young men who had faced death a hundred times and had looked immortality in the eye. There were men in that parade who, had they lived and fought in the days of ancient Rome, would have been worshiped as demigods; yet they did not consider themselves heroic. They performed as best they could what they considered their simple duty. These old men had faced foemen worthy of their steel, and had felt the pangs of defeat as well as the pride and exultation of victory; and they were as sublime in the hour of disaster and gloom as when glory kissed their upturned faces, and a proud and grateful people placed upon their modest brows the laurel crown of victory.

"I don't call that a very likely purrade, but then they hain't enough of the old fellers left these days to raise much fuss." The speaker was a little, thin, weazened old fellow, and his remarks were addressed to a gentleman fully as old, but corpulent as the other was attenuated. A rain had come up very suddenly, and these two, with the writer, had sought shelter in a near-by stairway. The speaker carried a board decorated with badges and other G. A. R. devices. The stock in trade of the other one was suspended from his stooping shoulders—it consisted of shoe laces.

The gentleman of the badges used his nose as well as his mouth as an organ of speech, and the peculiar twang produced by this combination pronounced him a "genuine downeaster." It seemed natural, then, that he should speak of his "folks" as living in New Hampshire.

The other one seemed to have a cordial dislike for the letter "r" and religiously dropped it whenever possible. His words came slowly, with a half grotesque, half musical, and wholly interesting, drawl. About this one there was an atmosphere of another section—a suggestion of old-time negro mammies, and the changing bloom of the cotton field when the sunshine of early summer is warm and each passing breeze is freighted with the fragrance of the magnolia; when the dainty humming bird makes love to the wanton honeysuckle and the wonderfully sweet and wildly plaintive song of tne southern negro floats across the lowlands of "Dixie."

"Yes, it's a mighty pore purrade," the peddler added, "and it's the first one I've missed since they begun having them. Why? Oh—ah—well, you see, my clothes ain't so scrumptious as they might be, and again, I'm getting too old for so much foolishness."

Forty years before, the Puritan and the other one had seen service in the great war. Each was now telling his chance acquaintance of the hour (for it appeared that they had never before met) of the part he had taken and the position he had held in that great event.

The Puritan had fought with the army of the west and had marched with Sherman to the sea. "Us honest fellers," he

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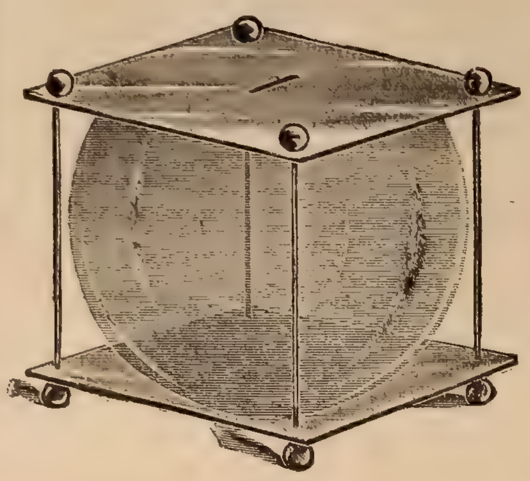

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hastened to add, “got as much blame and abuse from yew folkses as them bummers that was allus stealing and burning and sich like. Fer my part, I felt sorry for them pore wimmin and brats. The old gineral was right in what he said about war.” Thus the Puritan ended a stirring account of that world-famed march.

The other one had been a corporal in Stonewall Jackson's foot cavalry. Unfortunately for the dashing corporal and Confederate cause, the other one (who frankly acknowledged that he “wuz borned tired”), lagged too far behind his command one day—“a powahful hot day it wuz, suh”—and “wuz cotch up and tuck a prisonah of wah by them blamed Yankees.” This sad accident occurred during the first year of the war, and the tired soldier languished in a northern prison for the greater part of three years.

“An', suh, I ain't wahm yit from the freezin' I enduahed in yo' prison. Why, suh, I git so blamed mad when I think of the mos' extreme col' of my quatahs, that I actually cuss. Yes, suh, 'pon my honah, I actually cuss; I most pintedly do.”

The corporal was exchanged, however, before the cessation of hostilities, and was with the remnant of his old command during the last dark days around Richmond and Petersburg, and “had the high an' mos' distinguished honah of being connected with General Lee, when that great man, havin' woah hisself out whippin' yo ahmy, jes natchurally had to surrender in ordah to give his men some rest.”

On and on they talked, and as they talked the listener fancied that he too was taking a man's part in those stirring times, and with this fancy there came to him some fleeting pictures.

The two were speaking of the departure of their respective regiments for the front at the beginning of the war. The Puritan dwelt upon the excitement up in Beaver Crick township, when his company started for Washington. The writer could see the prim streets of the New England village crowded with people of the countryside. There was little shouting, little jesting, and a dearth of tears. Like the Japanese of modern times, those who remained behind were Spartanlike in their composure, only instead of the weird, fanatical “Banzai,” it was a hearty, reverent “God bless and keep you.” A gray-haired patriarch offered up a prayer to the Lord of hosts and God of battle, asking for these, his children, the same protection and care accorded to the chosen people of old. The train moved out of the little station; the crowd dispersed, going home to work, to pray and (ah, how hard it must have been!) to wait. The picture faded, and as it passed from view a maiden was heard sobbing softly. Young hearts are the same yesterday, to-day and until time shall be no more.

The other one waxed enthusiastic and seemed to grow forty years younger when he described the “big meetin' and barbecue” on the banks of the old Chatahoochie river, when the “Okifinokie Tigers” started on their march to Atlanta, where they were to take the train for Virginia. “Why, suh, every man, woman an' child, and mos' of the niggahs, wuz thah to see the boys off. Talk about your eatin's, 'pon my honah as a gentleman, suh, thah wuz enough grub thah to feed Gineral Lee's whole ahmy for a month.”

Again there came a picture:

> All the South is warm with kisses
>   From the fragrant lips of spring;
> To the flowers in the greenwood
>   Sweet the wild birds sing.

There was nothing of the Puritan, nothing of gloom, in this picture; all were gay, and the laughter of the rose-cheeked girls rivaled in sweetness the startled twitterings of the song birds. Music there was, too: “For Dixie's land I take my stand, to live and die for Dixie.” “The girl I left behind me” may have had an aching heart, but she was too proud to show it.

“The tigers!” How grand they were in their gorgeous trappings of gold braid and shimmering lace! “Hurrah, boys!” shouted the village wit, “leave them iron guns and steel swords at home. Popguns are good enough to make them Yankees run.”

Once again the picture faded, as the silken folds of the Stars and Bars disappeared over the red hills of old Georgia.

This crowd, too, dispersed, going home to boast for a time, to prophesy for a season, and then to take up unaccustomed toil and (alas, so many of them!) to weep through the coming years, to weep for their sons, sweethearts, husbands and loved ones who found their narrow homes “ 'mid the green fields of old Virginia.”

The Puritan told of his return to the old home after the war was over. It was the oft-told story of the homecoming of a victorious army and of the welcome extended the veterans by a proud and grateful people. “But,” he added, “we were not all there, and I guess it was more than likely that some of the wimmen folks, and the men folks, too, couldn't jine in the singin' and hollerin' on account of the chokin' in their throats.”

The other one did not dwell upon his homecoming. “When Uncle Robert told us as how we'd better quit fightin' an' go home an' put out a crap, mos' of us had to hoof it, an' it tuck me nigh onto a month to walk from ol' Virginny to the Chatahoochie river. It's a powahful long ways when you tries to walk it on slim rations, an' ouahs was mos' turrible slim, suh, 'pon my honah, they wuz. I didn't put out no crap aftah I did git thah, fo' when

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I finally landed, I found that them Sherman bummahs had burnt the ol' house, an' that she an' the young-un wus livin' in an ol' toah-down niggah shack—leastwise, the young-un did live thah, but he ups and died, pore little fellah, befoah I got home; an' she, well she wuz allus a weakly like woman, an' 'twan't long till she followed the young-un. Somehow, suh, I jes' couldn't be satisfied to stay thah any mo', so I stahted out, an' hain't been back since."

The rain had ceased falling and the strident cries of rival peddlers recalled the veterans to mundane affairs. A cordial hand-shake, the understanding that they would see more of each other in the future, and the old "boys" were off. Two voices rang out, one of them harsh, with a peculiar twang, "Here's your badges, buttons and ribbon! Come along, gentlemen, and show your colors and your grit and buy a souvenir of this auspicious occasion!"

The voice of the other one was all but lost in the noise of the street, but now and then it floated back from the strenuous medley, "Shoe-strings, gentlemen—a suah sign of a gentleman is the neatness and complex hahmony of his pedal extremities. Only five cents."

The writer found himself unconsciously raising his hand in a salute to these men of "forty years after."

Forty years after! How old and feeble they were, these survivors of a great nation's greatest war! Old and feeble, yet their dim eyes must face the cruel facts and figures of life. Their last days must be spent in toil and privation. Yet the end cannot be far off, for—

"Art is long, but time is fleeting,
    And our hearts, though stout and brave,
Still like muffled drums are beating
    Funeral marches to the grave."

"'Annie Laurie" is a great-grandmother now, while "the girl I left behind me" is sleeping under the flowers "way down South in Dixie." The lusty singers are silent now. They are waiting for the silvery wail of the bugle—taps.

The writer saw the light of day south of the Mason-Dixon line. The traditions of the south are sacred to him. He loves with a deathless love his section and people. He reveres with a reverence akin to worship the memory of the south's great leaders and soldiers, yet as a citizen of the greater America, he salutes you old soldiers who honored the blue and glorified the gray, for the world never saw your equals—and it may be, never shall.

God be with you when "fast falls the eventide," and may the sweet, sad notes of "taps" be blended with the reveille of an endless day and eternal peace.—*The Interior*.

❁ ❁

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With the Children

By J. Breckenridge Ellis.

A Week With the Woodneys.

THE FOURTH DAY (CONTINUED).

When dinner was over, the Woodney family felt much better acquainted with the little musician. He was so modest and shy, so afraid of causing trouble, and so pleased when little attentions were paid him—and he was so small for his age, so delicate and spiritual, with his great golden brown eyes, his brown curls cut close to the dreamy head, but sending up their little spiral threads of silk, his almost transparent cheeks, his slim white fingers. Since he had been assured that his musical progress should not be interrupted, he was happy; and whenever Arthur Lowell was happy he was ecstatic. All his emotions were too strong for his frail body. Blind Mr. Woodney could only feel the influence and character of the lad, but he drew in his knowledge from the timid words and as it seemed the very motions of the wanderer, and from these faint impressions knew him; just as we may, in the dark, catch the scent of sweet violets through their heavy foliage, and, seeing them not, yet know that somewhere down in the green gloom, some little buds have fallen in love—that is to say, have bloomed. Old Mrs. Woodney took a deep interest in the boy, but it was that kind of interest which seeks to improve its object. She believed he was worthy of their charity; but she thought that his music was a great stumbling block to his progress. All his heart was in his art; but she had seen her son Benjamin throw his heart into half a dozen professions, none of which proved successful. It is not enough, she believed, for one's heart to be in his business; business cries not so much for heart as for brains. And from Arthur's own account, all the musical people with whom he had lived had been too poor to keep him. What did he expect, then, but to remain poor himself? The old lady felt it her duty to influence the child as much as possible toward a practical view of life. She had battled for years to bring her son to that view, and when he married a lady as impractical as himself, her task had been redoubled. Mace was her standby, her hope. When Luther, Mace's brother, was born, the grandmother centered her ambitious plans upon him. But Luther was like his father and mother. Although he was now twenty, it was still necessary for him to work under the guidance of others that his best ability might be displayed. If thrown upon his own resources, the issue would have been as doubtful as flinging a boy into deep water for the first time, to learn if he could swim out. With Mace it was not so. She was independent, sturdy in her beliefs, firm in her decisions, ready to act; but she had inherited enough of her father's mildness and her mother's placid disposition to prevent her practical nature from developing sharp, uncomfortable angles.

When the family left the table, Arthur offered to clean up the dishes, saying he had often done so for others. They were pleased with his willingness to help, and when work was done, they proposed to fit up his room in the barn. A, D, and Mr. Tumbleton had not come back from dinner to work upon the porch, so old Mrs. Woodney was left to guard the house when they should come back. The others repaired to the barn, at the end of the naked ground which was now called the front yard. It was unfortunate that there was no fence between the barn and the parlor door, but Mr. Woodney had Mace hang a long rope across, from the Enderthrope to the Day fence.

The rope sagged in the middle, but it marked off the barn lot from the front yard. "At any rate," said Mr. Woodney, "people can tell where one ends and the other begins. And I should think it looked odd and novel," he added, seeing, in his imagination, the rigging of a noble ship. He pictured to himself the bare ground as the deck of the vessel cleared for action. The fancy pleased him, and he cried to the musician, "Arthur, what does it look like, to *you*?"

The boy looked at the rope critically, and answered, "It looks like a clothes-line to me, sir."

"In fact," returned Mr. Woodney, a little crestfallen, for he had expected more from the musician, "Arthur, it *is* a clothes-line. Let us go to the barn."

When they reached the barn Mace explained, talking all the time for her father's benefit, "Down below, it is all dark unless the door is open; and there is nothing but troughs and the bare ground, and one manger. There is a hen in the trough, maybe laying an egg—a Tumbleton chicken, I suppose. Don't let's go near, and maybe we will get some rent for her lodgings."

"But it would be Mr. Tumbleton's egg," her father objected.

"The hen is trespassing on our property," returned Mace. "We must climb this ladder. You go up, Arthur; and papa, be careful, for the sixth round is missing. Mamma, let me carry your book"—for Mrs. Woodney had all the time been perusing her tale. "What is it?" asked her mother looking up. "Oh! We are in the barn. Must I go up this ladder? It is very steep." They climbed up, Mace coming last. The loft was full of hay. Mrs. Woodney cried out with a happy note, "I have been here before!" She climbed over to the spot where she had read "Ramona" on the invasion of company from G. C. D. Woodney's.

"How very warm it is!" murmured Mr. Woodney. The August sun, as if conscious that September was coming in a day or two, seemed to be intent upon making a last impression before giving up his summer tyranny. "The roof comes down low, all around," said Mace, "and if you touch it with your hand, you'll wonder that it doesn't catch afire. It actually burns my hand. Now we'll get to work." They began to plan, and presently each was thoroughly engrossed. The hay had to be cleared away from before the little square window, and the floor swept. Then a path had to be cleaned from the bare place to the head of the ladder, so hay would not be tracked over the musician's room every time he went to it. By means of a rope they got a big wooden box up through the floor—opening, pulling, pushing, shouting, and dripping with perspiration at every pore. "That is fine!" cried Mrs. Woodney, getting up when the box was landed. "How busy and interesting all this is!" Then she carried her book downstairs and perched on a log in the shade of the barn.

The box was rolled over to the clearing and placed beside the window. It was for a table. Mace went to the house and brought clean newspapers which they tacked all over the box, except, of course, over the open side. The violin was installed within the box. Nails were driven into the wall for wall-hooks. Arthur hung his hat upon one of the nails to see how it would look there. The hay had been banked on two sides, the wall containing the window was in front, the passage to the ladder, behind.

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"How snug!" cried Mr. Woodney, when they explained all. "What a pity the window is built so it can't be opened. I feel," he added, mopping his dripping face, "like knocking it out. If all is ready, we will go below, for nobody could stay in the room."

"Oh, no," cried Arthur, greatly pleased with his roomy apartment, "nobody at all could stay here! My shirt is just plastered to me."

Mace did not say anything, but held her arms straight out from her body because in that attitude the stream seemed to run with a slower current. "We will go down," she said, "but I just hate to rub my arms against me. Maybe our egg is ready for us."

"Go first, Mace," said Mr. Woodney. "But that is Mr. Tumbleton's egg, my dear, and must be given to him. Why, Arthur! Did you stumble?"

"My eyes are full of water," Arthur explained, "and I never could keep them open under water."

"I am glad of one thing," called Mace from below, "I am glad, since that is Mr. Tumbleton's egg, that the old thing is sitting. Get out of here!" she added to the hen, which was trying to peck her. The hen flew from the barn screaming, and scarcely touching the ground with her toes.

"Why, Benjamin!" cried his wife on beholding him. "You are literally soaked and dripping. You'll catch cold, I'm sure. Hurry to the house and change every garment immediately. You, too, Mace, you would have ruined that dress if it hadn't already been ruined! And Arthur, I'm sure this will be bad for you. Go sit somewhere in the sun and dry."

"Mrs. Woodney," said Arthur as they hurried to the house, "you ought to see my room. Oh, it is splendid! It is so large—and the roof makes such a funny little turn over it! I could even have two stories to it if I nailed a few planks to the posts and rafters."

"That would be very nice," said the other drily. "Then if you had a rubber coat and rubber boots to wade out, you could keep your clothes in the manger. Benjamin, I know you will be sick from this."

"I will change my clothes with the ut-

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most dispatch," said Mr. Woodney hastily. At the door they did not wait to hear old Mrs. Woodney's cries of alarm. The Tumbletons had not returned. Mr. Woodney took possession of the middle room, where his wife helped him remove his wet garments. Mace carried her other dress to the front kitchen. Arthur spread his greatcoat upon the clothesline; and seated himself in the sun, on a chair. He was in full view of old Mrs. Woodney, who guarded the front door awaiting the Tumbletons. The front porch was about half built, but the roof had not been put on. The flooring was finished except just before the door. Here was an empty space, so that in coming to the parlor door you had to step upon the porch, walk three steps and descend into the black hole, then mount upon the doorstep. The parlor door had to stay open so Mr. Tumbleton could saw his planks across the sill, and scatter his shavings, which resembled white apple-peelings, over the floor. "Yes, take up the carpet," he had advised, "for when I get to work, I make the fur fly, and never stop to see where it will light."

Suddenly Arthur who, from his position, could see a good deal of the front yard, called to the old lady in a hoarse whisper, "Company is coming!"

Old Mrs. Woodney, not hearing, continued, "And why you-all went to work in the heat of noon is what I can't understand, old as I am!"

Arthur again repeated his warning, and the other catching it, darted into the parlor, calling, "Company is coming!" Instantly strange sounds issued from the house. Arthur could hear frantic footsteps, knockings, thumpings, overturnings, and various other tokens of unreadiness. A young girl came around the house, and, catching sight of Arthur, started slightly. She was a beautiful girl dressed in exquisite taste, as fresh and delicate as a flower—the one blooming thing in all that grassless, treeless yard. Old Mrs. Woodney, now returning to the porch, exclaimed, "Why, Jennie! It is *you!* Come in!" Arthur had never heard of Mr. G. C. D. Woodney, but the first glance was sufficient to tell him that Jennie Woodney was accustomed to a home of wealth and luxury. He was ashamed to be seen on his chair drying himself in the sun. He rose hastily, his blue shirt showing dark stains, both vertical and circular, where the perspiration had been most active. The old lady continued: "Jennie, your cousin Benjamin and Mace have been out bathing, but they will soon be ready to receive you."

"I haven't time to stop," said Jennie hastily, as a violent explosion was heard from the middle room. She was upon the front porch and looked about uneasily, as if undecided whether to leap into the hole before the door, or flee the way she had come. There was another explosion, sharp, startling; then another. "Do not be alarmed," said the old lady with composure. "Benjamin has dropped his popping matches, but as he steps on them, your cousin Geraldine will extinguish them for him."

"I came to invite all of you to dinner, to-morrow," said Jennie Woodney, recovering from her alarm. "We dine at six, and mother says she wants all of you to be sure and come."

Having delivered her message, the girl was almost painfully anxious to get away, so old Mrs. Woodney did not renew her efforts to detain her. When she was out of sight, Mace appeared in her clean dress, and Mr. Woodney, drily clad, opened his door. All were now ready for the company, but the company had fled. "But I am not disappointed," said Mrs. Woodney. "Company has never yet chagrined me by going away; and we will be very glad to go to the dinner."

"Yes, indeed," cried Mace, her eyes brightening with the prospect of a dinner at her rich cousin's. Arthur felt a little lonesome-ache in his breast, but not for the world would he have let it appear.

"Yonder comes a man," old Mrs. Woodney announced suddenly; "after all, you didn't get ready for nothing!"

"Sure enough," said Mrs. Geraldine Woodney, "we are in respectable condition to meet Mr. Tumbleton! Good-afternoon, Mr. Tumbleton; you are ready to go on with our porch?"

"I have came for my tools," said Mr. Tumbleton, gathering them into his toolbox.

"Your tools!" cried Mr. Woodney. "Surely you will not leave us with that yawning chasm in our porch floor?"

"Now, it's this way," said Mr. Tumbleton, lifting the tool-chest to his shoulder. "I'll tell you. Me and A, and D, has to go out in the country to help build a barn for Mr. Mancey, and we'll likely be gone a couple of weeks. But just as soon as we come back we'll finish your porch for you."

"But we engaged you to build our front porch as soon as possible," Mr. Woodney expostulated, while Mace's eyes flashed angrily. "How can we get along with that floor unfinished? Not to speak of the company that is continually coming, the very family cannot pursue their avocations without being in danger of their lives."

"Well, I'll tell you," said Mr. Tumbleton, walking away with his tools. "Put some planks over that place for a bridge, like. Now, it's this way; that barn job will pay us handsome, and this porch won't make us much money, done or undone. We air pore folks and you wouldn't want to keep the bread from entering our mouths, not if I know yore character, Mr. Woodney. What I respects," he added with dignity, "is character. You have yours and I've got mine, and it's our business to keep 'em. Now, just stretch some planks over that there hole, and it'll serve till we can come and see what we can do for you." Mr. Tumbleton departed.

(To be continued.)

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Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."
Vol. XLII. June 22, 1905 No. 25

Current Events.

New Speed Records.

The speed mania is not confined to owners of automobiles. One of the things which Josh Billings "observed" many years ago was that "when a man has once rid fast he never wants to ride slow any more." On the contrary, he wants to ride faster. And the new eighteen-hour train between New York and Chicago on the Pennsylvania will give him an opportunity to do so. On its first run, this new flier lost half an hour with a hot box and still arrived on time. At one part of the run the train is said to have covered three miles in eighty-five seconds, which is at the rate of one hundred and twenty-seven miles an hour. The Lake Shore sent a special from Toledo to Chicago in record-breaking time on the same day in preparation for a new train on a faster schedule. This is fast traveling. It is too fast for any but exceptional runs, and too fast for safety even then, so long as our railroad tracks are open at crossings as they are. Besides, the American people have not yet learned that degree of caution which is requisite to make very rapid transit reasonably safe.

❖

Japanese Imitativeness.

It is reported that all Japanese servants employed on the American warships which are now engaged in the annual maneuvers, were sent ashore before the war game began, and it is further stated that the employment of Japanese cooks and valets on our war vessels may be prohibited by general order. It has recently come to the ears of the department that Japanese young men who were serving in naval capacities a few years ago, as servants of American naval officers, are now figuring as commanders of Japanese cruisers and battleships. There is a growing conviction that the Japanese government has been systematically sending bright young cadets to this country to get employment as servants in the navy, that they might have opportunity of observing our methods. A Jap can see more with his eyes half shut than most people can with both optics wide open, and the little brown Asiatic, who may be serving as a waiter and apparently concentrating his whole attention on the work of his hands, is capable of using his eyes and ears to very good advantage, while his face gives no sign of it. If the Japs have profited in this present war by anything acquired in this way, they are welcome. But the department doubts the wisdom of giving any group of shrewd foreigners such an inside view of our national defenses as the Japs will be sure to get if they are employed on our war vessels.

❖

Criminals and Immigration.

That the immigration question is a many-sided one, is a truism. Within the past few weeks, China has been raising objections to our iron-bound rules regarding the coming of her sons to our country, and there is much to be said for her contention. But the necessity for closely guarding our shores against really undesirable aliens, is seen in the repeated effort to bring into this country a lot of criminals from Austria-Hungary. It appears that one Marcus Brown, an agent of the United States government, has been fined for investigating this matter. He is said to have discovered that one hundred and eighty out of two hundred and eighty criminals set free in the European countries, had reached our shores. That such a wholesale importation of the "scum of Europe" should not, if possible, be permitted, none will gainsay. Another aspect of the question demanding consideration, is, what is the Christian church going to do with the undesirable class of immigrant, when he does arrive?

❖

Track Gambling.

In his address to the Missouri Society of New York Gov. Folk declared that "The Missouri General Assembly just closed presents the unique example to the nation of a Legislature free from the evil of the railroad pass, and in which corruption had no part. No one was sandbagged, and every interest was treated fairly. A number of reform bills were passed, some of which would be worth a campaign to secure. This remarkable revolution in legislative affairs is the result of the Missouri idea." One of those reform bills to which the Governor referred was that which prohibited turf-gambling. It went into effect on Saturday—the very day on which the Senator by whose vote it became law died. Of course the opponents of the bill will say this is a punishment for punishing them. There is another opportunity now to see whether the people of Missouri will back up their idea, for there is talk of ignoring the bill, the full text of which is:

> "Any person who keeps any room, shed, tenement, booth or building or any part thereof, within this state, and who occupies the same with any book, instrument or device, for the purpose of registering or recording bets or wagers or selling pools upon the result of any trial or contest of skill, speed or power of endurance of man or beast, which is to be made or to take place within or without this state; or any person who records or registers a bet or wager or sells pools upon the result of any trial or contest of skill or power of endurance of man or beast, which is to be made or take place within or without this state; or being the owner, lessee, occupant in charge of any room, tenement, shed, tent, booth or building, or any part thereof, within this state, knowingly permits the same to be used or occupied for the purpose of recording such bets or wagers or selling pools, as hereinabove set forth, or becomes the custodian or depository for hire or privilege of any money for any purpose contrary to the provisions of this section, shall, on conviction, be adjudged guilty of a felony, and shall be punished by imprisonment in the penitentiary for a term of not less than two nor more than five years, or by imprisonment in the county jail for a term not less than six months nor more than one year, or by a fine of not less than five hundred ($500) dollars, or by both such fine and imprisonment."

❖

College Athletics.

Perhaps one may expect a more rational and dispassionate discussion of football and other college games now than in the height of the season. Two or three things which have recently been published suggest the topic. The first is an article in McClure's Magazine for June in which the author makes pointed and particular charges of professionalism against some of last season's star football players at Harvard, Yale, Princeton and the University of Pennsylvania. For a long time such charges have been more or less in the air, but they have not hitherto been published with names, dates and circumstances. In most of the cases mentioned it appears that neither the institution nor the athletic association *as such* has actually paid men for playing, but by a variety of transparent devices the same end was reached and the men not only became professionals, but were being trained in deception. Various replies to this article have been published. Most of them say, "Tut, tut!" or words to that effect. Some also say, "Pooh!" But this scarcely seems an adequate argument in answer to specific allegations. Those who are entirely on the outside of all such matters have small idea of the number of subterfuges that are in use to compensate a player without actually paying him out of the treasury. Places are secured for him by which he can "earn" a handy sum by a purely nominal amount of work. Interested alumni, whose devotion to their college consists chiefly in an ardent desire to see her have winning teams, pay their money freely. Free board and free room rent are furnished by one device or another. In general, the college authorities do what they can to keep college athletics free from professionalism, and the auditing of athletic association finances prevents paying players in cash out of the treasury, but the enthusiastic graduate is hard to manage and his well-meant but pernicious activity is at the bottom of a great deal of this trouble in keeping college games on a strictly amateur basis. It will take some investigation and some statements quite as specific as those of the accusing article in McClure's, to convince the public that there is not something radically crooked in the conduct of athletics even in the best of the big schools.

◆

Is Amateur Athletics Possible?

The small colleges are in general no better, except as their resources are more limited. In fact, the temptation comes to the authorities of the small colleges more forciby than to those of the large universities. They want more students. They appreciate (and often over-appreciate) the advertising value of winning teams. The fact that the student body is small makes it improbable that the material for a winning team will be found among the students who come to study. For both of these reasons they feel the temptation to offer "inducements" to promising athletes. Last week a case in connection with a small college in the Mississippi Valley came into prominence. A member of the graduating class brought suit, on the day after commencement, against one of the professors, who for years has been chairman of the faculty committee on athletics, for a sum of money which he said was due to him as salary for playing foot-ball. The case was compromised and the boy got his money, but not until the papers had gotten hold of a letter written by the professor in which he offered all expenses, including railroad fare, if the boy would come to the college and play foot-ball.

The situation suggests a query as to whether amateur intercollegiate athletics is possible. It is yet to be proven that it is possible to keep it on a purely amateur basis when the importance of the events is so exaggerated in the public mind and the desire to win is so keen. If there is no way to get the whole matter of athletics taken less seriously, perhaps it will be better to make it frankly professional. In professional base-ball there are clubs representing the different cities, and local pride gets attached to the "home team," although everybody knows that the members of the team are gathered from all parts of the country as a purely business proposition. Why should not the colleges in the same way employ athletes—charging the loss, if there is any, to the advertising account? College spirit would soon adjust itself to the change and there would be a great saving in honesty. If not this, then it will be necessary to take steps to make athletics thoroughly amateur and any measures which may be required for this will be justifiable. The thing which cannot be tolerated is athletics which professes to be amateur and in reality is professional.

◆

The Effect of Hard Games.

Another word on the athletic problem comes from President E. J. James of the University of Illinois, who has published the results of some investigations which he has been making. The gist of them is that the average foot-ball, base-ball or tennis expert suffers more than he profits by his arduous training and is apt to drop off with heart disease in middle life. While the opinion of a physician would perhaps be more weighty than that of a college president on a point of this sort, it is worth hearing what is presented as the result of investigating the vital records of many generations of athletes. President James further declares that the popular assertion that "the successful athlete brings into his after life a courage and reserve strength which makes him eminently successful," is a fallacy. The popular saying has a pleasing and plausible sound, but the facts fail to support it.

There are some things to be said on the other side of the athletic question. At present these criticisms upon the present athletic regime are suggested by some current happenings. They are not a statement of the whole case.

◆

Washington Chosen.

Washington, D. C., has been agreed upon as the place of meeting for the Russian and Japanese peace commissioners. The choice of our capital for this purpose indicates that, in spite of the overwhelming popular sentiment in favor of Japan, our government has not only maintained a position of perfect technical neutrality, which was not difficult under the circumstances, but has also managed to keep the good will of both sides by a perfectly judicial attitude. Nearly every capital in Europe was suggested by one of the interested parties and rejected by the other. President Roosevelt suggested The Hague, but Japan objected to this as being too near to Russian influence, perhaps because the Hague tribunal grew out of the Czar's suggestion. At any rate, Washington seems the logical place, and if the envoys can have the privilege of adjourning to some of the nearby seaside resorts when Washington gets too hot, the arrangement will be perfect. The President's part in this matter has been performed so easily and effectively that the various European powers are beginning to wonder why they did not think to do it. But it was in reality not such a simple matter to get the two belligerents even to the point where they would talk about talking about peace. Neither wished to weaken its standing in subsequent negotiations by appearing to take the initiative in making peace. The Russian foreign office, in response to the President's message, sent word that "as for an eventful meeting of Russian and Japanese plenipotentiaries charged with ascertaining how far it would be possible for the two powers to elaborate conditions of peace, the imperial government would have no objection in principle to such an attempt if the Japanese government expressed a desire therefor," and Japan suspected from this last phrase, that Russia was trying to put her in the position of making overtures for peace. But these difficulties have been passed, and the commissioners will meet. The present plan, it will be noted, does not call for a meeting of plenipotentiaries to make peace, but only for a conference to determine whether or not it is possible at present for the two powers to reach an agreement as to terms of peace. And by all of this the President's popularity goes up a few more points. The hardest task of his two administrations, will be to escape nomination for a third.

◆

That Boundary Line.

The triumph of international arbitration is about to be commemorated. The Alaskan boundary question is to the front once more, but not in the form of conflicting claims. A Canadian surveying party has started out to mark the boundary line, and the chief of the United States survey and his assistant accompany the Canadian party. It is intended to drill aluminum bronze monuments into solid rock on the mountain peaks that mark the line of demarcation. Monuments on a larger scale will be fixed in cement foundations in valleys and at river crossings. The value of soft words and hard arguments will now be commemorated in enduring metal.

◆

There is a great deal of wisdom in the remark of a speaker who, in referring to the attitude of many ministers to the matter of evangelism, said that preachers have of late been too much concerned with the treatment of an idea, forgetting the palpitating need of the men and women before them.

Divine Classification of Men—I.

It is the tendency of science to classify all objects, whether animate or inanimate, on the basis of essential likenesses. Modern botany, for instance, has torn up by the roots the old classification and made a new one. The same is more or less true of almost every department of knowledge. Instead of basing its classifications on superficial resemblances, science has gone down deeper to the essential characteristics, and classified accordingly.

Now, Christianity has done the same thing. It has made a new classification of men. Looked upon from the divine side men are not regarded from their racial differences, as Caucasians, Mongolians, Ethiopians, Malays or Americans; nor from their national distinctions, as Hebrews, Greeks, Romans, Germans, English, French, etc.; nor from their color, as white, black, red, or yellow; nor from their positions or callings, as kings, emperors, presidents, governors, generals, admirals, statesmen; nor from their politics, as monarchists, aristocrats, republicans or democrats; nor yet from their social, intellectual or financial standing. All these are classifications which men recognize and which count for much from the human point of view. But as God looks at men, he sees but two classes, and the distinction between them is vital and fundamental. In the language of Jesus, they are those who are "born from above," and those who have not been so born. In the language of Paul, they are distinguished as "the natural man and the spiritual man." They are otherwise variously characterized throughout the Bible.

Concerning this classification, Henry Drummond says: "The difference, then, between the spiritual man and the natural man is not a difference of development but of generation. It is a distinction of quality, not quantity. A man cannot rise by any natural development from 'morality touched by emotion' to 'morality touched by life.' Were we to construct a scientific classification, science would compel us to arrange all natural men, moral or immoral, educated or vulgar, as one family. One might be high in the family group, another low; yet practically they are marked by the same set of characteristics—they eat, sleep, think, work, live, die. But the spiritual man is removed from this family so utterly by the possession of an additional characteristic that a biologist, fully informed of the whole circumstances, would not hesitate a moment to classify him elsewhere. And if he really entered into these circumstances it would not be in another family but in another kingdom."

The distinction between the natural man and the spiritual man is thus stated by Paul: "Now, the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man." Unfortunately, the antithesis is not brought out by the English rendering of the Greek terms. We have got to get back to the New Testament analysis of man, as consisting of a body (*soma*), soul (*psyche*), and spirit (*pneuma*). This is the New Testament development of the nature of man which is foreshadowed in the Old Testament, but which comes to clearer expression in the New Testament. In his work, entitled, "Man Preparing for Other Worlds," W. T. Moore states his position on this subject as follows: "The view maintained is that physical man was first 'formed' out of the dust of the earth, or out of existing matter, and the psychical man followed immediately, or after an interval of time which cannot be definitely determined, and that finally pneumatical man was 'created,' thus completing the trinity—body, soul and spirit—and endowing man with a gift from above, by which he had conferred upon him the image of God."—p. 6.

It is not easy to distinguish, always, between the meaning of the words *soul* and *spirit*, or between their Greek equivalents, and it may be said that they are sometimes used interchangeably. Nevertheless, it is clear, in the light of the whole of New Testament teaching on this subject, that this trichotomy, or threefold nature of man, is recognized, and that the soul stands midway between the body and the spirit. The natural man of Paul is the *soulish* or *psychical* man—the man who is not only without spiritual vision and insight, but who is under the dominion of the sensuous or material. The spiritual man, on the contrary, is one whose being has been brought under the dominion of the spiritual. He has been "born from above," and is able therefore to "see the kingdom of God," and to apprehend its spiritual realities.

"The mental side of the psychic man comes to view in this text; the intellectual rather than the ethical, not to the exclusion, however, of the latter, for between the moral and the mental there is a mutual relation and interaction. In this *homo animalis* the higher principle of life, the human spirit illumined and quickened intellectually and morally, does not dominate, has no activity, is dormant. He is one 'not having the Spirit' (James). Such a one does not receive, indeed cannot admit into—that which it has not—a prepared spirit anything that is of the spirit of God. He is psychic, not pneumatic; how can he entertain truths that are purely pneumatical?"*

We have here, then, what might be called the law of spiritual discernment. Only those who have spiritual sight, can see spiritual things. Nor is this a law peculiar to religion. It is a universal law that like apprehends like. The musical man alone can appreciate music at its best; the man with poetry in his soul can alone appreciate poetry, and only those having artistic taste or instincts, can understand or appreciate art; only those who love can understand God, for God is love. When Jesus said, "Except one be born from above he cannot see the kingdom of God," he uttered a fundamental and universal truth. The statement of Paul must be understood in the light of the saying of Jesus. What capacity or aptness has a man of the world, whose soul is steeped with that which is sensual and earthly, to appreciate the moral sublimity and spiritual beauty of "the things of the Spirit"? The kingdom of God, with all its spiritual principles and truths, is distasteful to him, and he has no capacity to understand it. He is Paul's "natural man." When he is brought to penitence and to a living faith in Christ, and is cleansed from his old sins, and is spiritually renewed and quickened, then he has a taste for spiritual things and capacity to receive them. He has become Paul's "spiritual man."

Other aspects of this subject will be treated in a subsequent article.

* * *

On Giving the Gospel Support.

"The question is often asked: What is the matter with the church? What is the matter with our missionary societies? What is the matter with our preachers? What is the matter with our Christianity? Our answer is that they are not enthusiastically and adequately supported. Give the gospel the support which it deserves and demands, and the word of the Lord will in every community run swiftly and be glorified. Increase the volume of life and devotion in all the channels of our manifold activities, and many a good cause now stranded will be carried into the desired haven." Dr. Charles E. Jefferson hits the nail on the head, though there are those who profess to follow very closely the Christ who may not agree with the preacher. And yet, even those who may object to "organized methods" of work must admit that their own ways of spreading the kingdom have something of a paralysis in them that is in no sense up to the standard of the imperative "Go, disciple all nations." Splendid isolation, as a system, is an utter failure, and in very many instances co-operation cannot be called a real success.

Dr. Jefferson's suggestion that the volume of life and devotion must be increased is the one solution of a problem that is before too many of our churches. Church support depends more upon the service of devotion than the service of money, though it is the money question which is most in the public ear. We have calls for money, incessant calls. Local work cannot be carried on without the preacher having the wherewithal to feed and clothe his children In the whirlwind pace at which we travel these days there are few men who, like the great apostle, can labor with their hands for the meat that perisheth and at the same time feed the flock of Christ with the bread of life. To-day, if at any time, the true laborer is worthy of his hire, and in the broader field of Christian activity money is a necessity. Our various missionary organizations need more of it. One "Day" after another has passed and the collections have been taken. On the whole we have made an advance. But who will say that the small amount the church extension board is asking for to complete a half-million endowment fund is at all adequate to the demands of the situation? We commend a recent remark of Mr. Justice Harlan, of the Supreme Court of the United States. "If" he said, "we are so rich and strong that no man dares to lay hands on us, then let us meet our responsibilities like men, and use our riches and our strength to spread the church of Christ all over the world."

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* Bible Commentary, in loco.

That is an exhortation to the point. But it will not be heeded to the extent needed until the sense of service opens the eyes of the blind. Many a man is rich, yet bankrupt! Dr. Charles H. Parkhurst, speaking recently of the allurements of wealth, said:

"I remember with a sadness that has continued to this hour, the last interview I had with an old friend many years ago, whose millions ran up into the high figures, and whose life—and a long life at that—had been spent in the steady pursuit of dollars. With tears coursing downl his palid cheeks, he said to me: 'And what have I now to show for it all?' The horror of it was unspeakable. He was not a bad man. He was not addicted to vices of any kind. He was no thief—and his money, it is said, was all of it honest money. But his soul was empty—a clean soul, perhaps, but nothing in it. In his soul was no music, but the echo of the days that were gone. He had few friends with whom he could confer or commune, and he couldn't commune with himself—there was desperately little to commune with. His estate was worth a great deal, but he himself was worth very little. While outwardly a multi-millionaire, inwardly he was insolvent."

This man had no burden of duty to God and his work, and it is because there are thousands like him, whose souls may be clean, whose names may be in the church book, but who are not alive to a personal responsibility for service, that the church crawls onward. The weight of the church's welfare is not on the hearts of her people. Too many of her members think that God and the preachers, with a few good sisters and an elder or two, will do the work needed. We have not made up our minds whether those people who merely want anthems and sermons, even if they contribute something to the offertory, or those who want free baths and soup, add the more strength to a church. God does not stretch the line of our duty beyond the measure of our strength, but in his cause every man is wanted to bear some share of the responsibility. When every man feels that he is part of the machinery of Christ's church and has the love of God in his heart, the questions mentioned by Dr. Jefferson will never more be asked.

Notes and Comments.

"Too much dry goods for the women and too much wet goods for the men," is the way a southern judge paragraphs a cause of the divorce evil.

◆

All who have read after that genial author and public benefactor, Jacob A. Riis, will deeply sympathize with him in the death of his wife, whom he adored second only to his Maker. To say that she was the worthy wife of Mr. Riis is to pass a high eulogy upon her.

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Even Mr. John Morley, who has been charged—unjustly we may say—with wanting to write God with a little g, is compelled to say that at the bottom of political philosophy is social philosophy, and behind them both lies something more profound than either.

◆

We regret to learn that there has been a missionary uprising in Tibet and that four French missionaries have been murdered. We are glad to believe that this does not affect Dr. Rijnhart. We had a letter from her of recent date and she had left her station for rest in a lower altitude.

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"His only baggage is a well-worn Bible and a faded umbrella." This is a newspaper statement about an evangelist of the German Baptist church, who had walked a considerable distance to a convention, and preached en route. Of course he is regarded as eccentric, but it is a kind of eccentricity that we can tolerate. Food and raiment could be had by the way, but the book—the one book, as Sir Walter Scott called it—must be with the seeker after souls always, and with the thermometer at 96 in the shade, some of us see no eccentricity in that preacher's umbrella.

◆

The value of the personal element, even in the case of a child! A little girl who was converted during the Torrey revival at Cardiff, Wales, went to a revival meeting recently, and spoke to a man about becoming a Christian. He said, "I don't want to become a Christian." She said, "I want you to become a Christian, and I'm going to pray for you every day until you become one." He laughed, and said, "But you don't know my name." "Well," she said, "I am going to ask God to save the man with the corduroy trousers and the peaked hat." A few days afterwards the little girl received a card, which read as follows: "Dear Missy: God has saved the soul of the man with the corduroy trousers and the peaked hat."

◆

It was the misfortune of the Editor of this paper to be absent from the city during all the time of meeting of our Baptist brethren in their national anniversaries. We are gratified, however, to learn from reports of these meetings in our Baptist exchanges, that they were highly satisfactory, and that a very important step in the direction of the unity of northern and southern Baptists was taken. It was the formation of a new organization, not to take the place of either of the existing missionary organizations, but to consist of Baptists regardless of the former sectional division, that will hold its conventions after next year triennially. This is a splendid triumph of the union idea, and shows that, after all, our Baptist brethren *do* believe in union, if it does not ask too much.

◆

A little while ago it was in Kansas. Now a Roman Catholic in Kentucky has undertaken to obtain an injunction against the board of education in his town to prevent the reading of the English version of the Bible, the saying of prayers and the singing of religious songs in the public schools to which he sent his children. The decision of the court was against him, and it has been affirmed by the Court of Appeals, on the ground that his religious freedom under the constitution was not interfered with, since his children "were not required to attend these exercises nor to participate in them." Concerning the reading of the Bible, the court made this special decision:

> "The Bible is not of itself a sectarian book, and when used merely for reading in common schools, without note or comment by teachers, is not sectarian instruction, nor does the use of the Bible make the school house a house of religious worship."

◆

Our Congregational brethren are congratulating themselves on having safely passed through the discussion over Mr. Rockefeller's gift without any disruption. The Congregationalist and Christian World, referring to this matter, says:

> Sometimes differences emerge among Congregationalists concerning matters of conduct or

administration which seem to indicate variance as to principles of Christian living. If Congregationalists were really opposed to one another as to essentials of conduct they would soon fall apart in organizations. But thus far it has been found, as soon as all parties could confer together dispassionately, that they were united in principles, and were disagreeing only as to the application of these principles. This already is being made plain in the discussion of the gift of Mr. Rockefeller to institutions under the care of the American board.

It would be a poor sort of union, indeed, that could not stand in the face of differences of opinion about a matter of practical administration, such as relates to the gift of Mr. Rockefeller. But we are glad indeed that our brethren of the Congregational order now regard that as a closed incident, and are going forward unitedly with their great missionary work.

◆

F. M. Wiley, of Indianapolis, referring to the revolution in Philadelphia, writes:

> You seem to overlook a fine example of the efficacy of prayer (when coupled with such strenuous "work" as boycotts, threats of hanging, etc.). In Philadelphia the church people, thousands of them, prayed for Mayor Weaver. The newspapers jeered and the boodlers made merry. But behold! The "grafters" are knocked out. And the mayor is transformed from a tool of "the gang" into a champion of civic righteousness. What the people prayed for is accomplished, anyway.

Brother Wiley does well to call our attention to this matter. We have not forgotten the prayers of the good people of Philadelphia for their mayor, but in our rejoicing over the victory which has crowned the efforts of the mayor, and the people who stood with him, we have not given sufficient emphasis to the fact that the prayers of Christian people preceded and perhaps made possible the change which has been wrought. The example ought to encourage Christian people in praying for those in civil authority. But, as in Philadelphia, so it must be in all cases, prayers must be accompanied by corresponding action in order to accomplish the desired result.

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Questions and Answers.

What is the word for baptize in the Latin Vulgate, Luther's German? Is the original anglicised in all the earlier English and Anglo-Saxon versions? L. E. MURRAY.
Indianapolis, Ind.

The word used in the Latin Vulgate is baptizo, while in that of the early fathers it is tingo. Luther's German is taufen, whose meaning is to dip. The Anglo-Saxon of the eighth century has two words, dyppan, and fullian, meaning to dip or clean. The English of the 1380 (Wyclif's) version uses wash, christen, baptize, while Tindal's translation of 1526 has baptize, but the Welsh, Irish and Gallic have bedyddio, baisdim, baisdeam.

Editor's Easy Chair.

A Methodist minister, reporting his church at conference, said it was "looking up." As it was known to be a hard charge, the bishop asked him to explain. The explanation was, "It is on its back"! The Editor of the Easy Chair is on his back to-day resting in a hammock under the friendly shade of the trees at Rose Hill. Not because he is sick, but simply because he is beginning his vacation at home and trying to be good as the doctor advises. It is not a bad position, this lying on one's back in a hammock under the shade of the trees on a glorious June day. One sees things, on his back, that he never sees otherwise. How high the blue sky arches above him, and the white clouds float like phantom ships on a phantom sea. These dear old trees out here at Rose Hill—the oaks, the elm, and the wild cherry—have often sheltered us from the heat in the summers gone by. They stood here when this place was part of a primeval forest and wild beasts, perhaps, have found shelter beneath them. But they are now doing duty for civilization. They are a favorite habitation for the birds which build their nests in their branches, and from which they sing their morning song. We thank the Lord for the trees. It is rest for body and brain to look up through their green branches to the blue sky which sheds its benediction upon us.

◆

Why is it that Nature is so restful to the tired brain and so soothing to the weary spirit of man? The trees, the grass, the birds, the green fields, the bending heavens, the floating clouds, all seem to breathe a spirit of peace and of restfulness. When we are wearied with the works of man, even of the most splendid monuments of his art and enterprise, we have but to turn away from them to find repose and peace in the work of Nature. Is it not because the Author of man is also the Author of Nature, and he has adapted the outer world to the inner? It was a poet who discovered that Nature "speaks a varied language." If we go to her in our sorrow she seems to fall in with our mood, and to speak the language of sympathy. If we go to her in times of gladness, when our heart is overflowing with happiness, then all the trees of the field seem to clap their hands with joy. If we go to her, wearied with the burdens and responsibilities of life, she seems to sing a lullaby to our wearied spirits, and woo us to rest. By all her myriad voices she seems to say to such a one, "Come to my bosom, weary child, throwing your cares and anxieties to the winds, and I will give you rest!"

There is something in this being out-of-doors that forces one to think of the relation between the Creator and his creation. These visible forms of life and beauty all existed in the thought of the Creator before they were brought into being. That graceful elm, from one of whose branches the oriole swings her nest, is but an embodied thought of God. And so is the oriole, whose variegated plumage and whose musical notes were in the mind of the Creator before they had any objective being. What infinite variety in the forms of these trees, and in their leaves! When one reflects that every object in Nature, from the mountain range or the ocean to the rose and the violet, existed in thought before it was created, he is led to exclaim with the psalmist,

> "O Jehovah, how manifold are Thy works!
> In wisdom hast Thou made them all:
> The earth is full of Thy riches!"

The 104th psalm, from which the above is a quotation, is perhaps the finest thing in human literature, in its appreciation of the works of God in Nature. The author seems to unite the eye of a scientific observer with the heart of a true poet. It will live and be admired as long as men love Nature and ponder on the greatness and grandeur of her varied phenomena.

◆

Speaking of these trees at Rose Hill, our plan is to change them for a while, dear as they are, for the pines of Michigan. There is a sultriness in the atmosphere, and a dizzy height in the temperature which are not conducive to comfortable rest or enjoyable work. Before these lines, therefore, shall appear in print, we hope to be listening to the music of the waves beating on the shore of old Lake Michigan, while we are fanned by the cool breezes which sweep over her watery plain. At the very time we had planned to start to the Missouri state convention, we are now planning to leave for the north. There may be something humiliating to one's sense of self-importance in the fact that his services can be dispensed with without appreciable loss in any great enterprise, but there are times when it is very comforting to feel assured that one may drop aside from active participation with his brethren in the work of the kingdom, without disturbing its successful ongoing. As in the heat of battle a wounded soldier is carried to the rear for rest and treatment, while his comrades close up ranks and move steadily forward, so it is and must ever be with the soldiers of the Cross. But even a soldier whose spent strength compels him to retire for a while from the firing line, may pray for the success of his comrades who are bearing the heat and burden of the day.

The Church's Joyful Experience

By William Elliot Griffis, LL.D.

Author of "The Mikado's Empire," Etc.

General William Tecumseh Sherman delared that it was far more inspiring to be in the battle front than at the rear of an army. Among deserters and shirks, there were only fears and news of defeat. At the van, the cheer and glow of action filled the soldier with hope of victory.

In a word, men feel and act according to their experience, which is the mother of our emotions and the director of our will. What Sherman proved in the nineteenth century, Paul, the file-leader of faith and progress, had already said in three words, "Experience worketh hope."

For "we are saved by hope." This is the real solvent, when rightly applied, of the great problems that confront us to-day. Take counsel of the shirks, cowards, and faultfinders at the rear, and the world appears to be going to the dogs or the devil. Stand among men and women of faith, in the battle van, with the great Captain of our salvation, and instantly it becomes a fresh morning. We are sure to win.

Sneaks, deserters and unbelievers tell us that Christianity makes no advance. It takes a million dollars to make one convert. Theology is no science at all. The oriental and occidental will never understand each other. War is to remain the procedure of nations. Poverty, race hatreds, economic wars and social tornadoes are to recur as regularly as the sunrise. After the war the Japanese heads will be too big for their hats and a "yellow" flood is to desolate the earth. To the one, the "sweet Galilean vision" "dies at the opening day." The other sees daily fulfillment.

Never, in all the world's history, more than at this moment, did experience make hope. Standing with the Nazarene, as he bids a handful of plain men go into all the world and make disciples of all nations, we look down the glorious procession of the centuries, to see his triumphs and his principles dominating the world by sure and steady progression. To-day, the leading races of the globe confess him, in name, at least, Master; while at least fifty per cent of all the moral forces in Japan, the most hopeful of Asiatic nations, are Christian. We, who began work with the Japanese thirty-five years ago, know this. Japan keeps step with the Anglo-Saxon nations.

Already there is a science of missions. It is seen that no nation ever became Christian without missionaries. Conversely, it is missionary effort that in every case has made Christian commonwealths. With God, what was, is; what is, will be. "The zeal of the Lord of hosts will perform this." Let him who will not study early Christian and medieval enterprises look at what one hundred years have taught us Christians of America. For brevity, let us Americanize our subject.

It is not a matter of opinion, but a matter of fact, that men of our race, breed, and time, even the average man, can under God accomplish as much as the average apostle did. Suppose the whole story, not only of what Paul, Peter, James and John, but also of the other eight primitive missionaries, accomplished, were open to us. Would it show results any more wonderful than what those co-workers with God, Scudder, Judson, Williams, Nevius, Brown, Verbeck, McCartee, and hundreds of others, famous and obscure, have accomplished? I, for one, believe not; and this, for the reason that God is just as living to-day, his promises are as sure, his grace and help as powerful, as in ages ago. *Nisi Dominus frustra.*

Look at the leaven which one woman, Phoebe Brown, "took and hid in three measures of meal"—her son, Samuel, establishing the first Protestant Christian school in China, precedent if not parent of all others that are slowly but surely conquering China for Christ; intellectual father of the first woman's college ever chartered as such, and which, at Elmira, N. Y., is to celebrate its fiftieth anniversary this June, 1905; and who in Japan put the New Testament into the speech of that nation, which, in those special forms so attractive to Christendom, is substantially the creation of American missionaries and teachers. The Mikado of Japan subscribes not only a thousand yen to erect a memorial to Commodore Perry, but also ten thousand yen ($5,000) for the work of the Young Men's Christian Association in Manchuria. He has already decorated three American missionaries for good done to his people. Banzai!

To those who have eyes to see, experimental proofs show missions to be a science. This divine enterprise is more than ecclesiastical propagation. Send out priests, who employ as chief allies in the work of discipling the nations, only or chiefly the material and visible emblems of the corporation, pictures, icons, images, crosses, etc., and you gain one new set of adherents among many sets who do but little towards changing a civilization. But put the Word of God into the people's speech and make religion individual as well as communal, then you have new life, a new nation, a new civilization. This, the science of missions teaches as surely as chemistry foretells reaction. That great book on "Christian Missions and Social Progress" is to the student of nations what "Fresenius' Manual of Qualitative and Quantitative Analysis" is in the laboratory.

For example, here is a burning question—what was the supreme, vital element, out of the many, that has made the new Japan? Was it Bushido, the native genius, or the new spirit brought by the Christian missionaries of 1859, or already and previously working from the Holy Scriptures, which the secret students and the martyrs, like Takano and Yokoi, infused into the new civilization? In my opinion, there are not two sides to this question. The new spirit within the wheels of new Japan is the Holy Spirit. The imported leaven is the Bible. The Christ power, which filtered in before foreigners arrived, in pre-Perry days, and which has been openly preached less than forty-five years, perhaps we should say less than twenty-three years, has wrought Japan's moral transformation.

Yet let me not be misunderstood. The Christianity that is making and will make Japan, and will transform China, is greater than any sect, or church corporation, or name. It is the breath of the Spirit that bloweth where it listeth. No Christ in American or European garments will ever win Asia. It is the living Son of the Father, with the white hair of eternity and the eyes of eternal youth, that shall yet allure all, from the throne to the hut. Not dressed in English, or Yankee, or German, or Russian vestments, but in the golden girdle and the seamless robe, he is drawing the choicest Japanese spirits to him.

The church has a joyful experience of what is its chief aim—the matter of conversion, that is, in the new mind of man, in the transformation of nations, and of their resources, men, money, education, literature, art, music and all the refining influences of life. Experience is Christianity's chest of jewels, and her history is her precious robe of recognition. She begins with language, most wonderful of all human powers. She creates alphabets, makes grammars and dictionaries, constructs literatures, breathes the breath of life into what was of the earth, earthy, and makes a new informing spirit. She trains that wonderful instrument, the human voice, and in place of a jargon of sounds calls forth sweet harmony. Her hymn books used by tens of thousands in once pagan lands are singing unto the Lord a new song. A Christian literature is emerging, not only among all the lettered nations hitherto called rightly, or wrongly, "half civilized," but among those who once had neither alphabets nor books.

It is a scientific truth, and not mere sentiment, that the missionary spirit converts money to God's use. Wholly apart from the gifts outflowing from Christian countries are the many hundreds of thousands of dollars given annually for Christian schools, and hospitals and churches, by men who do not accept the dogmas of the church, but who see the fruits of Christianity. Of native Christians supporting their own churches and shaming us by the relative liberality of their gifts, there are thousands.

Missionary science is far ahead of popular notions and certain stupid mistakes which men of pride and office still foolishly cherish and commit. Alas for the intellectual owls and bats, whose judgments are formed only by gossiping tourists, newspapers, and phenomena, and forget the leaven working mightily!

It is the church's joyful experience that, in the reconstruction of theology, the Holy Spirit will abide with her and lead us into the way of all truth. In the adjustment of faith to ever-widening knowledge, and of creed to science so-called, and even spelled with a capital S, our generation is being kept in the holy hope and path. Throughout all the ages, amid the constant flux of opinions, in the coming and going of new religions, theories, hopes, fears, and philosophies that outgrow their own names, the path of holiness is the same as it has been from Abraham's day on. To see this clearly breeds healthy optimism. All the problems that vex and also develop us are included in the one question—how to get the Gospel of God into the hearts of men. Yet just here experience worketh hope. To be able to do, means first the belief that you can. So Jesus taught in both doctrine and life.

In a word, it is the church's joyful experience that sufficient unto the present, ample for the future, is the truth of the fatherhood of God. Rightly apprehended in Christ Jesus, it will show us, as individuals, what to believe and do. It will help us in civic and social tasks and burdens. It will assure us of the ultimate reconciliation of Oriental and Occidental man, and of the fusion of all civilizations into that one which is to be the kingdom of heaven on the earth.

Come, Lord Jesus!

Ithaca, N. Y.

The Head Center of Superstition

By William Durban

Once more I find myself in the land which is "the favorite of the sun," the epitome of history, the home of romance, and the fountain of art. Who can see Italy without experiencing day after day a series of emotions difficult to express? I write this article in the "queen of the hill cities" of central Italy, situated in the heart of the Apennines. Not only is Siena superbly beautiful in its position, but it is fascinating in its associations and enchanting in its aspect. In its center and on the highest point soars that cathedral which is considered by artistic connoisseurs to be a veritable dream in marble. This "Duomo" is the most perfect sample in the world of thirteenth century ecclesiastical architecture. One marvelous fact about it is that though so venerable among churches it looks, both within and without, as if it had been finished only to-day. It is built in alternating layers of black and white marble and so is sometimes called the "tiger-striped cathedral." And it is full of separate objects of especially exquisite designs, so that hour after hour the visitor may linger over the amazing details executed by the mighty sculptors of the middle ages. To Rome we go for antiquity, to Siena and Florence for medievalism and the early period of the renaissance.

The Ages of Blood and Fire.

There is just one unique characteristic of the teeming beauties in architecture, sculpture and painting of these Italian cities. It is the overwhelming presence of religion as the cardinal motive of these medieval creators. They lived in an age of terrific militarism. For hundreds of years these streets of Siena, as of scores of other Italian cities were the scenes of incessant faction fights and of intermittent slaughter. Every considerable city was the center of a separate small republic, and these republics were ever at war with each other or else engaged in civil strife. Beautiful Siena was the most turbulent of all these petty democracies. No clever leader knew at what sudden crisis he might become a victim of his opponents and be beheaded. To read the history of Siena is like wading through a chamber of horrors inundated with blood. And yet all through these dreadful epochs the Sienese were building up superb edifices which are to-day among the wonders of the world, and her chief magistrates and nobles were patronizing some of the greatest artists that have lived. The curious factor in the historic case is that the vast majority of the works which those artists produced are ecstatically religious. To look at Siena to-day, to study its churches and art galleries, one would almost think that it had been a heaven on earth. What accounts for this paradox?

The Faith That Blights.

The glorious old cities of Italy constitute, for all nations willing to be taught, an impressive object lesson. Siena, a great and powerful city in the middle ages, and a populous and wealthy one to-day, was at one and the same time excessively religious and frightfully licentious. Its cathedral was built as an honor to the Virgin Mary and was consecrated to the Assumption. It was the birthplace and home of that wonderful heroine of devotion and self-sacrifice, St. Catherine. But it has loaded the record of her beautiful life with details of unparalleled absurdity. The Sienese believed not only that the Savior in a vision married St. Catherine, but that he took her heart out of her body and placed his own within it. The dreams and ecstasies of Catherine were accepted as facts actually transacted. I have been visiting a remarkable town, San Gimignano, 30 miles from Siena, another of these grand old hill cities of Tuscany. Now, San Gimignano is called "the city of the fair towers" (la citta delle belle torri) because it contains 13 extraordinary towers which spring up from the palaces of the old nobles who were always at feud with each other within the city. There were formerly 50 of these towers in the city. The 13 that remain testify to the murderous "vendetta" spirit of the "good old times"! Now, the patron saint of this curious town was Santa Fina, a girl of 15. I have been looking at the paintings in the Capella di Santa Fina —her chapel in the old cathedral of San Gimignano. The pictures are lovely, but their subjects are prodigious! This saint was only a girl of 15 when she died of agonizing disease. Her nurse caught the malady but after Santa Fina was dead her hand moved and touched that of the nurse and cured her instantly. And the board on which she had slept partly burst into miraculous flowers. These are samples of the faith of papal Italy to-day.

Militarism or Sacerdotalism.

In Italy we see everywhere the priest and the soldier. The two chief curses are still resting on the land. Vast armaments are loading the nation with taxation and swarms of popish priests sustain the degrading superstition which once blighted all Europe. But nevertheless, when, after Garibaldi's successful revolution 50 years ago, Italy became united and free, the government repressed the convents and sent adrift nearly all the monks and nuns, and a new era of hope dawned. Rome, however, never sleeps, and quietly but determinedly she is struggling for absolute ascendency. She has practically lost the manhood of the nation; but she has kept a firm grip on the womanhood. This last fact is too little noticed by superficial observers. It is ominous enough. Let it be remembered that the men have not become Protestants simply because they have in the mass become indifferent to popery. What Italy needs to-day is a great evangelical mission. I believe the great missionary societies are mistaken in neglecting this wonderful field.

As Seen From the Dome

By F. D. Power

Recently I have had two Bibles given to me which have some historic interest. A friend writes: "I send you a book. It was called in the catalogue, 'The Campbellite Bible'; and being written by your Pope, it may have somewhat the character of an inspired book. I had never seen or heard of it before, and thought it would interest you." Opening the package I found a well preserved copy of "The Sacred Writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament, translated from the original Greek, by Doctors George Campbell, James MacKnight and Philip Doddridge, with prefaces, various emendations, and an appendix by A. Campbell," third edition, with the declaration: "Printed and published by Alexander Campbell, Bethany, Brooke Co., Va., 1832."

Of course I was familiar with the volume, a copy of it having been on my shelves for many years and used with some degree of diligence. Mr. Campbell's prefaces are of special value. His arguments for new translations; his comments on passages that are obscure because of the changes in language, and on sectarian translators, and on the advancement of learning; his luminous setting forth of the purpose of the different books and his hints to readers; his instructions as to the Acts of apostles and comments on the epistles, lend great interest to the volume. Then the appendix prepared by him is very useful to the reader. Here are tables with proper names found in the New Testament, rightly accented and etymologically explained; geographical index and chronology; tables of time, measures, precious stones, coins, sects and offices, words and phrases of difficult meaning, spurious readings, prophetic symbols; then critical notes of rare excellence and apostolic words and phrases which have been subjects of controversy, defined from their current acception in the Christian Scriptures. All these helps are admirable for the ordinary reader, and show a breadth of learning and an insight into the meaning of the Scriptures that were peculiar to Mr. Campbell. This, however, is the extent of his original work on this version and in no sense could it be called "The Campbellite Bible."

The translators are well known Presbyterians. Dr. George Campbell, of Aberdeen, Scotland, principal of Marischal College, opponent of David Hume, author of the Philosophy of Rhetoric, "to which there is nothing superior; perhaps nothing equal, in our own, or any other language," noted as a man of great piety, profound and varied learning, and eminent critical sagacity, translated the gospels. James MacKnight, for thirty years a minister in Edinburgh, author of many works, made the translation of the epistles. Philip Doddridge, the celebrated writer of "The Rise and Progress," and the "Family Expositor," taught by his mother the Old and New Testaments before he could read by the Dutch tiles in the chimney corner, a man and a preacher peculiarly qualified for so exalted a service, was their co-laborer. It would be difficult at any period of the church to bring together three men of such intellectual and spiritual fitness for this task and the result of their labors is fascinating and instructive reading for any student and lover of the holy oracles.

A. Campbell's sense of the publisher's responsibility is well expressed in the closing words of his preface: "If the mere publication of a version of the inspired writings requires, as we think it does, the publisher to have no sectarian object in view, we are happy in being able to appeal to our whole course of public addresses, and to all that we have written on religious subjects, to show that we have no such object in view. We have disclaimed, and do again disclaim, all affection or partiality for any human system, creed, or formulary under heaven. Believing that all sects have gone out of the apostolic way, and that every sect must go out of the way, for Christianity is in its nature hostile to each and to every sect, we will not, we cannot, we dare not do anything to the erection of a new one, or assisting any now in existence in its human appendages. As to any predilection or preference to any one now existing, we have none, farther than they hold the traditions of the apostles. As far as they hold fast these, we hold with them; and when they desert these, we desert them. Besides, we have no aversion to, or umbrage against, any one more than another. We oppose them most who most oppose and depart from the simplicity that is in Christ. I do must solemnly declare that, as far as respects my feelings, partialities, reputation, and worldly interest as a man, I would become a Presbyterian, a Methodist, a Quaker, a Universalist, a Socinian, or anything else, before the sun would set to-day, if the apostolic writings would, in my judgment, authorize me in so doing; and that I would not give one turn to the meaning of an adverb, preposition, or interjection, to aid any sectarian cause in the world."

Some passages as they read in this translation are given here. Matthew 28:19, 20: "Jesus came near and said to them, All authority is given to me in heaven and upon the earth; go, convert all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all the things which I have commanded you: and behold! I am with you always, even to the conclusion of this state." John 3:3-5: "Jesus answering, said to him, Most assuredly, I say to you, unless a man be born again he cannot discern the kingdom of God. Nicodemus replied, How can a grown man be born? Jesus answered, Most assuredly, I say to you, unless a man be born of water and Spirit, he cannot enter the kingdom of God." Acts 2:38: "Brethren, what shall we do? And Peter said to them, Reform and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit."

My second Bible is a present from one of Uncle Sam's servants and is entitled "The Life and Morals of Jesus of Nazareth Extracted textually from the gospels, in Greek, Latin, French and English by Thomas Jefferson," and bears the imprint of the Government Printing Office. It is gotten up in beautiful style, red leather tooled in gold, and one wonders why several thousands of the people's money was expended in its publication, and what business Congress had with it anyway. It is a curiosity, and that is all. Jefferson in his correspondence makes frequent mention of this book. Texts were cut out by him from printed Greek, Latin, French and English Testaments and pasted in a blank book in 1816. His idea was to compile a book "which would be valuable for the use of the Indians." "I, too," he writes from Monticello, Jan. 9, 1816, "have made a wee little book which I call the Philosophy of Jesus; it is a paradigma of his doctrines, made by cutting the texts out of the book, and arranging them on the pages of a blank book in a certain order of time or subject. A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that *I* am a *real Christian*, that is to say, a disciple of the doctrines of Jesus." He writes to John Adams: "We must reduce our volume to the simple evangelists, select even from them the very words only of Jesus, paring off the amphibologisms into which they have been led, by forgetting often, or not understanding, what had fallen from him, by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his and which is as easily distinguished as diamonds in a dung hill. The result is an octavo of forty-six pages." He cuts out the miracles of Jesus and the accounts of his resurrection. "Jefferson's Bible" has the appearance of a child's scrap book.

Was Jesus a Divine Healer?

By L. A. Chapman.

The idea seems to prevail among some good people that Jesus was a divine healer, and that the miracles generally of the New Testament have ceased on account of a decline of faith in the church.

I believe this idea, which seems to be rampant in certain quarters, is utterly fallacious and destructive of the highest interests of the kingdom of Christ, wherever it gains the ascendency over men's minds. Let me remark, first, that Jesus came to this world not to be a divine healer of our physical maladies, but that his sublime mission and purpose in this world was to establish his kingdom in the hearts of men and women. True, as he marched to his goal, like a king in progress to his throne, his sympathy was aroused for suffering humanity, and he stopped to perform his works of mercy in the outer circles of human life. Jesus did not come to heal the paralytic, but to forgive his sins and establish in his heart the reign of heaven. His mission was to the inner life of man. His miracles were the tolling of the bell to bring the people within reach of the subtler influence of his teachings and example. He came not to heal men of leprosy, but of that of which leprosy was only a type—the greatest and deepest of all diseases—the fearful malady of sin.

Let me remark, second, that the miracles of Jesus were wrought by divine power, and not by manipulating any of the laws of nature. The human mind may discover many things by reasoning from cause to effect, but the fact of divine power is alike beyond any scheme of manipulation and the analysis of the scientific mind. The causal relation between the command of Jesus and the resurrection of Lazarus is utterly beyond the ken of the human mind. Both Christian Science and faith cure would make the miracles of Jesus simply a forgotten art—something which may be restored to the church upon the proper exercise of faith or the deductions of a certain kind of science.

It seems that both Christian Science and faith cure doctors have singled out a particular form of Christ's miracles, and affirm that there is no reason why these things should not be done on the earth to-day. I refer to the healing of physical disease. But Jesus did more than heal the sick. By that same divine power he unstopped the deaf ear and gave sight to the blind and raised the dead. Moreover, the winds and the waves obeyed his voice, and demons came out of individuals at his call. Now, all of these different forms of work have been performed under the same category of divine power.

If the power of divine healing is to be restored to the church to-day through more faith, why not the power to give sight to the blind, hearing to the deaf, and life to the dead? Why single out the power of healing and affirm that this may be restored to the church? Why not say that after awhile these divine healers and Christian Science folk will be raising the dead? Did it require any more divine power upon the part of Jesus to raise Lazarus from his tomb than it did to cure the paralytic? Certainly not. Then why do these so-called divine healers stop short of the raising of the dead, and giving sight to those born blind? There is only one answer, and that is that here there is no chance for jugglery. It is "either put up or shut up" in a case like this, and so they usually try to avoid such quarters.

God still has the power to heal disease, and I know of no evangelical body of people who have ever denied this. We all believe that God hears and answers prayer to-day as well as formerly. Have we not been instructed by the apostles to pray for the sick with the assurance that God hears and answers such prayer? Who has ever denied this? As a people, we may say, "Lord, increase our faith," but we have always believed that the Lord heard our prayers and that the sick were healed. "More things are wrought by prayer than this world dreams of," but saying this is one thing and affirming the doctrines of the divine healers is quite another thing. Jesus we know, and Paul we know; but who are these people, that they should claim to be the special favorites of heaven, and to have discovered the secrets of the wonderful power of God?

Let me remark, thirdly, that the miracles of the New Testament had a purpose, and when that purpose was fulfilled there was no longer any necessity for them. A miracle is an extraordinary (supernatural) event, the product of God's immediate presence and activity, and a sign to men of a moral and spiritual significance. The nature of the Biblical miracles is to make obvious, by some extraordinary occurrence, the presence and the power of the supernatural in the natural, of God in the world, for the purpose of furthering his plans of justice and grace. These works were the credentials of the Legate of heaven to a sin-cursed and dying world.

Some one has said that everything begins in miracle, but is afterwards perpetuated by the laws of its own being. Is it any wonder then that Christianity was initiated into this world by the use of miracles?

But I must close this article with a single quotation from W. N. Clarke's "Outlines of Christian Theology":

"It is held by many that the cessation of the miraculous gifts of the Spirit was due to spiritual decline in the church, and that they would return

(*Continued on page 805.*)

* * *

A WORKING BRAIN

Can be Made Successful on Right Food.

A busy man in one of America's largest watch factories tells how by change of food he gained a clear brain and steady nerves and averted a mental and physical breakdown. He says:

"I was accustomed all my life to the ordinary diet of the average table. I thought that meat, potatoes, and other vegetables and fruit were necessary, and that tea, coffee and pastry in moderate quantities were not injurious.

"But I found, in course of time, that my dietary was affecting my health seriously. For four years I continued to run down. In time my nerves became seriously affected, they seemed constantly keyed up to the highest tension, and I became subject to the most violent bilious attacks which used to leave me in a weak and nervous condition for several days. The climax seemed to have been reached a few years ago, when I found myself about as near a physical wreck as a man could well be, and live. Physicians, tonics and other medicines, visits to the country, etc., etc., were of no avail.

"In sheer desperation I concluded, a few months ago, to see what effect a diet of Grape-Nuts food would have. I had often heard of it, but had little hope it would help me. I at once cut out all the heavy dishes with the tea and coffee that I had always used and began to eat Grape-Nuts with cream and a pinch of salt. Afterwards, I added fruit, with occasionally an egg beaten up in milk, and entire wheat bread. This has been practically my diet for more than two months.

"I found that with the new diet I gained complete relief almost immediately from all the distress that used to follow every meal, my bilious condition was speedily regulated and cured, my nerves have grown healthy and steady,—in short my run down constitution has been reconstructed and built up. As to the effect upon my mental powers, I have only to point to the fact that I have recently been placed in a responsible position in our establishment where complete concentration of mind is required to deal with complicated records and reports, and that I have been able to keep my accounts absolutely correct, which my numerous predecessors uniformly failed to do.

"I think these things speak volumes in favor of Grape-Nuts food as a nerve and brain builder. I ascribe all my improvement, mental and physical, the fact that I am possessed of steadier nerves, a clearer brain, a fine appetite, and have gained healthily in weight, to the cutting out of heavy food and the systematic use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Letters From a Retired Minister

Dr. Prentice is in receipt of a very brief letter from his nephew, in which he announces his approaching marriage to a young woman of his congregation. The young man writes among other things that she is "good and sensible."

Los Angeles, June 15, 19—.

My Dear Nephew:—Last week my doctor delivered his ultimatum in regard to my writing any more letters for the present. Yesterday when he came I had just opened your note, and when I told him its contents he softened a bit and said I might answer it. So you are to be married and so soon as October at that! Candidly, I shall have to confess that you haven't surprised me a bit. I've been expecting some such news for at least a month. When a young fellow as careful and methodical as you usually are, forgets to seal an envelope now and then, and goes so far as to leave out a page of his letter, something is surely up. That's what you've done recently. And I don't remember just how many times you have reminded me that you are getting wretchedly tired of boarding. So, as I said before, I'm not surprised, but I am pleased. I congratulate you both most heartily. While I haven't the pleasure of a personal acquaintance with this niece-to-be of mine, I like what you say about her—"good and sensible." That's all right! That's fine! A preacher's wife needn't be beautiful, or able to speak in public, or especially accomplished (of course it is a fine thing if she is), but she ought to be, by all means, "good and sensible."

My memory plays truant just here. My mind goes back to the years when I was in my first pastorate in the Sunny South. I recall the day I told one of our elders—a dear old man he was, too—that I was thinking seriously of getting married. I had, I should add, kept the secret pretty well, and it seems he was at sea as to the young woman in the case. We were driving along the turnpike one perfect day in June, when I mentioned the matter to him. The old man looked at me soberly and said ever so earnestly: "It'll either make you or break you." Then I told him who my bride-to-be was, a girl reared near by him, the daughter of a beloved neighbor, a girl loved by all who knew her for her sweet, womanly ways. Tears came into his eyes and he said simply, "*She'll* make you." She did, Will! Whatever success has characterized my ministry is due to her. I look on her gracious face as it smiles down on me from the wall and for the hundredth time I thank the Great Giver of all good gifts for *Mary*. But to return to your letter, I note that you say this particular young woman happens to be a member of your flock at Belleview. If I mistake not you intimate that perhaps this is unfortunate. Why so? Has that old saw about the preacher who marries from his congregation seeking a new pastorate, been worrying you? Is that the rub? There is very little if anything in it. It depends on the preacher and, of course, on the kind of a wife he selects. I don't think you need worry at all. I repeat it, I like what you say about this girl's being "good and sensible." It's a good thing to fall in love *head* first. Some fellows, you know, fall in *heart* first—a pretty doll face does the whole business. Then there are others who fall in *pocketbook* first. I think you've fallen the right way.

There is a lot of nonsense gotten off about the preacher's wife and the position she fills. To hear some people talk one would think that a minister's wife must of necessity be a sort of paragon of leadership in every department of the church work. Now, the truth is, any young woman who is "good and sensible," who does the best she can to keep her husband going and *growing* and the babies minded will be acceptable to most congregations. When Dr. Evans was called to the First church, Boston, he preached for them, and after the sermon said something like this: "I accept this call on one condition, and that, that you expect no more of Mrs. Evans than you do from any other wife and mother in this congregation." Well, Evans went there, and when some years ago he resigned to accept a call to San Francisco the hardest thing that church had to do was to give up little Alice Evans (I knew her as a school girl), sweetly domestic, yet ever ready to befriend and bless. Yes, Will, I am very glad that you are going to be married. I feel sure that your ministry will be richer and more effective thereby. I want you to get Dr. Cuyler's "Recollections of a Long Life." It is filled with good things and what he has to say on page 290 and 291 about the preacher's wife will be specially interesting to you just now. Dr. Cuyler himself was graciously blessed in this very particular and when in his twenty-fifth anniversary sermon as pastor of Lafayette avenue church, Brooklyn, he made tender allusion to his wife, for the first and only time his audience burst into applause. No wonder! May such a union be yours.

I do not know when I shall write you again. Perhaps never! But I want you to write to me as you have the inclination and opportunity. You and that "good and sensible" girl will have a large place in my life these waning years. Perhaps I had just as well tell you that I have bequeathed you the remnant of my library of some 1,500 good, solid volumes, together with some pictures and souvenirs. My heart goes out to you both in love and fervent wishes for your ministry.

My charge to you is that of Paul to Timothy in the second Epistle 4:1-5:

"Now unto him who is able to guard you from stumbling. And to set you before the presence of his glory without blemish and exceeding joy. To the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now and forevermore. Amen."

Affectionately your uncle,
William Prentice.

P. S. I will send you Cuyler's book.
W. P.

* *

FEED YOUNG GIRLS

Must Have Right Food While Growing.

Great care should be taken at the critical period when the young girl is just merging into womanhood that the diet shall contain all that is upbuilding, and nothing harmful.

At that age the structure is being formed and if formed of a healthy, sturdy character, health and happiness will follow; on the other hand unhealthy cells may be built in and a sick condition slowly supervene which, if not checked, may ripen into a chronic disease and cause life long suffering.

A young lady says:

"Coffee began to have such an effect on my stomach a few years ago, that I was compelled to quit using it. It brought on headaches, pains in my muscles and nervousness.

"I tried to use tea in its stead, but found its effects even worse than those I suffered from coffee. Then for a long time I drank milk alone at my meals, but it never helped me physically, and at last it palled on me. A friend came to the rescue with the suggestion that I try Postum Coffee.

"I did so, only to find at first, that I didn't fancy it. But I had heard of so many persons who had been benefited by its use that I persevered, and when I had it brewed right found it grateful in flavor and soothing and strengthening to my stomach. I can find no words to express my feeling of what I owe to Postum Food Coffee!

"In every respect it has worked a wonderful improvement—the headaches, nervousness, the pains in my side and back, all the distressing symptoms yielded to the magic power of Postum. My brain seems also to share in the betterment of my physical condition; it seems keener, more alert and brighter. I am, in short, in better health now than I ever was before, and I am sure I owe it to the use of your Postum Food Coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

"What Hath God Wrought!"

A BIT OF HISTORY

By S. K. HALLAM

The Missouri state convention met, in 1876, with the church in Canton. During the sittings of that convention the writer offered a resolution that a committee be appointed to consider the matter of a church extension fund and report at the next convention. The resolution was carried unanimously without discussion, and the president, T. P. Haley, appointed J. H. Hardin, John B. Corwine and S. K. Hallam as the committee.

The next session of the convention was held in Columbia, when the committee reported endorsing the church extension idea, emphasizing its importance and recommending that the matter be referred to our national convention for its consideration and action. To what extent, if at all, this resolution and report influenced the final action of the American Christian Missionary Society, in establishing the Board of Church Extension, is not known. But it is worth remembering that seven years before the organization of the board, that for which it stands had received public recognition in two of our Missouri conventions. While Cincinnati, Ohio, is the place of its birth in *organized form*, yet our extension board has but come home to the place of the birth of the *idea*, in making its headquarters in the grand old commonwealth of Missouri.

But as we look over the twenty-nine years since that resolution was offered, at the marvelous growth, the potency for good into which it has developed, the language of Baalam, as he saw the glory of the people whom he had been called upon to curse, "What hath God wrought!" springs unbidden to our minds. The old prophet who desired to curse, yet was compelled to bless, looked again and exclaimed, "How good are thy tents, O Jacob, thy tabernacles, O Israel!" The prosperity of a nation is in its homes. When the pioneers of civilization go out to the conquest of some new region, the "prairie schooner" must give place to the "dug-out," or "shack." The home cannot remain on wheels and be permanent. Then may follow the cottage, the village, the city—civilization. In pioneer work in the evolution of the church, there may be of necessity, a place for the wheel-age—the migratory period—from the home of some saint—to halls, school houses—but before permanent success comes the church must take root. Better a "shack" or tent on some well located lot, than the finest hall or the best equipped gospel car that indicates nothing of permanency.

Looking back over forty years of personal experience, what lost opportunities, for the lack of the church extension idea in tangible form! All eyes are now turned to the Pacific coast, the scene of the writer's earliest ministry. In 1864, there was and had been for several years a congregation of Disciples in Sacramento City. Sometimes it met in a hall, sometimes in the home of Brother Garrett, the faithful elder, sometimes in the senate chamber. Our strongest men, Pendegast, McCorkle, Martin, Burnett, preached there from time to time, but with little permanent success. What was the difficulty? Other churches with the help of their board in the east, established church homes. We were wanderers. A quarter of a century of splendid effort lost!

In April, 1868, the writer organized the first church of the Disciples in San Jose, occupying the rooms of the Y. M. C. A. After a season of success it was kindly intimated that, the Y. M. C. A. being undenominational, we must look elsewhere for a place of meeting. Then began a period of migration. Some of the members migrated to other localities in the new state, and the church migrated from hall to hall. With no possibility of permanence, no mission board, the writer was compelled to give up the effort that began with such bright prospects of success. Could our extension board have stepped in with help toward a lot and a modest house, we might to-day have been the dominant factor in the religious forces of that beautiful valley.

Robert Graham, the peer of any man on the Pacific coast in scholarship and pulpit ability, and without a peer in his knowledge of the word of God, spent a year preaching to a handful of people in one of the best halls in San Francisco. But it was just a hall. It is doubtful if he ever preached to a hundred people at any one service. Wasted energy! No! God lets no energy in his service ever go to waste—and the churches about the bay that are to entertain our national convention in August, are at best partly the fruits of his consecrated labors. But what streams of influence might have been set in motion could we have had a pulpit like that occupied by T. Starr King—the Beecher of the Pacific coast. Lost opportunities!

But lost opportunities are thicker to-day than ever before Opportunities are everywhere. Those that we fail to use are lost. A quarter of a century hence, our children will wonder at our shortsightedness. They may call it by a stronger name. Opportunities! San Francisco is a better mission field than it was fifty years ago. All the cities of the coast await our coming. The east has not been touched. The south is an open door. The great west with its new civilization is ready to receive our plea. "For the lack of a nail, the kingdom was lost." For the lack of your pennies and mine, if pennies measure our ability, your dollars and mine, or hundreds, or thousands, if God has so blessed us, the reign of the Christ shall be restrained another generation. A half million dollars by the close of the current year! How it will help in the conquest of the world for our King! What are you going to do about it?

Do this now. Write Brother Muckley that you will make the offering yourself, and that you will see to it that your church has the opportunity to make an offering worthy of the cause we profess to love. Then remember the first Lord's day in September.

Denton, Texas.

* * *

The Old Baptist Meeting-House, New Lisbon, Ohio.

By C. C. Redgrave.

One of the most interesting landmarks of the nineteenth century reformation is the old Baptist meeting-house at Lisbon, O., now used as a private dwelling. It was in this building that the Mahoning association of Baptist churches met in August, 1827, and among other items of business, appointed Walter Scott, "the very Chevalier Bayard of the reformation," as evangelist to labor among the churches within its bounds. Here also was convened the first of the "annual meetings," so popular after the dissolution of the Mahoning, Stillwater and other associations in the Western Reserve.

Our deepest interest in this building, however, centers in the fact that it was the scene of the "first practical and successful exhibition of the gospel as preached in primitive times." This was on the 18th of November, 1827. "Every seat in the meeting-house was filled at an early hour, and every foot of standing room was occupied, and the doorway blocked up by an eager throng."

At the conclusion of Scott's sermon on Peter's confession (Matt. 16:16) and while he was urging his hearers to an immediate obedience to the inspired injunction: "Repent and be immersed every one of you, in the name of Jesus Christ, in order to the remission of sins," Mr. Amend, a pious Presbyterian, entered the church. This earnest student of the word had, by private and independent study, reached the conclusion that remission of sins was by obedience to Christ through immersion. He had often prayed that he might hear the gospel in these same words—as Peter preached it. And when Scott cried, "The scriptures no longer shall be a sealed book. God means what he says. Is there any man present who will take God at his word and be baptized for remission of sins?" Mr. Amend pressed his way through the throng to the preacher, publicly

(*Continued on page 805.*)

Our Budget

—Iowa's jubilee convention and a special Drake celebration will have right-of-way, beginning to-day, June 22.

—We call special attention to an article in our Family Circle department entitled "What a Pastor Sees of Christian Science." Here is something from the life.

—Next week a "San Francisco Convention" number! But that number will not exhaust the glories of the Pacific coast. There will be more to follow. Then July 6 our annual education number. Let the colleges report at once.

—We conclude, for the present at any rate, the series of "Letters from a Retired Minister." That they have given eminent satisfaction is evident by the inquiries that have been made as to their authorship. Now that this series is completed we have pleasure in giving full honor to Edgar D. Jones, a minister who has by no means retired, but is the respected, beloved, and still youthful pastor of the Franklin Circle church, Cleveland, Ohio.

—L. G. Ament has left Detroit, for Texas, Sweetwater.

—Barton G. Riggs, of Salem, Ore., is suffering from continued ill health.

—A new church has recently been organized at View, Wash., by A. D. Skaggs.

—A fund has been started for the erection of a parsonage at Saratoga, Cal.

—We hear of frequent additions at Los Gatos under the ministries of Brother Jope.

—W. A. Hill, of Hill City, Kan., will enter Drake university at the next session.

—D. F. Harris has resigned at Arcadia and will take up the work at Montpelier, Ind.

—H. H. Hubbell, of Leon, Iowa, after three years there, will engage in work in the northwest.

—Harry Minnick, of Lubec, Maine, is in Ohio considering a call to that part of the field.

—We hear good reports of the work T. S. Handsaker and wife are doing on the Pacific coast.

—I. H. Teel, who recently left Canon City, Col., for Eureka, Cal., has just closed a successful two weeks' meeting at Hydesville, that state.

—H. W. Schwan has gone to locate with the Highland Park church, Chattanooga, Tenn.

—C. E. Pile has resigned after five years of ministration for the First church at Parsons, Kansas.

—The pulpit at Blandsvillle, Ill., is being supplied for a while by A. L. Ferguson, of Macomb.

—Waitsburg, Wash., will build a new church this summer if men for the work can be obtained.

—D. R. Bebout is to give the chief address at the dedication of the Carnegie library at Effingham, Ill.

—The new church at Eldorado, Ia., will be dedicated early in July. As remodeled, it will cost nearly $7,000.

—A new parsonage has just been erected at Davenport, Wash., where work is prospering under O. J. Gist.

—P. E. Hawkins has taken charge of the work at Kensington and Agra, Kan., for half time at each place.

—Theo. E. Fritz has just been appointed to the chair of vocal music of the State normal school of Oklahoma.

—J. B. Smith, who has been pastor of the church at Bethany, Va., since last September, has decided to relinquish the work about July 1. He has not determined whether he will leave the state.

—We regret to state that Carey E. Morgan has undergone another operation and his condition is very serious.

—R. A. Smith takes up at once work in North Carolina, where there is need of other promising young men.

—S. J. Homan is open for an engagement, having resigned the superintendency of mission work in Cedar Rapids, Ia.

—H. W. Laye has been called to the First church, Evansville, Ind., which has been pastorless for a couple of months.

—Oliver M. Olds, of Hillsboro, Ore., has accepted a call to Wishart, Mo. His post office address will be Bolivar.

—L. L. Carpenter will dedicate the new church at Pendleton, Ind., June 25. Carl VanWinkle, Irvington, labors there.

—The northern California brethren will hold their state convention at San Francisco immediately before the national convention.

—W. A. Ward's pulpit at New Albany, Ind., is to be filled by Frank T. Porter, who has been state evangelist of Michigan.

—It is somewhat suggestive when we find a correspondent reporting that he is "glad to find the brethren still living in peace."

—The Bismarck aveuue church, Indianapolis, has called V. L. Parker of Traverse City, Mich., and he is now on the field.

—The church at Summitville, Ind., where Chas. E. Underwood is pastor, raised more than its apportionment for children's day.

—Our churches in New Brunswick and Nova Scotia take their offering for missions in these provinces the first Lord's day in July.

—The seventh district Sunday-school and missionary convention of Kentucky, is meeting with the First church, Covington, this week.

—Our congratulations go to Mr. and Mrs. Wm. Herbert Hanna on the birth of Gordon Errett Hanna, May 1, at Laoag, Philippines.

—Dean Hulbert of the Chicago university divinity school, has just been delivering a series of lectures to the Bible college of Drake university.

—It is expected that a new house of worship will be erected at Colorado City, Col., in the near future. R. W. Moore is the minister there.

—O. E Hamilton, of St. Louis, Mo. and J. P. Garmong, singing evangelist, of Des Moines, Ia., dedicated the new church at Elbert, Col., June 11.

—One of the finest churches in Indiana will soon be dedicated at Connersville, and it is contemplated to hold a meeting following the dedication.

—F. J. M. Appleton, of Pictou, Nova Scotia, who tendered his resignation last December, to take effect July 1, has decided to accept a call to Lubec, Me.

—Prof. I. B. Grubbs, whose health we are glad to know is improving, has been given a year's leave of absence from the Bible college, Lexington, Ky.

—There lives at Glen Easton, W. Va., Samuel Hanan, who was baptized by Thos. Campbell. We regret to hear this old Disciple has been quite ill.

—Brother Farris, editor of the Christian Courier, has just had the rather novel experience of marrying a couple of mutes. Of course, he had to have an interpreter.

—The church at Rushville, Ind., becomes a living link in the Foreign Society and will support its own missionary on the foreign field. W. W. Sniff is the pastor.

—J. L. Haddock, who has been serving as general evangelist under the Louisiana state board of missions, will in the future devote his time to general evangelistic work.

—W. L. Shearer and wife of the North Side church, Chicago, will summer in Colorado. A prolonged rest is demanded by the condition of Brother Shearer's health.

—The estimated cost of the new building at Huntington, Ind., is $25,000, and the contract for its construction is about to be let. It is to have a seating capacity of 1,500.

—J. M. Streator, president of the West Virginia ministerial association, has resigned his work at West Liberty where he has for some years ministered successfully, and will remove to Texas.

—J. E. Powell, who has lately been in the evangelistic field, assisted by his wife, and who was formerly pastor at Wabash, Ind., has, according to an exchange, embarked in business at Bloomington, Ill.

—We note that Pres. Henry Churchill King of Oberlin College is to take part in the same summer school of theology at Berkeley in which Prof. H. L. Calhoun of Kentucky university is to give a course of lectures.

—Bro. J. C. Mason has issued a call for help to support Bro. J. M. Martinez, who is an educated, capable man, and has proved himself consecrated in the work amongst the Spanish speaking people of Texas.

—Work on the new church at Bethany, Ill., is proceeding satisfactorily. The hope is to dedicate the first Sunday in August. Forty-four have been added to the membership there since S. E. Hines took charge a year ago.

—The brethren at Palestine, Texas, have decided to erect, at an early date, a new house of worship. The matter has been discussed for several years, but under L. D. Anderson, the energetic pastor, the day of action has arrived.

—We have a card from C. R. L. Vawter saying that the statement that he had resigned at South Meridian street, Indianapolis, is a mistake. We published the news of the resignation on what we regarded as equally good authority.

—F. M. Rains will dedicate the splendid new church building at Kokomo, Ind., Aug. 6. J. H. McNeill, the pastor, and the whole church are to be congratulated upon the construction of a new building so soon after the destructive fire.

—Miss Mary Robertson, Topeka, Kansas, has been chosen as a teacher and mission worker of the Christian Woman's Board of Missions in Monterey, Mexico. Topeka has furnished the work in Mexico with two most capable workers, Miss Irelan and Miss Robertson.

—S. G. Inman, of Ft. Worth, Tex., who has been sent by the C. W. B. M. to Monterey, Mexico, to care for the pastoral and evangelistic work of the mission, took up his charge on the tenth of this month. Jasper T. Moses has been placed in charge of the educational work of the mission.

—Through G. L. Reeves we learn that John S. Sweeney, of Paris, Ky., has just delivered a series of nine sermons to the Tabernacle congregation at Columbus, Ind. Their theme was the distinctive features of the church of Christ, and the report is that they were convincing, and delivered in Brother Sweeney's happy vein.

—J. A. Holton has been unanimously elected president of the evangelical ministers' association of Hattiesburg, Miss. There are a dozen or more churches in this prosperous city, and this is the first organization of the kind. Such an action on the part of the ministers at this special time shows great deference to the plea set forth by our newly organized church, and no little respect for its recently chosen minister. With the completion of our proposed building the cause in Hattiesburg will be on the highway to permanent establishment and rapid growth.

—The first annual camp meeting is being held at Pine Grove on Upper Touchet, Wash., and will be addressed by J. B. Daisley, evangelist, and others.

—We regret that the deleting of several words in a paragraph in our evangelistic column last week under Richland, Mo., gave a wrong impression, two ministers being confused. The paragraph is correct as it appears this week.

—Miss Carmi Hostetter that was has married a Presbyterian and severed her active connection with our Foreign Christian Missionary Society, but she proposes to keep on doing as much good as she can in Japan.

—In our last issue we stated that Missouri gave to foreign missions $16,651.08 from June 1, 1904 to June 1, 1905. The corresponding period in the previous year the receipts were $14,225.15, so that there is a gain, although not a great one.

—A card from D. W. Connor, of Savannah, says his church has voted to pay his way and expenses to the state convention—a thing that church has never done before. We trust that many other churches will have acted in the same sensible way.

—P. C. Macfarlane, of Alameda, Cal., has announced a series of sermons in story on the "Life of the Church in the Second Century." This is an intensely interesting period of church history and we are sure that Brother Macfarlane will make his story-sermons tell.

—Next year, if the number of our ministers who have been selected to preach baccalaureate sermons compares in any degree with the number who have been selected this year, we will have to start a special column in the CHRISTIAN-EVANGELIST, mentioning the preachers by initials only and allowing our readers to guess "who's who."

—H. O. Breeden had just returned to his work at the Central church, Des Moines, when he was summoned to the paternal home where he arrived in time to be with his mother, while she passed to the great beyond. Some account of Sister Breeden will be found in our obituary columns. The readers of the CHRISTIAN-EVANGELIST will extend sincere sympathy to our brother in this trial.

—We learn from one of our exchanges that the Rev. F. E. Dark, pastor of the Congregational church at Roland, near Hamburg, N. Y., and many of his people are soon to be immersed by one of the Buffalo pastors. We give the report for what it is worth, and trust that it may be true. We might suggest that so interesting an item of news might well have been telegraphed to the CHRISTIAN-EVANGELIST.

—The brethren at Coffeyville, Kan., have decided to raise their building and finish a basement where the Sunday-school and Christian Endeavor and social meetings will be held. This will be a great improvement. Ellis Purlee, the pastor, has just completed a residence for himself. He has held this charge for four years, and since Jan. 1st., 1905, thirty-four have been added to the membership.

—John Ray Ewers received the divinity degree from the University of Chicago at the June convocation. Brother Ewers is pastor of the Irving Park church, Chicago. His congregation has had a very prosperous year under his guidance. About forty have been received into the church; $700 has been paid on the church debt; a $400 vocalion has been installed; the property put in fine repair, and $325 given to missions. Two were baptized at the prayer service Wednesday evening. Two others of the fifteen receiving the B. D. degree are Disciples. A. W. Fortune is a Hiram graduate and assistant pastor of the Metropolitan church, Chicago, while H. F. Burns is now acting as office editor of the Christian Century and supplying at the North Side church, Chicago.

—Owing to protracted sickness in his family H. C. Patterson, evangelist, of 40 N. Ritter avenue, Indianapolis, Ind., has been kept at home for almost three months. The sick are now convalescent and he is ready to resume work as an evangelist. He begins his fall campaign in Kentucky. He could hold one meeting before July 21. He has visited the model church, Portsmouth, Ohio, and preached and lectured to thousands.

—Miss Mary Kingsbury, for twenty-three years a missionary of the Christian Woman's Board of Missions in Bilaspur, India, is now in the home land. She has visited friends in Hiram, O., and spent some time at the mission rooms in Indianapolis, as the guest of Mrs. N. E. Atkinson. She will visit Chicago and Minneapolis and then go to Butte, Montana, to spend the summer with her sisters. She will attend the national convention in San Francisco.

—Geo. A. Webb and J. F. Ghormley, who have been holding a meeting at Hillsboro, Ore., recently took a meal with an old lady 118 years of age. She crossed the plains in 1852, when she was 64 years of age, now has her third eyesight, and during the last six months a new tooth has made its appearance. Now, then, who of the "old guard" will hesitate to go to the national convention? Let the brethren out there tell us where are the fountains of eternal youth.

—The young preachers who go to the eastern universities after completing their courses at our own schools, are evidently not losing interest in the things in which our people are most concerned. Two recent graduates of Butler college took the B. D. degree at Yale this year. The subjects of their graduating theses at Yale were: "The Church as an Evangelistic Agency," and "Union Tendencies in American Protestantism." These men are James Walter Carpenter, who has accepted the pastorate at Uniontown, Pa., and Raymond A. Smith, who will be professor of Biblical literature in Atlantic Christian college Wilson, North Carolina.

—It is the desire of the faculty of the Missouri Bible college to be as helpful as possible to all lines of Christian activity in the brotherhood of the state. During the school session, of course, the class work in Columbia claims most of the time of the instructors, but through the summer months Dean Lhamon, Professor Sharpe and Doctor Moore will be glad to spend such time as they can where their presence may be desired and they suggest that institutes lasting from two to three days be arranged for at various points, and efforts be made to induce preachers and church workers to attend. In this way the influence of the Bible college may be extended and many of our brethren throughout the state come into touch with men who are experts in Biblical teaching.

—W. B. Taylor's resignation of the pastorate at Ionia, Mich., was a surprise to the congregation there. As we have already announced, Brother Taylor has been elected vice-president of Bethany college, and he gives up his present work about Sept. 1. He has accomplished much where he now is, having added something like 175 to the church membership in the three years that he has been at Ionia. The congregation has agreed to release him and moved a vote of confidence and an expression of love and esteem on the part of the church membership. Prior to his work at Ionia Brother Taylor was successful in establishing churches at Belding, Saranac and Battle Creek. All of these are well housed, with church property valued at $30,000, and represent an addition to our cause of 350 members.

—Our National Benevolent Association has just received notice of being made one of the legatees of Sister Mary C. Melvin, lately deceased, formerly of Augusta, Ill. It is hoped the good example of this faithful woman will be more generally followed by people of means, and that the Lord's poor will receive "a child's part" from testators who are also Disciples of Christ. Secretaey Geo. L. Snively, St. Louis, has had years of probate experience and will draw wills free of charge for all contemplating bequests to the association.

—David H. Shields, pastor of the Christian church and mayor of the city of Salina, Kan., has just received a call to remain with the church for two years. The custom has been to extend the call for a year at a time, but on this occasion the proposition covers two years. This is the tenth call since Mr. Shields came to Salina fresh from college. The church has been very prosperous under his ministry. Four hundred and nine new members have been received into the fellowship. The capacity of the church has been doubled and he has acquired and held the confidence of his people, according to the Evening Journal of Salina, to a degree that is seldom seen. "They know so well his worth, his integrity and his supreme purpose to do good for all men, that whatever mistakes he makes are lovingly forgiven at once. At the same time it is conceded, by all the members of the church who are acquainted with the facts, that his judgment with reference to the general business and policies of the church is rarely, if ever, wrong."

—C. G. Stout, of Des Moines, one of the evagelists of the I. C. C., organized a church of 43 members at Jewell Junction, Ia., June 11, as the result of a nine weeks' meeting. Jewell Junction is a live town at the crossing of two important lines of the C. & N. W. R. R. and is the seat of a Lutheran college representing several states. We had a few people there, most of them long out of the harness, and there was a Methodist Protestant church which had found it difficult to get a preacher and had tried to unite with the Congregationalists. Meeting with little encouragement, they gladly gave Brother Stout the use of their house and their co-operation for a meeting. He preached six weeks before making any move toward organizing. The new congregation includes nine Disciples, out of active work from four to forty years, three Baptists, eighteen from the world and the rest members of the former M. P. church—all but about half a dozen—who bring with them by unanimous vote their church property, as good as any in the town, and it is hoped that they will all soon be with us. They have a good board of officers, an aid society, Sunday school, Christian Endeavor and means to support a pastor full time, and easily stand second in numbers and strength among the six churches in the place.

POND'S EXTRACT

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THE OLD FAMILY DOCTOR

POND'S EXTRACT

Promised Contributors to Church Extension.

The effort of the board of church extension to secure a list of at least 2,000 churches that have promised to take the annual offering is meeting with quick response. As stated in these columns two weeks ago the object of the board is to get a list of at least 2,000 churches promised to take the offering, and report this list of promises at the national convention, since no September offering can be reported. The preachers who have not responded should hasten to do so at once, and thus assist the board in making a creditable report at San Francisco in August.

Here is the list by states of promised contributors up to Wednesday, June 14. There should be a healthy rivalry among the states in rolling up the largest number:

Alabama............	2	Manitoba	1
Arkansas............	2	Montana	...
Arizona	...	Nebraska	8
California...........	8	New Jersey..........	...
Colorado............	5	New Mexico	...
Connecticut	1	New York	3
Dist. Columbia....	1	North Carolina.....	...
Florida	1	North Dakota	...
Georgia	6	Ohio	23
Idaho	...	Oklahoma...........	1
Indian Territory...	2	Oregon	..
Illinois	32	Pennsylvania........	2
Indiana...............	15	South Carolina.....	...
Iowa	10	South Dakota	...
Kansas	15	Tennessee	...
Kentucky	7	Texas.................	...
Louisiana	3	Utah	...
Maine	...	Virginia..............	...
Maryland	1	Vermont..............	...
Massachusetts.......	...	Washington.........	...
Michigan	1	West Virginia......	...
Minnesota	2	Wisconsin...........	...
Mississippi	1	Wyoming............	...
Missouri..............	...		

Letters enclosing mailing cards were not sent to the following states in time for their responses to begin to reach us: Missouri, Oregon, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Vermont, Washington, West Virginia, Wisconsin, Wyoming.

G. W. MUCKLEY, Cor. Sec'y.
600 Water Works Bldg., Kansas City, Mo.

* * *

Ministerial Exchange.

Charles E. McVay, of Benkelman, Neb., is open for engagements as song leader and soloist after July 4.

There is an opening for a hotel keeper who is a member of the Christian church, at Lewisville, Minn. For further information address W. J. Pettis at that place.

The church at Girard, Ill., desires an evangelist to hold them a meeting in September or October, the latter month being preferred. Address J. Windbigler, stating terms and giving references.

E. E. Violett, Shelbyville, Tenn., desires a first-class song leader to assist him in a meeting beginning August 27, and continuing several weeks.

H. E. Carpenter would like to preach for churches within one hundred miles of Canton, Mo. Salary $500 a year. He may be addressed care Box 115, Sheldon, Mo.

James W. Zachary, Lexington, Ky., desires to locate as minister of some strong church. He can be secured to hold revival meetings in Oklahoma, Colorado, Utah, and California. Address, Box 303, Lexington, Ky.

Chas. M. Fillmore, of Cincinnati, commends Miss Ida Mae Hanna as singing evangelist. She expects to attend the convention in San Francisco and would like engagements for meetings in the west before and after the convention. She may be addressed at 837 Kenyon avenue, Cincinnati, O.

The church at Appleton City, Mo., desires a preacher to fill the vacancy made by Edward Owers who commences work with the Farmington, Mo., congregation July 2. The pastor's time has been divided between Appleton City and Osceola. Address F. H. Miller, Appleton City.

Wm. G. McColley has just begun his third year with the church at Pontiac, Ill. During the past two years the Sunday-school and church membership has doubled, and a $15,000 building has been erected which will be dedicated August 27. Brother McColley would be glad to hold a meeting or supply pulpit during July and part of August.

A church in a town of about 2,000 inhabitants, with good schools, electric lights and water works, in western Montana, desires a pastor. Salary $800 a year. Address H. L. Carter, care CHRISTIAN-EVANGELIST, giving references.

"I would like to get into touch with a brother who is able to buy out a job printing office and run a county paper in a city of 10,000 inhabitants—splendid climate and good school advantages." Address S. M. Bernard, Boulder, Colorado.

The people at Urbana, Ill., want a preacher for half time. Near-by churches may employ the remaining time.

Ernest J. Bradley, minister of the First Christian church at Smithville, Texas, will be open for meetings during July and August. Churches desiring his service should write him at Smithville.

* * *

School for Evangelists and Pastors.

The Bethany assembly school for preachers this year will take on the form of regular class and round table exercises, while the Bible lectures will still be continued. Some of the most successful pastors and evangelists have been secured.

The school will open on Monday, July 31, and in connection with the state ministerial association, will continue until August 8. Some of the teachers in this school have been engaged to teach in a similar school at the Chautauqua assembly, New York, July 8-19.

L. L. CARPENTER, president.
Wabash, Ind.

* * *

Yale's Bible Work.

The summer classes designed to aid all persons engaged in a serious study of the Bible and in active Christian work will begin at Yale university July 6 and continue until Aug. 17. The courses are so arranged that they may be completed in three weeks. The work is nonsectarian. Professors Kent, Porter and Stevens are the lecturers and their subjects—The Hebrew Prophets, Introduction to Biblical Literature and History, The Teaching of Jesus, The Epistles of Paul and the Christian Doctrine of Salvatton. Particulars will be fully furnished, upon application, by Prof. E. H. Sneath, 135 Elm St., New Haven, Conn.

* * *

The Foreign Society's Gain.

Good news comes from the office of the Foreign Christian Missionary Society. The total receipts for the first 15 days of June amounted to $22,483.12, a gain over the corresponding 15 days, 1904, of $5,075.19. The Sunday-schools contributed $16,381.26, a gain over the corresponding 15 days of last year of $3,299.24. There was also a gain of 135 contributing schools.

The total receipts for foreign missions for eight and one-half months, that is, from Oct. 1 to June 15, amount to $156,676.76, or a total gain for eight months and a half of $37,051.52. A gain now of only $1,629.80 between this and Sept. 30 insures the quarter of a million dollars. It must be remembered, however, that last year there was a number of large gifts for the India Bible college during the last months of the missionary year. It will be necessary for the friends to do their best to overcome these large contributions of last year and make the necessary gain to reach the required amount. We are encouraged, however, to believe that all will join heartily in making good the quarter of a million dollars.

* * *

Further Offerings of Children's Day.

Washington, D. C.—Our Sunday-school raised $305 50 on children's day, which is the largest in the history of the school. Over 1,000 in attendance; 669 in the Sunday-school.—James E. Nichol, Supt.

St. Joseph, Mo.—Our offering exceeded $1,000. Apportionment $700.—Jas. M. Irvine, Supt. First Sunday-school.

Terre Haute, Ind.—Central Sunday-school apportionment $35. Send $115.—Virginia Kelly, Supt.

Winchester, Ky.—Our Sunday-school yesterday reached its apportionment, $100, and, I think, went some beyond it.—Cecil J. Armstrong.

Youngstown, O.—Our apportionment was $125. Collection this morning over $170.—V. C. Thompson, Central Sunday-school.

* * *

Changes.

Oliver M. Olds, Hillsboro, Ore., to Bolivar, Mo.

C. H. Mattox, Clarion, Ia., to Albany, Mo.

A. B. Jones, Liberty, Mo., to Macatawa Park, Mich.

T. P. Haley, Kansas City, Mo., to Macatawa Park, Mich.

O. M. Pennock, Des Moines, Ia., to Weiser, Idaho, Box 22.

Reuben W. Blunt, Lucerne, to Newtown, Mo.

D. F. Harris, Arcadia, to Montpelier, Ind.

F. E. Mantle, W. Farmington, to Garrettsville, Ohio.

W. E. Reavis, Pueblo, Col., to Bevier, Mo., R. F. D. 1.

S. G. Inman, Ft. Worth, Tex., to Monterey, Mexico.

O. E. Pickett, Ann Arbor, to Shepherd, Mich.

H. S. Earl, Irvington, Ind, to Macatawa, Mich.

Jesse B. Givens, Mt. Home, Ark., to Epling, Va.

* * *

Wanted in Texas.

One person in each county to gather statistics of the Christian churches in that county, on blanks furnished for the purpose. Would like volunteers for this work. If you are willing to do this, write me to-day, stating about the number of congregations in the county, and a supply of blanks will be sent you. This is a very important work and one that we have neglected too long as a people.

CLEMENT FEW,
Statistician for the churches of Christ in Tex.
Paris, Tex.

The College of the Bible

Lexington, Ky.

Thorough historical and exegetical courses in the whole Bible, together with the usual classical and scientific courses in Kentucky University.

Scholarships to supplement the resources of indigent students who prove themselves worthy of help.

Both Men and Women Received.
Rates of Tuition and Boarding Inexpensive.
Next Session Begins September 11.
For other information address,
J. W. McGARVEY, Pres.

How the Work Grows

A Call for Help from a Gateway to the Tropics

The Disciples of Christ have become a great brotherhood. From a mere handful to nearly a million and a half; from one small strip of territory we have spread east, west, north and south; we have crossed the seas, planted our missions in the dark places of the earth; we have invested the islands of the seas. In nearly every part of the civilized and uncivilized world, each week sounds out from our churches the gospel of Christ, and the plea for the New Testament order. In our own country there are but few large cities where we have not a foothold. There ought to be none at all. But even in these places where we are weak, or have no churches at all, a few faithful ones are lifting up their hearts to God in prayer for help, and pleading with us to come and assist them in planting churches that are simply Christian. One of the really distressing things is our inability as individuals, or as missionary societies, which simply act as disbursing agents for churches and individuals, to answer all of the calls for help, and to enter all of the doors that are open to us. The writer of these lines fully appreciates the situation that to-day confronts us. The calls come thick and fast. Ripe fields are everywhere awaiting the harvesters. Truly the "harvest is great, but the laborers are few." Our missionary societies cannot do all for lack of funds that ought to be done for any one of our great neglected cities. Their gifts must be widely scattered. They must spread over the whole of our great country. Our Board of Church Extension should have a million dollars at its disposal, and our home board should have an income of a million a year. Then the work could at least partially be done. The very fact that our boards are crippled for lack of funds, makes it necessary at times to appeal to the brotherhood for help at some specific point. It is either make this appeal, receive help from churches and individuals over and above what the boards can do, or miss a great opportunity to plant our cause permanently in some city of great strategic importance. Several instances will come readily to the readers' mind—Washington, D. C., and Jacksonville, Fla., for instance. It is the writer's judgment that such appeals be made only when all other resources have been exhausted, and when the importance of the field justifies it. As pastor of the church in Mobile the writer hoped to avoid the necessity of calling on the brotherhood at large for help. We labored and sacrificed, exhausted every resourse, but, with it all, and the generous help given by our mission boards, we find that we must, in order to finish our house of worship, ask the brethren and churches more fortunately situated to come to our rescue.

THE "BUGGY SHED," WHERE THE BRETHREN HAVE WORSHIPED.

Now as to the city itself, Mobile has 60,000 people. The census does not say so, but the Mobile Register, one of the most conservative papers of the south, puts it at that. The city is growing very rapidly. The prospective opening of the Panama Canal has brought an influx of people from the northern and western states. Money, as well as people, is pouring in. Conservative people predict a population of 100,000 within the next 10 years. Mobile Bay affords one of the prettiest and safest shipping harbors in the world and Uncle Sam is spending vast sums of money in deepening the ship channel out to the gulf. Mobile has five railroads, 14 steamship lines, good electric system, the purest water of any city of the world, many strong banks, good schools, well paved and sewered streets, in fact is a modern city in every respect and is pushing ahead in improvements, keeping pace with the increasing population. The first effort to plant a Christian church in Mobile was about 30 years ago when J. H. Allen, of St. Louis, was a resident of Mobile. He had T. B. Larrimore, of Florence, Ala., come and hold a meeting. Brother Allen and a pressman on the Register were the only members living in the city. The meeting did not result in the organization of a church, and soon after Brother Allen moved away. No other effort was made until about eight or ten years ago. W. H. Mevers, a Mobile boy, went to Texas to find his fortune. He found that fortune in Jesus Christ, as proclaimed by one of our preachers. He became a member of the church, was delighted with our teaching, and determined to make an effort to plant a church in Mobile. To this end he went to Kentucky university. Completing his course in the Bible college he set out for Mobile, secured a large tent, planted it in Washington Square and began preaching the simple gospel he had learned so well and loved so much. Many came to hear him. He baptized his father and mother. Possibly 60 persons, many of whom had formerly been members of the church, banded themselves together. Brother Mevers could not stay, for lack of support. The little body of believers met first in one place, then in another, and finally, after a struggle of nearly two years, all meetings were discontinued. Seemingly the second effort had failed. But the seed had been planted and the harvest was destined to appear after a while. Soon after the congregation ceased to meet, possibly 18 months, J. W. Henry of the Equitable Life Insurance Society came to Mobile. He at once set about gathering the members together. But some had moved away, some had grown indifferent, and only a few could be persuaded to take up the work. Brother Henry secured S. R. Hawkins, the state evangelist of Alabama, for a meeting. This was held in the Y. M. C. A. Bldg., and at its close a reorganization was effected. After the meeting the congregation, generally 12 to 15 in number, met in the lower room of the Y. M. C. A. each Sunday for prayer and communion. Many times there was "much water" in this room, but no one to baptize. The brothers and sisters would put their feet on boxes to keep them out of the water. After a year of this a few conceived the idea of inducing the Extension Board to purchase a lot. B. L. Smith stopped off on his way home from the Florida convention. He met with the members in Brother Henry's home. On his return to Cincinnati he indorsed the application for a loan to purchase a lot. The loan was granted and a corner lot on Government street, the southwest corner of Government and Dearborn streets, was bought for $4,000. Government street is the residence street of Mobile; it is wide, has asphalt pavements now and is very beautiful. Our location is ideal. Last fall we could have sold this lot for $7,000 cash. A few days ago one of the best judges of real estate in Mobile told me our lot was worth $10,000. The Jews have paid $18,000 for a lot one block below ours. On the lot a plain pine chapel was created. It was cheaply constructed as a temporary place of worship. In this chapel the few members met from Lord's day to Lord's day, with Bible lesson, prayer and communion. They had no preacher, and little hopes of one, but they were faithful. They took all of the missionary offerings. I am told that the membership averaged $25 per year each for the support of the gospel. And yet they had no preacher for themselves. But the Lord rewards the faithful. First the Board of Extension gave them a roof under which to worship. Next the home board gave them a preacher. The writer came to Mobile and preached first in the

CLAUDE E. HILL, THE PASTOR.

(*Continued on page 803.*)

NEWS FROM MANY FIELDS

The Kentucky University Reunion and Commencement Exercises.

The closing exercises at Kentucky university this year, were more memorable than usual. In connection with the annual commencement exercises, there was held the reunion of old students and alumni in celebration of the fortieth anniversary of the removal of Kentucky university from Harrodsburg to Lexington, and its union with Transylvania university.

The reunion was all that had been anticipated. Fully five hundred "old boys" assembled again on the campus or in old Morrison chapel to renew friendships, indulge in reminiscences, and to enjoy again the commencement exercises at old Kentucky university. Among these old students were men from all vocations of life, and many of them came from high places in their different professions.

Reunion features were made prominent in the open session programs of the three literary societies which had been organized as early as 1865, the Philothean, the Periclean and the Cecropian. The first of these to be given was the Philothean, which came on Monday evening, June 5. On this program, in addition to the three students of to-day, were R. E. Moss, '01; Howard Cramblett, '94; and R. M. Giddens, '72.

On the Periclean program on Tuesday evening, the "old boys" were: Judge J. H. Stover, '65, of Milwaukee, Wis.; R. E. Moss, '01; Hon. Charles J. Bronston, '65; M. L. Lockhart, '65, and first president of Periclea; and Gov. Benton McMillan, '65, of Tennessee.

On the Cecropian program on Wednesday evening, the old students were: Enoch Grehan, Joseph Severance, William Clarke and Gov. McMillan, of Tennessee. The old students who appeared on these different programs gave stirring addresses, indulged in reminiscences or told jokes of by-gone days, all of which made the open sessions a very enjoyable feature of the closing exercises.

On Tuesday, June 6, the commencement exercises of the College of the Bible were held. There were twelve graduates. In the classical course were: A. C. Finley, Kentucky; T. J. Golightly, Illinois; J. T. McKissick, Texas; J. C. Ogden, Kentucky, and W. D. Willoughby, Indiana. In the English course were: E. B. Bourland, Kentucky; A. F. Hensey, Ohio; L. E. Lakin, Missouri; R. L. Mobley, Tennessee; M. J. Ross, Virginia; N. L. Sims, Indiana, and R. L. Simpson, Kentucky. W. D. Willoughby gave the salutatory, S. T. Willis, A. M., of New York City, delivered the principal address, and A. F. Hensey delivered the valedictory.

The anniversary exercises proper were held on Wednesday. Prof. A. R. Milligan gave the "Story of the Institution." Hon. Z. F. Smith gave "Personal Reminiscences." Dr. E. L. Powell discoursed on "The Present Status of the University," and Rev. Hugh McClellan told of "The Outlook." These exercises were largely attended and after the speaking was over, the women of the Christian churches of Fayette county gave an open air dinner to all who were present. True Kentucky abundance, true Kentucky hospitality and true Kentucky enjoyment of the good things of life, characterized the dinner. Class day exercises were held Wednesday afternoon.

Thursday morning, June 8, the commencement exercises of the College of Liberal Arts were held. Thirteen received degrees. A. P. Finley, Kentucky, and A. J. Hargett, Kentucky, received the master's degree. The A. B.'s were: D. D. Cline, Kentucky; Miss Carrie Etta Goff, Kentucky; H. M. Hall, Indiana; M. L. Hurst, Texas; L. E. Lakin, Missouri; J. T. Lawson, Mississippi; Miss Marie Ingram Phillips, Kentucky; J. E. Reid, Kentucky; J. B. Scearce, Kentucky; J. T. Vance, Jr., Kentucky, and W. D. Willoughby, Indiana.

The salutatory was delivered by L. E. Lakin and the valedictory by M. L. Hurst. Prof. H. L. Wheeler of Chicago university delivered the address to the students. It was considered to be one of the most masterly addresses of the week. Pres. A. E. Alderman of the University of Virginia was to have delivered the address to the graduates, but the serious illness of his wife prevented his doing so. President Jenkins was fortunate in getting Professor Willett to take Dr. Alderman's place.

The alumni dinner on Thursday afternoon closed the exercises of the week. At this dinner, President Jeakins was toastmaster and presided in his usual graceful and happy manner. Gov. McMillan, of Tennessee; Judge J. T. Hazelrigg, of Frankfort; Judge Lyman J. Chalkley, dean of the new Kentucky university law college, and others, responded to toasts.

The baccalureate sermon, delivered Sunday afternoon, June 5, was pronounced by all who heard it, one of the choicest pieces of pulpit oratory ever heard in Lexington. Geo. V. Combs, of Kansas City, Missouri, delivered this sermon.

The year at Kentucky university, which has just closed in the manner described above, has been most successful. The attendance has been twenty-five per cent above last year. The work done has been of a high order. Financial prospects are bright.

W. T. Donaldson, the financial agent for the College of the Bible, reports $93,000 of the proposed $100,000 additional endowment to the College of the Bible raised, and thinks the remainder will be raised this month. Through the goodness and generosity of Mrs. Garth, the wife of the late Claude L. Garth, about $110,000 of the Garth estate, all of which, after her death, will go to the Garth educational fund for the education of worthy young ministerial students, will be turned over to this fund at once. This amount, with the $20,000 given to this fund before the death of Mr. Garth, will enable many young preachers to complete their education, whereas in the past they might have been compelled to leave college on account of lack of money.

At the conclusion of the reunion and commencement week, President and Mrs. Jenkins left for Europe, where they will spend the summer. This trip comes as a fitting close to a year of good work by President Jenkins.

Lexington, Ky. E. B. B.

◆ ◆

A Yankee in the Old Dominion.

After last writing I visited Bristol, Va. This city is in two states, but you can't see where Virginia stops and Tennessee begins. I spoke there April 27 on home missions. Bro. W. P. Crouch and some of his flock from the Tennessee side were over. Wm. Burleigh returned from Altoona, Pa., and again took up the work at Bristol, Va., the following Lord's day. I was entertained in the beautiful home of J. B. Lyon. He has two brothers preaching in Kansas, all of them were educated at Milligan college. The German Baptist brethren will hold their national yearly meeting at Bristol this year.

Next night I spoke at Blacksburg. On account of the serious illness of his wife Bro. E. B. Kemm, minister there, was not able to be present. The congregation is young. The Virginia polytechnic institute there has a fine plant, and about 600 boys in attendance. About 100 attend the Christian church each Lord's day. Dr. Ehart was mine host.

Saturday found me in Lynchburg. Bro. F. F. Bullard kindly entertained me and showed me around. Lynchburg is a city on the hills. The church has completed the Sunday-school room and has a good lot on which to complete the building. The main Sunday-school room was filled on Sunday morning, with some in the annex. One of our brethren has a fine business college near by. In the afternoon I had the privilege of addressing the Virginia Christian college. Bro. Josephus Hopwood gave me a cordial welcome. They have enrolled about 180 this, the second, year, and he is planning for better things in the future. I believe it will be a great benefit to the young, and to the cause of Christ. Last year hundreds were gathered into the kingdom through the efforts of students. The great meeting in which A. C. Knibb was the leading spirit is an evidence of its good influence in Lynchburg already. About 500 professed faith in Christ within the limits of Lynchburg, and a congregation of three hundred worship in the new building erected on Park avenue. I spoke there at night to a house full of people, and this church, which had not begun one year ago, on the first Lord's day in May took an offering for home missions.

Monday night I was at Scottsville. Here Dr. Barclay, once missionary to Jerusalem, lived and worshiped. The Lord's table in front of the pulpit is stationary, patterned something like the table of shewbread, a plan, I believe, of the Doctor's. I received an offering for home missions. Prof. Z. P. Richardson preached for them last summer. They had no preaching during the winter. I met Brother Richardson at Lynchburg, and found him most cordial. Scottsville has five churches; like other small towns in Virginia each church has its Sunday for preaching, and no other church is expected to have preaching on that day. About the same people make up the congregations at each service, and I told the people if it were not for the preachers I believed they would all be one church in reality. This condition is a strong appeal for Christian union.

A very pleasant part of my experience was the calm and kindly spirit in which brethren would talk of conditions and experiences of war times. I spoke at Mizpah in Goochland county Tuesday night. Here Brother Mills told me how the northern soldiers took the riding horse that belonged to his father. Afterward another commander to whom his mother told the story said, "We have a nice riding horse that has gone lame. We will leave it for you." It was the riding horse for many years.

At Forest Grove J. M. Jennings and Brother Parrish delightfully entertained me. The latter has been prominent in politics, but good natured with his opponents, and the former in the midst of a tobacco country has cleaned his own mouth of "the weed." I found a sentiment growing in the minds of some Christians in Virginia that a Christian could be in better business than raising it. I dropped some remarks to encourage the dissatisfaction. It is said the Standard Oil Co. makes more profits out of the wastes than from the refined oil, so many toilet and other articles are manufactured therefrom. I asked the people just to give us the wastes for home missions. Think of $600,000,000 wasted every year in America for tobacco, and the character of so many young men degraded by the deadly cigarette.

A large congregation assembled at Holly Grove, the church that gave us our Bro. W. S. Hoye. Dr. J. M. Anderson, a leading spirit here, had been very ill and was not able to attend. Brother Loyal preaches, although not fully recovered from a fever. Bro. A. N. Perkins, a former teacher, met me on the way and kindly took me to his home. He jokingly called me a Yankee, to which charge I pleaded guilty, although in my home in Ohio we thought the Yankees lived only in New England. South of Mason and Dixon's line all persons north of it are called Yankees and across the Atlantic the name is applied to all Americans.

At Salem church I was kindly entertained at the home of Brother Meredith, and Saturday went to Macedonia in Orange county. Here I had my home with Bro. Lit Jackson, who drove me in the evening to Unionville where I spoke to a house full of people at night, the last service of my itinerary of seven weeks in the Old Dominion. H. K. Martin kindly entertained me.

At Macedonia an offering of over $30 was taken for home missions. They expect to reach their apportionment of $40. This church is famous for its generosity. They like to tell a good story on our good Bro. F. D. Power. When he was beginning his career in Washington, he sent Mrs. Power home for a visit while he should go out and replenish his purse in a meeting. He preached less than a week at Macedonia, and at the close of the meeting the treasurer handed him a sum of money. Whon he reached his room he counted it and found it $80. Next morning he asked the treasurer if he had not made a mistake, telling him he had never had so much money before, and the meeting was not worth it. But he was assured that there was no mistake, and was not long sending the good news and a good portion of the money to Sister Power.

Twenty-two of the churches I visited did not take the offering for home missions last year. We hope to hear a good report from them this year. Already I hear Danville has reached her apportionment. Chatham more than doubled what she gave last year. J. A. Hopkins.

Waynesboro, Pa.

Virginia News.

H. D. Coffey, under the auspices of the V. C. M. S., recently organized a church at Piney Grove, near the city of Roanoke, with 56 members. This was an entirely new work. Brother Coffey will return to the above place soon to complete the work. He expects several accessions at the time of this visit.

D. S. Henkel, for the V. C. M. S., recently held a ten days' meeting at Mt. Jackson, where J. D. Hamaker ministers. Our people had accomplished nothing at this point for a long time. There were 18 confessions. The meeting was stopped unavoidably. Brother Henkel is showing himself a very successful winner of souls. He dedicated a house at Harrisonburg June 11.

Herbert Yeuell is to begin a great meeting in Portsmouth June 18. This will be the first meeting held by our people in this city of 25,000 inhabitants. We have strong hopes of establishing a good church by this meeting. Brother Yeuell is one of our most successful men.

W. H. Book dedicated a new church at Radford, Va., May 21. This church was built and paid for without a preacher. They had to borrow some funds to complete the house, but having borrowed, they returned the loan before having a preacher. Brother Book held a meeting and dedicated the house free of debt before the preacher arrives.

R. H. Jones, who ministers at Blackstone, Corinth, and Mizpah, recently held a meeting at Spray, N. C., in which there were 40 accessions. Brother Jones is now in the throes of building a house at Blackstone. This is a beautiful little town of some 25,000 people, where we have never had a house. The writer spent three days at Blackstone recently assisting the pastor to secure funds for the building. Sufficient funds were secured to guarantee the erection of a creditable house of worship. Work will be started at once.

D. M. Austin, who is now laboring at Old Well, Horse Pasture, Pleasant Grove, and Mayo, is giving entire satisfaction and preaching to large and constantly increasing congregations.

Thirtieth street, Newport News, under the leadership of Milo Atkinson recently paid the last of an old debt. The church now enjoys the distinction of being the only church in Newport News without a debt.

R. E. Lee Abbott, of Spencer, Va., has located at Barboursville, Ky.

Churches in Virginia desiring meetings can secure a first-class preacher, evangelist, and singer, by writing P. A. Parsons, Plainfield, N. J. Brother Parsons is thoroughly competent. No church will make a mistake in calling him.

R. E. Elmore holds a meeting at Pulaski in June. We are expecting splendid results.

O. L. Huffman, who has conducted a successful school at New Castle, has accepted work with several churches in Craig county for the summer. We hope soon to have Brother Huffman giving all his time to the ministry.

H. C. Combs, Fin. Sec'y, V. C. M. S.

How the Work Grows.

(Continued from page 801.)

chapel on the morning of the first Lord's day in June, 1903. About 15 were present, as near as I can remember. We started the Bible school that day with 11 members. I shall always remember that first Sunday in Mobile. I had been used to a large congregation, not overflow meetings, remember, nor anything of that kind. In my ministry we have never had to "turn hundreds away," but the congregations have always been respectably large and attentive. But here I was in a city of 50,000 or 60,000, in a quaint little chapel, preaching to 15 people, most of whom had not heard a sermon for a long time from any of our preachers. Several of those present wept during the service. They wept for joy. It was not the sermon especially, but just the thought that they had a preacher. I did my weeptng after I returned home. How could I endure this isolation, this feeling of being all alone? There was but one other Christian preacher within 160 miles of me. Think of that and Mobile not over 700 miles from St. Louis. At night there were a few more present. The next Sunday we had perhaps 20, and nearly every service has shown an increase.

There were additions the first Sunday, and but few Sundays have passed in the two years but that our membership has been increased. The Bible-school grew. We soon crowded the chapel. Winter came on. During the summer we nearly roasted in the chapel. We thought to make it better when cold weather came. Now, the winters are not cold in Mobile, as it rarely goes below 14 above zero. But at times it is very chill and raw. These times frequently came on Sunday and then we were frozen out. The chapel was open, the wind came through and made it impossible to heat it. People made fun of our house of worship. Some aristocratic brethren from the north would not attend because it "looked so odd." The chapel was called a barn, a buggy-shed, a wood-house, and sundry other names. But we stayed in it, not especially because we wanted to, but because we had to. It was all we had. Last spring, in April, 1904, we thought the time ripe to begin raising money for a church home in keeping with our plea, people, and location. Some said, "Mr. Hill, you can't raise $1,000." In a month I had the $1,000. Then they said, "You certainly can't raise over $2,000." In two months I had that in cash and subscriptions. After that predictions ceased and the money raising went on. By November 1 we had $4,000 in cash and subscriptions. Then, that good angel for weak churches came again to our aid with $2,000 additional loan. That made us $6,000. Then we had plans drawn. By January 15 they were accepted and February 1 the contract was let. It calls for a two-story, brick veneer building, with Sunday-school room seating 300, and auditorium and gallery seating 500. The brick are white pressed. It is neat and plain, and substantially built. It has open baptistry, tile floor robing rooms, pastor's study, and large library and ladies' parlor. The contract price is $10,000, and the building committee furnishes the art glass. The cost will be about $12,000 complete, including seating. The building is now in the course of erection. The first payment has been made to the contractors and the second will soon fall due. If we can meet this payment promptly, our hardest place will have been passed. We have money due for later payments which will make them easier. Since the contract has been let we have secured about $2,000 additional in cash and subscriptions.

Bear in mind that all our resources are exhausted. We have no rich people in the church. Nearly all are poor and not many own their own homes. But all have given liberally, richly. Having done our best, we now ask our brethern and sisters to help us. Some have already given liberally to this cause. J. H. Allen, of St. Louis, A. R. Teachout, of Cleveland, A. G. Rhodes, of Atlanta, Ga., each gave $100. John T. Vawter, of Vawter Park, Ind., gave us $100 last spring, and two weeks ago he sent us a subscription of $500 more. He is a frequent visitor of Mobile, knows what the church is doing, and the needs and possibilities of the field. R. A. Long and J. C. Hill, both of Kansas City, gave $50 each. Many others have given in smaller sums. We do not ask that our work be made easy, we simply ask that it be made possible for us to do the work that ought to be done in this city. We are practically unknown in all of southern Alabama, southern Mississippi and western Florida. A strong church in "Old Mobile" will help to evangelize all this great territory. We have grown from about a dozen members to 140 in a little over 20 months, and that in the face of great difficulties. If we can finish our house, very soon the Mobile church will be self-supporting and returning the money which has been put here. We need $4,000 and we ask all who are interested in planting the cause in this historic old southern city to help us. Send an offering, small or large, to the undersigned, or to Robt. R. Tisdall, treasurer, Engineers Office, Custom House, Mobile, Ala.

Claude E. Hill.

26 Hernden Ave., Mobile, Ala.

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Illinois Notes.

At Keensburg we have one of the oldest churches in the state. The New Lights started work in the community about the time the state was admitted and as early as 1825 they had grown into the principles advocated by B. W. Stone and Walter Scott. This is one of the old preaching places of Elijah Goodwin. The church has been a kind of recruiting station for these 80 years. It has sent out several times its number into other communities, many of whom are faithful leaders in the King's army. H. H. Wagner is the energetic, faithful young minister of the church of 300 members with a good Sunday-school and C. W. B. M. auxiliary.

Ellery is a small church near the west side of Edwards county. It has about 130 members and a Sunday-school of 100. W. S. Mesnard, of Mason, preaches regularly part of the time, and home forces do the rest.

Edwards county was settled in an early day by people from England. They yielded freely to the teaching of the church of Christ, whose membership is larger in the county than any other religious people. The county has scarcely ever had a saloon in it. The jail is nearly always empty. Circuit court is held twice a year and each session lasts about two days. This shows a little of what Christianity can do for humanity where we can get enough of it.

Albion is the county seat of Edwards county and has a splendid church. This is the old family home of the Flowers. Geo. E. Flower preached many years in Paducah, Ky., before his gentle spirit went home. His father, Albert Flower, cousin to the writer of "Nearer, my God, to thee," is living now in New York city. C. C. Garrigues, late of Philadelphia, Pa., is the much loved and efficient minister. Many have been added to the church since his coming and an elegant parsonage has been built.

Bone Gap has an active and faithful little church. It was never large and I believe was never weak. Its close fellowship with its regular and constant service is amply rewarded by him who knows how to bless his faithful people.

West Salem is a town largely of our people. The church is strong and maintains preaching all the time. G. W. Ford is the present minister and is doing a fine work. I found a number of old Eureka students in West Salem and as a rule found them loyal to the church and workers in it. This is the home of Bro. G. W. Tate, one of our good ministers who preaches all the time in adjacent churches.

I had opportunity to see but little of the Shiloah church, situated in the country near West Salem. Dr. W. E. Buxton is the leading spirit and is thoroughly devoted to the church and its work. No night ride is too long for him to take provided it will enable him to be at church on the Lord's day. Notwithstanding his large practice I am told that he scarcely ever misses church either morning or evening.

The largest congregation in the southern section, numbering about 700 members, is at Mt. Carmel. Lee Tinsley is the able and greatly loved minister. He has been with them about four years. S. M. Martin aided him in a great meeting recently. The church has a good membership in all the usual departments of service and has made large increase in all offerings to our large enterprises, all of which are regularly observed except education day, and that doubtless will be counted in hereafter.

Allendale is another good church of Wabash county. It is much stronger than it knows and is interested somewhat in Christian education as well as other good things. I am more and more impressed with the wonderful latent power in the churches that is waiting to be turned loose to move round the world with the old gospel, when it shall get ready really to act in earnest about the matter.

One of the old substantial churches is the one in Lawrenceville. Our talented brother, Z. H. Stine, is the minister. It is easily the leading church of the city. A meeting with home forces resulted in a large ingathering last winter. Lawyers, doctors, editors, merchants and farmers, both active and retired, are found in its membership. Brother Stine gives considerable time to short meetings with weak congregations and helps them to get proper preaching, a thing that ought to be more frequently done. The trouble is to get the preachers when the place is made ready. Unless we enlarge the powers of our colleges to train more men, the day of suffering and spiritual famine is near at hand for many weak congregations.

At Robinson the church is quiet. It has a fair number of excellent people, but feels depressed because of deaths and removals. Blessed is the church that can prepare people either to die in the Lord, or go out as so many missionaries to aid the weak. There is a good church left, and by wisdom and liberality the cause will again be strong in Robinson. There is one very injurious mistake which many churches are making. When a church is without a preacher, and consequently is paying out no money for the Lord's work, instead of the Lord's treasury filling up, ready to secure an evangelist or pastor, his treasury stays empty and the Lord's money goes into the pockets of the people. Every Christian ought to use his best judgment as to how much he can devote, regularly, to the Lord's work. That ought to be conscientiously laid aside for him whether there is preaching at the time or not. In this way it is only a question of time when any church can go on with its active work. I mention another mistake while I am at it, that is, when a church has no minister it does not observe the days for offerings for our great public enterprises, thus depriving itself of the blessing of liberal giving and the larger fellowship and enthusiasm which these offerings bring.

The cause at Palestine is prospering under the leadership of Bro. W. A. Curtis. This church and the East Union near by, for which Brother Curtis also preaches, has the honor of having put O. J. Page, now of Marion, into the ministry, and also J. S. Clements, who through the blessing of the Lord has brought into the kingdom of God about 10,000 souls. When a church steadily moves forward in the service of God, he honors it and in his own good way shows it his good pleasure.

The church at Newton misses much the genial face and wise counsel of Hale Johnson, the great temperance leader, whose untimely death we all mourn. But the church is still strong and our minister, C. W. Freeman, is carrying the work to larger usefulness than for years past.

The church at Toledo has recently completed a splendid new house and will soon be ready for a large and aggressive work.

Eureka. J. G. WAGGONER.

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Cotner Commencement.

The fifteenth annual commencement of this institution took place June 1-7, during which 12 interesting programs were given in exhibition of the various organizations and interests related to the college of arts. The commencement exercises of the medical college occurred about three weeks earlier. In many respects it may be truthfully said that the occasion was of the most hopeful and enjoyable of any in the history of the institution. The attendance of the board of trustees was large and its deliberations full of good cheer and harmony. The services on baccalaureate day were of unusual interest. Bro. A. McLean was present, and besides giving the baccalaureate sermon, addressed the Y. M. C. A. and Y. W. C. A. at their joint meeting in the afternoon, and a great meeting of the mission classes in the evening.

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At the close of the morning service the five young men receiving the degree of A. B., viz., Hugh Lomax, Stephen Epler, F. Grant Hamm, Howard Johnson, and Manson Miller, were ordained to the ministry, to which they have consecrated their lives. It is saying little that Brother McLean's presence was a benediction to all present. His wise and eloquent words came as an endowment of courage to all hearts. In all, 17 received diplomas and certificates of graduation on commencement day. Space fails to mention the excellent class programs, society exhibitions, and musical festivals of the week. Perhaps chief among them may be mentioned the rendition of the Oratorio of the Messiah under the direction of Mrs. Sutton, head of the department of music. It was highly appreciated. Many from the city attended and enjoyed the feast of song.

The commencement oration, by R. W. Aberly, of Minneapolis, was superb. The fact that he was one of our own boys (class of '93) added to the interest and inspiration aroused by his splendid address. It was frequently said at the close, "the best address of the kind ever given at a Cotner commencement day."

By dint of economy and able management the year closed out of debt. There were 276 enrolled, 190 of whom were of the college of arts and its related departments.

It was a cheering omen that a few days before commencement the familiar voice of Hon. W. J. Bryan called over the 'phone to know if Cotner "would accept a small gift of $650" which it was in his heart to make as a basis of a scholarship fund, the proceeds of which are to be used for the aid of needy students. I need not tell the answer. The unsolicited gift was the more welcome because as a neighbor and of another church affiliation, it is a marked expression of his good will and of his confidence in the future of Cotner university.

W. P. A.

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Indian Territory Letter.

By special arrangement, the writer spent the third Lord's day in May with the Tabernacle church in Columbus, Indiana, as already reported in the CHRISTIAN-EVANGELIST.

With an expenditure of about $2,000 we have in the past seventeen months held 36 revivals, added to the Indian Territory membership over 700, organized 19 churches, located preachers with more than thirty churches and accomplished many other helpful results.

During the past six weeks a number of splendid meetings have been held as follows: F. H. Groom, at Weleetka, 39 added; Frank Van Vorhis, Okmulgee, 78 added; J. C. Read, Marietta, church organized and a brick building purchased for cash at a bargain; S. R. Hawkins, at Pryor Creek, 44 added—26 by baptism; Randolph Cook, Afton, 18 added.

George Beeler sends in a cheering report from Minnekah. The writer has promised a meeting to Minnekah in July. Brother Parker, who ministers at Graham, Texas, is to hold a meeting soon at Davis in return for one held by the writer for the Texas board of missions.

Chickasha and Grove (the latter a mission) have completed churches during the year. Kiowa has just let a contract for a building. Okmulgee is expected to dedicate a splendid house of worship before many months. The writer has agreed to dedicate a new building at Lindsay, the fourth Lord's day in June, and at Roff and Haskell during July. L. B. Grogan, of Lindsay, E. S. Allhands, of Roff, and William Thompson, of Haskell, are three of God's self-sacrificing servants. It is to their faith, patience, good sense and self-sacrifice that these three new and growing towns have been so early and effectually entered. Stillwell is also soon to have a house of worship.

Wren J. Grinstead is now in a meeting at Marlow. A. J. Williams, of Missouri, has accepted a call to Vinita, and is already on the ground, and in a meeting. J. S. Hawkins, son of John T. Hawkins, has begun regular work at Pryor Creek. We could use three or four sound, sensible, self-sacrificing young preachers—who can preach and hustle. We cannot pay more than $50 per month. The next convention, last week in August, will be held at Weleetka.

S. R. HAWKINS, Cor. Sec.

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"The Holy Spirit."

MY DEAR BROTHER GARRISON:—I am thankful that you have given to our brotherhood your volume on the Holy Spirit. It is a most wholesome and helpful contribution to the discussion of the subject that is now claiming so large a place in religious thought. The times are favorable to a review of our position as a religious body on the question of the personality and work of the Holy Spirit. Your treatment is so simple and scriptural, so free from mere metaphysics, as to greatly clarify the atmosphere about the question. While making no pretense to thorough discussion of any phase of the subject, your little volume gives concisely and clearly so much of what we need to know that one wishes that many other authors had learned the same secret ere they began writing. I hope that this work will find a large circulation among our people, for it cannot fail to illumine the understanding upon a theme too often buried in mystery, and to quicken the germs of the spiritual life which are too frequently destroyed by the blight of formalism and legalism. W. F. RICHARDSON.

Kansas City, Mo.

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The Christ in Modern English Literature. By George H. Combs. St. Louis: The Christian Publishing Co.

The New Feeling for Christ, The Literature of Silence; The Voices of Revolt; Il Penseroso; Poets of Paganism; Redemptive Ideals; The Plaint of the Pessimist; Echoes of the Orient; The Vision; Faith's Chorus; and the Outlook, are the titles of the chapters. The book is particularly rich in quotation of poets and others who have expressed themselves on the great issues of the theme. The book shows the wide reading of the author and a mastery of the literature of the subject uplifting to the mind and heart as one follows him page after page. I have read the book with much profit and delight. It will help all who read it. The author's faith in the Christ is reassuring and strength-giving. Most heartily therefore do I commend this good book to Christian readers. It will enlarge their view of the Christ as the Son of God and the divine Savior of men.—*Christian Companion.*

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The Old Baptist Meeting-House.

(*Continued from page 797.*)

confessed his faith in the Christ, and was that day, in the presence of a "great multitude," immersed in the name of Jesus Christ for the remission of sins. Others had theorized concerning this original gospel; the creeds of the Methodist, Presbyterian, Baptist, Roman Catholic, and the Greek churches had stated it in cold type. In the McCalla debate, in 1823, Alexander Campbell had declared it in so many words, without apprehending its practical significance. But the theory was for the first time fully realized and practically exhibited by Walter Scott in 1827. "This event," says Scott's biographer, "forms an era in the religious history of the times. . . And Mr. Amend was beyond all question the first person in modern times who received the ordinance of baptism in perfect accordance with apostolic teaching and usage."

Mr. Scott loved to speak of Mr. Amend as the "oldest man in the kingdom." The last time this "knightly pioneer herald of the 'Restoration'" and his first convert met, was in Cincinnati, Ohio, in the year 1850. Mr. Amend was an elder in the church and faithful to the last. He died in August, 1873, having passed the seventy-sixth milestone of his earthly pilgrimage.

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Was Jesus a Divine Healer?

(*Continued from page 805.*)

if faith were revived, and become the general and permanent endowment of the Christian people. To many the idea of miraculous endowments is attractive and they think that the church would be spiritually richer for possessing them. But the best progress leads away from them toward a life so full of high spiritual quality and power that miracles are not felt to be needed. Paul himself, standing in the midst of these gifts, regarded them as temporary, and as distinctly inferior to the abiding graces of faith, hope and love. We are safe in judging that he was right. Gifts in the realm of character far excel all powers that appeal to the senses. The greater works that Christ's friends may perform (John 14:12) are spiritual."

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Evangelistic

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[Telegram.]

Beaumont, Tex, June 18.—Dedicated South Side mission church, and thirty more added to day. Two buildings dedicated here, and 110 added in thirteen days—Charles Reign Scoville and De Loss Smith, evangelists.—J. B. Holmes, pastor.

CALIFORNIA.

Santa Ana, June 12.—Thirty added in our meeting here, 20 by confession and baptism. Began May 28, will close in two or three days. Leander Lane is the excellent minister here, and he is supported by a fine church. I begin my work as a supply at Pasadena next Sunday.—Sumner T. Martin, evangelist.

COLORADO.

Denver, June 12.—Two persons were baptized in the South Broadway church yesterday.—B. B. Tyler.

ILLINOIS.

Hillsboro, June 9.—Twenty-four Sunday night, 30 to date. We hope for a good meeting. This is a new point.—Lawrence and Edward Wright, general evangelists.

Carbondale.—Two confessions June 4; one confession June 11.—A. M. Growden.

Rossville, June 12.—Twelve confessions here on the last two Lord's days.—H. H. Peters.

INDIANA.

Flora, June 12.—Two confessions last night. Recently organized a mission study class with twelve members. Our first year's work here has been pleasant. All missionary apportionments have been met, a church debt paid, home interests well cared for and men and women added to the Lord. We begin our second year with high hopes.—A. B. Houze.

Lebanon, June 12.—Evangelist Amos K. Clarke, wife and daughter, of Indianapolis, have just closed a successful revival at Dover. There were 51 added to the church, 33 baptisms, 8 from the denominations, and the remainder from other sources. Many of them were past the prime of life and several entire families came forward. The church has been greatly strengthened at this place. There were good audiences and sometimes many were turned away because they could not obtain room inside the building.—J. A. McClain, Henry F. McDaniel, John Rauth, elders.

Arcadia, June 9.—The work is prosperous. Four added since last report. I go to Montpelier.—D. F. Harris.

INDIAN TERRITORY.

Weleetka, June 14.—Since last report 42 have been added to the churches with which we have been at work. One baptism and one by letter at Okemah. Forty accessions to the Ada church during our meeting there with B. J. Waugh. We trust the church there will now be enabled to locate a resident pastor. Hope to begin a meeting at Wetumka soon.—A. M. Harral.

IOWA.

Woodbine, June 12.—The work here is progressing. Children's day offering was $20. Recently 100 new song books were purchased for the church. Two mission points have been established near town. Have had four additions and three weddings lately. Excavation for the new church building has begun.—B. Franklin Hall.

Arlington, June 14.—The church here closed a meeting after continuing three and one half weeks with five additions: three by confession and baptism and two by statement, one of these from the United Brethren. The pastor did the preaching. Mrs. J. H. Davis, of Oskaloosa, was our leader of song. The church has received a great spiritual impulse. They call me for another year.—J. C. Hanna.

KANSAS.

North Topeka, June 12.—A husband and wife from the United Brethren church took membership with us yesterday. Three others were added since last report, all by statement or letter.—F. H. Bentley, pastor.

Chetopa, June 8.—The MacFarlane and Shaffer meetings closed last Lord's day with seven accessions: three baptisms, two by letter and two reclaimed. The weather was very bad and there was organized opposition. Since I took this pastorate, November 8, 1904, we have had 12 accessions, which now places our total membership at about 80. Our Bible-school average is about 120.—John Wesley, minister.

Eureka, June 12.—At our regular services Sunday there were three confessions and one from the Methodists. Five were baptized this (Monday) afternoon, two of the number being old men, brothers, aged 75 and 83 years respectively. Is there a parallel case on record where brothers have lived out of Christ until they reached these ages and then came together and confessed their Savior? We are having additions at every service. We have the largest audiences in the city and have had 18 additions the past month.—G. F. Bradford.

KENTUCKY.

Henderson.—Some time ago the writer accepted a call to the Christian church here. We are all rejoicing now that the call was given and accepted, as there has already been a great transformation in the church. For some reason our cause seems to have made no progress in this city for years. We are now on the move. Since I came we have held a meeting with home forces, the writer preaching, which continued 18 days with 28 accessions. Attendance is larger than it has been for years. Sunday-school is growing and all the societies are getting to work nobly. Many outsiders are attending and wanderers are coming back to the fold. Recently the ministers of Evansville and Princeton, Ind., and Henderson, united in a picnic. There seemed to be no family feeling, no sense of oneness in evidence at all. Let us accept the friendly overtures of the sects, work with them all we can, but never cease to advocate plainly true unity, oneness of the scriptural kind.—Wm. A. Ward.

MISSOURI.

Butler.—The Butler work is moving along quietly, all departments doing substantial work. We have received 87 members in the last 14 months. We have organized a class of 40 for special lessons in the New Testament church. —H. Jas. Crockett.

Richland.—W. D. Moore, of the South street church, Springfield, just closed a short meeting with this church. He was with us a little over two weeks, and it rained a great deal during the time, yet we had a very instructive and a deeply spiritual meeting; 9 accessions—3 confessions, 2 from the Baptists, 4 otherwise. I had the privilege of occupying his pulpit while he was holding the meeting. He has a fine congregation of people of over 700, and is now in his eighth year with them. His people expect to build a modern house of worship in the near future.—J. R. Blunt.

Mountain Grove, June 5.—We closed a meeting at Crisp, 25 sermons with 45 additions. We left them organized with a good corps of officers. They will organize a Bible-school and have regular prayer-meetings. This was a hard field. I was sent here by the Dade county missionary board. We had the anti element, indifferent members, sectarianism, etc., to meet, but the gospel proved to be the all-sufficient power. Brother Hood, of Arcola, conducted the music. The house was filled before preaching to hear the singing. He ought to be in the field all the time. The additions were as follows: 35 by statement and reclaimed, nine by confession and one from the Baptists. This is my second meeting for the county missionary board, and there were 99 additions in the two meetings. We expect to hold a meeting for them in July.—E. W. Yocum.

Wishart.—I commenced labors with this church three months ago; I found a church building and 10 members, the church depleted on account of removals. I have preached half of the time. The church has reorganized and there are 24 members to date, and one other to be baptized next Lord's day. We have good interest and good congregations. I have neither been dead nor sleeping since last report. I have preached the gospel over 4,000 miles of territory at my own charges, setting things in order, strengthening the weak, organizing churches, etc. Our meetings at Ozark school house are increasing in interest.—Oliver M. Olds, evangelist.

Bogard, June 13.—One addition by statement at Hale Sunday.—C. C. Taylor.

Gallatin, June 12.—We had three additions by letter and statement yesterday morning, a mother and her two daughters. The house was overflowing last night to witness the children's day exercises. In ten months our Sunday-school has increased from an average attendance of 54 to 80. Work is moving along favorably.—C. W. Comstock.

NEW MEXICO.

Folsom, June 11.—The first week closed with 11 added, 7 by confession, all heads of families but one. We confidently expect a large ingathering. Our second meeting with the good church and minister at Liberal, Kan., was fruitful of lasting results. They are prosperous and happy.—D. D. Boyle.

NORTH CAROLINA.

Rocky Mount.—The Martin family meeting has established a church in this growing city. The people have long needed the great plea of the church of Christ, but unfortunately have never heard it until now. The work should go on with great force and rapidity as the seed has been sown in the minds of the people by the evangelist, and it should be but a short time until a prosperous church came forth.—E. H.

OHIO.

Marion.—The Central Christian church here began her eventful career with only 37 souls Nov. 15, 1902. Jan. 1, 1904, she had 82 and one year later 122 and now 142 members. She gave to missions the first year, foreign: $15; home, $10; church extension, $4.75. Second year: foreign, $51.12; home, $25; church extension, $33; state, $11.50. This year thus far: foreign, $30.30; home, $30. A total of $211.67 for two and one-half years and a "mission" point. Income for first year, $932.97. Second year, $1,943.33; Jan. 1 to June 1 this year, $1,470. Church property valued at $3,500 and building a new church. We are a mission church only in the sense that we are intensely missionary to the point that we give. July 2, we will raise $5,000 for the new church. B. L. Smith will be with us.—O. D. Maple, pastor.

PENNSYLVANIA.

Washington, June 5.—Closed a meeting with the second church here last night. Eleven were added—three by baptism, eight otherwise. Oscar W. Riley is pastor. Begin at Lone Pine June 10.—F. A. Bright, evangelist.

MARRIAGES.

FLYNT—FLYNT.—At Plattsbhrg, Mo., June 10, 1905, by J. W. Perkins, Robert B. Flynt, of St. Louis, Mo., and Mrs. Dollie Flynt, of Plattsburg, Mo.

BYRUM—GARRISON.—At the home of Mr. and Mrs. J. B. Dunkerly, 4745 Hammett Place, St. Louis, Mo., Monday evening, June 5, William T. W. Byrum, of East St. Louis, and Miss Jennie Beatrice Garrison, of St. Louis, Samuel B. Moore, pastor of Hammett Place church, officiating.

❁

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

PAYNE.

Virginia Yaeger was born in Wapello county, Ia., Dec. 15, 1858, and died April 17, 1905, at Bladensburg, Ia. She was married to Henry Payne in 1883. She united with the Christian church at Bladensburg in 1889 and lived a faithful Christian life in all its relationships as daughter, sister, wife, mother and friend. She was interested in every good work of the church and had already made her contribution for the orphans' home before her death. She leaves her husband and two children, Dora and Harry, her aged father and mother, two brothers and one sister to mourn their loss. May the dear Lord bind up the broken hearts and incline them to faithful service of the Master whom she loved and followed. The funeral services were held in the Christian church in Bladensburg, conducted by the writer. E. A. Hastings.

Floris, Ia.

PAGE.

Mrs. Eva L. Page, who impressed all who knew her as an almost perfect example of simple, childlike faith, of absolute unselfishness and of complete devotion to the service of the Master, the work of the church and ministry to humanity, saying with a smile that she was "ready to meet the Savior face to face," departed, March 27, from her home in Des Moines, Ia., to the better home, to which none, perhaps, could read a clearer title than she. For more than ten years Mrs. Page was perhaps the most useful worker in the Central church and about half that time the pastor's most efficient assistant. She was most remarkable for devotion and efficiency as superintendent of the large primary department of the Sunday-school. Her last message was to them—"Tell them how I loved them"—and the little ones in a body were sincere mourners at her funeral. Every one who knew her feels an irreparable sense of loss and keenest sympathy with the bereaved husband, mother, sister and brothers. Her remains rest beside a sister at Logan, Ia., the family home. S. C. Slayton.

PLUM.

Died, at her home in Shelby, Ia., May 9, 1905, at 7 A. M., Mrs. Etta Plum, age 59 years, six months, 27 days. Sister Plum, whose maiden name was Whitman, was born Oct. 12, 1845, in Bedford county, Penn. At the age of nine years she removed with her parents to Johnson county, Ia., and in 1875 she was married to Martin Plum. Soon after they removed to Red Oak, Ia., and in 1887 to Shelby, Ia., where she lived till her death. To Mr. and Mrs. Plum four children were born, Orvil, Hattie, Vernon and Pearl. The three former and two brothers and two sisters remain to mourn her death. Sister Plum was an earnest, devout Christian, a member of the church of Christ, and died as she had lived, with a strong faith in her Master and Lord. The writer was called to conduct the funeral service and join her friends in the last tribute of love for one of God's noble handmaidens.

W. B. Crewdson.

WHITSETT.

John Wesley Whitsett, son of Charles Wesley Whitsett and Elizabeth (Mock) Whitsett, was born near the present site of Connersville, July 7, 1820, and died March 18, 1905. When about 20 years of age he went to Kentucky seeking advanced educational opportunities. May 12, 1844, in Cynthiana, Ky., for the first time he heard a sermon from one of our preachers. At its conclusion he made the good confession, and was immersed the following day by Brother Holten, in the Licking river. March 19, 1851, J. W. Whitsett was married to Mary Alexander, at her father's home, near Paris, Ky. Three years later Mr. and Mrs. Whitsett (with their infant son Charles) removed to Lebanon, Ind., where they resided for over 30 years, and where five children were born. Mr. Whitsett retired from business with failing health early in the '80's, and, with wife and unmarried children, removed to Logansport and afterward to St. Louis, and still later to Indianapolis. The frail health of Mr. Whitsett during the years when Logansport, St. Louis or Indianapolis was the permanent home, required that 18 or 20 winters should be spent in the sunny south land. But, wherever they located for a few weeks or months in search of health for either, Mr. and Mrs. Whitsett immediately found a church home, and helped in the local church work as zealously as in the church of their permanent home when there. Their home—temporary or permanent—was always "the preacher's home." Their hospitality was always of the most genial and inclusive kind. No church function ever sought an open door at their home in vain. No orphaned child, needing parental care for a few weeks, months, or years, was ever turned from their door. Old-time friends in poverty or sickness were cared for by them as though they were brothers or sisters. Mary (Alexander) Whitsett, daughter of John Alexander and Margaret Alexander, was of Scotch-Irish-English ancestry, and was born on a farm near Paris, in Nicholas county, Ky., March 29, 1827. In the same community, Jan. 15, 1841, under the preaching of Jno. Rogers, she made the good confession and was immersed by Matthew R. Brown. March 19, 1851, at her father's home farm, in the same place, she was united to John Wesley Whitsett, by John Rogers. She preceded him only a few months to her reward, dying Oct. 23, 1904.

T. W. Grafton.

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Midweek Prayer-Meeting.

June 28, 1905.

IMPROVING THE TIME.

"Walk in wisdom toward them that are without, redeeming the time." Col. 4:5.

Concern for the Unsaved. The phrase, "them that are without," means those who are without the church—the unconverted. The apostle is concerned for the welfare of these, and he would have the church at Colosse be concerned for them also. He would have them "walk in wisdom towards them that are without," that is, to so demean themselves that their conduct would be a recommendation of Christianity to those on the outside. How important that admonition is to-day! The world perhaps is influenced far more by what it sees in the lives of church members than by what it hears from the pulpit or reads in the Bible, as to its view of Christianity (Read Matt. 5:16).

Value of Time. Some one has said that time is the most valuable thing we have, and yet it is the only thing with which men are prodigal. How short it is, compared with eternity! How brief, when we consider the work that remains to be done! Jesus realized this truth and frequently gave expression to it: "We must work the works of him that sent me, while it is day; the night cometh when no man can work" (John 9:4). The best use we can make of time is self-preparation and the preparation of others for eternity. A man once dreamed that he died and went to the gate of heaven, and was there met by the Master, who asked him if he came alone. With sadness he confessed he had. The Master gave him a glimpse of the glory of heaven, and then turned his glance toward the earth with all its sin and sorrow and death, and asked him whether he would prefer to enter heaven alone or go back to the earth and seek to win others from sin and its awful consequences to heaven and happiness. He asked permission to return, and when he awoke he took the lesson to heart, and henceforth was zealous in seeking to win souls.

"*Buying up the Opportunity.*" This is a suggested rendering of the phrase, "redeeming the time." It is a metaphor taken from mercantile life. Some one has paraphrased it: "Eagerly purchasing, as it were, each golden opportunity for helping forward the cause of Christ." How little many of us value the opportunities which come to us for saving others! And yet these opportunities are just what we are exhorted to "buy up" at any cost. They are the very things which make life worth living. Visiting the sick and the afflicted; speaking words of kindness to those in trouble; the word of warning to those in danger; ministering to the needs of the poor; using our various associations in life for conveying to our associates a knowledge of Christ; conducting a prayer-meeting; teaching a class in Sunday-school; working in a mission school—what glorious opportunities are these for planting the seeds of truth in the hearts of others!

Unused Opportunities. Perhaps the bitterest of all the ingredients that shall enter into the cup of anguish which the unsaved may have to drink in the world to come, will be the remembrance of wasted opportunities. Will not many a careless and indifferent Christian also feel the pangs of remorse, as he looks back on his earth-life in the light of eternity, and sees how little he appreciated the opportunities for doing good which were all around him? May God save us from this remorse, by enabling us to be faithful while it is called to-day.

Prayer. We thank Thee, most gracious Father, that Thou hast called us into Thy church and kingdom by the love of Christ manifested in the gospel. We thank Thee for the time and the opportunities Thou art affording us in this life for our own spiritual development and for winning others from the power of sin to the power of God. Help us, we beseech Thee, to be more faithful in buying up every possible opportunity for serving Thy cause and saving our fellow men. May we so use this present short life that we shall have no bitter regrets in the life to come, over neglected duty and wasted opportunities. In Christ's name. Amen.

Christian Endeavor.

By H. A. Denton.

July 2, 1905.

THE MAKING OF A CHRISTIAN: HIS DESTINY.—1 John 2: 15-17; 3: 1-3.

For the Leader.

"Making" is a term that suggests wonderful things to the human mind. It has couched in it skill. Personality is postulated by this term. "Will" can not be divorced from the process of making. Either in the act directly, or in the causes back of what we see working, the will of a person must preside if anything like making is going on.

The laborer who makes things is in greater honor than his fellows who simply do common things for those who make things. He is called a skilled laborer. This much is true in material things. What can be said of the making that has to do with mental and spiritual things? Is he not a more skilled laborer who works in soul stuff and brings out the lines and curves and form of the image of the Invisible?

So, then, is the work of making Christians the greatest, the highest, the most skillful work, the work of greatest honor among men and angels. They that win souls shall shine as the stars forever. Both from the view-point of those who make it their business to bring men to God, and from the view-point of those who are saved by his grace, is the making of a Christian the greatest work. Let us get much out of this topic to-night.

For the Members.

1. What is the destiny of anything? That is a big question. Men may never agree as to all the details of the answer. But, some way, we are sure that it means the great beyond. It means that which shall take the place of things as they are in this world of sense, of sorrow, of the temporal. One thing may appear to fit a man for life here, but it may break down in the test of fitting him for the life hereafter. Let us have a care as to the theories of life we adopt. Many of them are made only for this side.

2. A summer house is a very admirable thing for the summer. In fact, it may be preferred to a more abiding structure. So there is a fascination in some fallacies, and a plausibility in some errors, that has a considerable influence over men. But the secret of this hasty judgment is in the partial examination that has been made. The summer house has been tested only in the warm, the sunshine, the soft wind. It needs another test: The frost of winter, the cold blast from the north, the low temperature that sends the coal up and the mercury down. These tests will show that the summer house was built for summer.

3. So some Christians are made only for this world. Their ideals seem good only when considered as plans for a short life on this side. Will they stand the cold blasts that blow up from the valley of the chilly waters? Has he been made for a life to come as well as for one that is already here? He has lived for the enjoyment of pleasures of short duration, and his conduct has not brought him to grief in the few, fleeting years he has wrought. But what the test of time bear heavily upon him? Can he go forward forever by this or by that ideal, and bring no blight upon his soul? A Christian should be made not only in view of the present, but in view of the future. His destiny—what he will be at last and forever—must not be forgotten.

4. How is it to-night, my brother, my sister? Are you building for your destiny? Yes, to be sure you are. But what is that destiny to be? That is the serious question. It should be remembered that by destiny is not meant fate. It is not something that is beyond your control. All the present is within the hands of him who wills to do this or that. God will see to it that every one who wills to do has both the opportunity and the ability to do. No one need rejected be. No one need fail. The prize is set before all. Every one who runs as one who has put his trust in the Lord will win. He can not fail. What will be the end of this work of God upon and within us no one can tell. It is better than tongue can tell. Let us, then, make good and true all our work on the soul.

Quiet Hour Thought.

Do I live as one who was wrought not only for time, but for eternity?

DAILY READINGS.

M.	Our grand calling.	Gen. 12: 1-3.
T.	Chosen by God.	Deut. 7: 6-13.
W.	A great future.	Ezek. 11: 17-20.
T.	God wills it.	Rom. 8: 28 30.
F.	Will fulfill it.	Rom. 9: 14 26.
S.	Through Christ.	Eph. 1: 3-12.
S.	Topic—The making of a Christian: his destiny. 1 John 2: 15-17: 3: 1-3. (Consecration meeting.)	

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Sunday-School.

July 2, 1905.

SENNACHERIB'S INVASION.—
2 Chron. 32: 9-23.

Memory verse, 21.

Golden Text.—With us is the Lord our God to help us, and to fight our battles.—2 Chron. 32:8.

With the beginning of the third quarter the lessons return to the Old Testament and take up the history of Israel where they left it six months ago.

The incident narrated in this lesson occurred, according to one excellent chronology (it is impossible to be absolutely sure of the dates), in the year 701 B. C. About 235 years had elapsed since the division of the kingdom under Solomon's successor. During these two centuries and more, the northern kingdom, spoken of as Israel (the ten tribes), had suffered from a series of bad kings, had grown comparatively rich and had absorbed heathen ideas and practices. The series of great prophets, Elijah, Elisha, Amos, and Hosea, whose work covered an almost continuous period of about 150 years, denounced but could not cure the degeneracy. Amos and Hosea, the first of the writing propheths, give lurid descriptions of the social, religious and political corruption of their times.

Meanwhile the Assyrian empire was developing into the great world power of the east. It conquered and absorbed the surrounding small nations, and finally, after a period of more or less complete suzerainty, it destroyed the Syrian kingdom of Damascus (732 B. C.) and the northern kingdom of Israel with its capital at Samaria (721 B. C.). The conquest was complete, as the Assyrians knew how to make it. It involved not only a change in the government, but the deportation of large numbers of the people and the importation of mixed people from the east to take their places. By this policy of forcible amalgamation the "lost" ten tribes were absorbed into the general population of the empire.

The southern kingdom, Judah, was smaller and, at least during the early period, less degenerate than Israel. It had the good fortune to have two or three able reforming kings, and the possession of the sanctuary at Jerusalem had its effect in maintaining the worship of Jehovah. Toward the end of the period, however, increasing prosperity brought luxury, greed and oppression, which Isaiah denounces "Woe unto them that join house to house and lay field to field." The fall of Damascus and Samaria left Judah the only nation between Assyria and her great rival, Egypt. Judah was speedily reduced to the position of a vassal state paying tribute to Assyria. The period of Isaiah's activity, beginning "in the year that King Uzziah died" (737 B. C.) and continuing about forty years through the reign of Ahaz and Hezekiah, was for the most part coincident with this period of Judah's subserviency to Assyria.

The burning question of national policy at this time was the question whether Judah should continue to purchase peace by tribute to Assyria or should break with Assyria, relying on aid from Egypt. Isaiah was uncompromisingly on the side of tribute and peace and against the self styled patriots who wanted to restore the kingdom to her position as a great independent power. His reasons were two: *first*, it cannot be done because it is vain to expect effective help from Egypt; *second*, it ought not to be done, because the true fulfillment of Israel's mission is independent of political greatness. He saw in the problem of Israel's destiny not a political but a religious problem. Political success now would only conceal the greater truth.

Imagine now that thirty years have elapsed since the Assyrians destroyed Damascus and twenty years since the northern kingdom of Israel was wiped out. During these years Hezekiah has been king of Judah at Jerusalem, a king who served Jehovah, destroyed the places of idolatrous worship, patronized literature and built public works, and lent ear to those who counseled for revolt; and the great Sargon has been king of Assyria, a mighty warrior against whom even the rashest of his vassals hesitated to revolt. When Sargon's son Sennacherib came to the throne (705 B. C.) there was a general stir among the vassal states. Hezekiah "rebelled against the king of Assyria and served him not" (2 Kings 18:7) and Sennacherib bestirred himself to reduce the rebels, as well as to carry the war against Egypt.

Sennacherib's campaign of 701 against Jerusalem was part of a great expedition extending as far as Egypt. While Isaiah had been against the revolt, he was equally against surrendering Jerusalem when Sennacherib appeared. His interpetation of the events was that Jehovah was using the Assyrians as an instrument to punish his people for their sins, but he could not believe that the punishment would be allowed to extend to the capture and desecration of Zion. This was Isaiah's philosophy of history as applied to the case of Sennacherib. Its ten chief points were the two points of the general prophetic message: *first*, God will punish sin in his people, and he will do it by using the world forces; *second*, in punishing he will not utterly destroy, and even he who is being punished can still trust in God.

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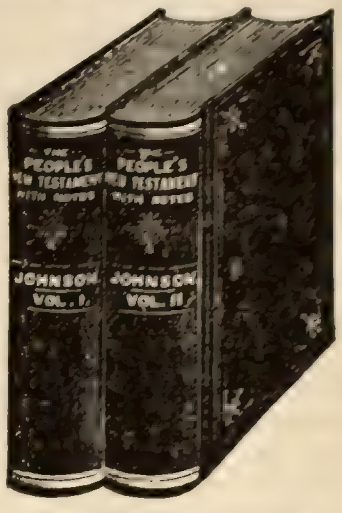
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People's Forum.

"The Bondage of Formalism" Again.

In the "People's Forum" under date of May 25, A. E. Dubber says, "We are not tying down the Almighty; the Almighty is doing that. This he does by dispensing grace only upon the conditions which he himself has established." The Editor replies, "We are not to look upon these conditions as limitations of God's grace, but as helps to us in coming to him." Can these two statements be reconciled?

Salvation is not eschatological but spiritual. It is not deliverance from the hell of sin, but it is transformation into the image of God. The result is spiritual transformation. The agency, the means, the process, must also be spiritual. There is nothing mechanical or arbitrary about it. The only power that can make like God is God himself. The only power by which persons are transformed is personal power—personal influence. This power exists in God as love and was manifested in Jesus Christ as grace. That is, by the gracious activity of Christ God's love was made manifest, and by the Spirit this love is shed abroad in the hearts of men. Paul says, "God was in Christ reconciling the world unto himself"—making it like himself. This power, this love, this grace of God, exists alike for all men. It is unlimited from the divine side. It is conditioned only on the human side. That is, the gracious and saving influence of God may be limited by our own spiritual capacities, by our acquired characters, or by our social environment; but never by God himself. God is not partial. He loves all alike and the gracious influence of that love goes out for all alike.

But God and men are alike spiritual beings. And whatever either does for the other must be done in harmony with the laws of personal influence. However gracious God's activity towards men may be, he cannot make them like himself unless they freely give themselves to his influence. Hence, it is clear that there is but one condition of salvation, and that is that we put ourselves under the influence of God. It is the gracious influence of God alone that saves. But just because I am a personal being, and just because this transformation is spiritual, it cannot take place without my personal act in putting myself under the influence of God. Now, what are commonly called the conditions of salvation are just these free and personal acts by which I put myself under the influence of God. Faith is not a condition of salvation because God has so ordained it, but he has so ordained it because without confidence in God we will not put ourselves under his influence. Faith is necessary to personal influence without which personal transformation is impossible, and this is why it is commanded. Again, a sinner, so long as he loves his sin, will not put himself under the influence of the Holy One. Therefore, God commands all men everywhere to repent. Once more, but even if I have confidence in the character of a man and that character is not a rebuke to me, that man cannot influence me for good until I by my own free act open myself to his influence. Our fellowship must not only be wholehearted but it must, on both sides, be absolutely free. Personal influence cannot be forced. The Father can stand at his door and long for the return of his prodigal son, but it would only make the son worse to drag him home and compel him to live under his influence. Now, the free act by which the sinner crosses the threshold of the Father's house and puts himself under the Father's saving influence, is baptism. Man by some act of his own must place himself under the influence of God before God can transform him, and the act that Christ commanded was a burial out of the old life and a resurrection into the new. God incarnated himself in Christ; Christ incarnated himself in his church by his spirit. Baptism then puts us under the influence of God in his people, just as crossing the threshold of his father's house put the prodigal under the influence of his father. And living under the Father's influence and giving his powers to his work, he will be transformed into his image, and not otherwise.

But baptism does not tie God so that he cannot save without it. He saves by his spiritual influence, and he saves all who put themselves under that influence. Regularly we put ourselves under the influence of God by being baptized into Christ. This is the act ordained by Christ for that very purpose. And in the apostolic age all put themselves under the influence of God in his people in this way. But remember, it is the influence of God that saves and not the baptism. If the church obscures the simplicity of the way of salvation, and a man, in obedience to Christ, to the best of his knowledge, give himself to God, though in an irregular way, think you that God will not receive and transform him? God has tied his salvation to himself but not to baptism. Man cannot tie himself to God, a personal God, without faith in him; he will not tie himself to a holy God without repentance, and he must tie himself to God by a free act of his own. That act ought to be baptism, but who dares say that God has tied himself to this particular form of free act by which man can possibly give himself to God? It is our business to preach God's grace, but not to tie it down. Men have already done enough of that. It is enough that the meaning and simplicity of this divinely ordained act should be obscured by the traditions of men; and we will only make a bad matter worse by saying that God's grace is tied down thereby, and that none can have access into this grace except those who have entered in the regular way. Let us rejoice that the grace of salvation is preached, if it is not always presented in the regular way. Phil. 1:15-18.

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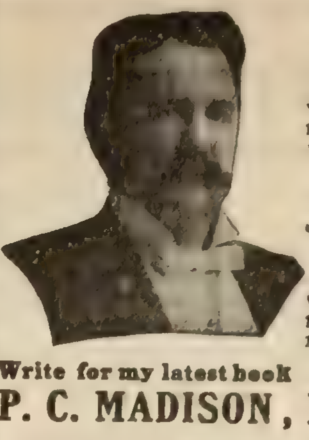

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Family Circle

Concerning Grandmothers.

By Mabel Nelson Thurston.

There recently appeared in a magazine devoted to the multitudinous works and incomprehensible ways of the weaker sex, the portrait of a society woman of more or less prominence. The portrait wore, after the fashion of its kind, traces of an evening gown, a pearl collar and a jeweled tiara. All this was, of course, the veriest commonplace, pearl necklaces and jeweled tiaras being as plentiful in such chronicles as blueberries in August berry pastures. The shock came in the accompanying article. "Mrs. A. B. C.," the text ran, "is the most prominent figure in Elysian society. Years have no terrors for women like Mrs. A. B. C. Any one to look at her—as may be seen from the accompanying portrait—would take her for a girl of twenty-five. In reality she is a grandmother"—

That was where the magazine slipped from our startled fingers. A grandmother! Why, grandmothers wore caps and spectacles and shining black silk aprons (except where they were concocting delicious mysteries in the kitchen) and white things around their throats—soft, fluffy things that somehow always made one think of the shining clouds in a June sky. And they wore their hair in silvery puffs under white caps, or smooth, with a lovely pinky parting going through the middle. And they have fascinating brooches with pictures or braided hair inside, but never, never, pearl collars!

Yet, of course—one draws a long breath as this reasonable thought comes to one—a question so important as the matter of grandmothers cannot be decided by dress alone. The figure of Madame Tucker would confute that. Madame Tucker was supposed to be Alice Campbell's grandmother—supposed to be, we say, for although not for world would any of us have hurt Alice's feelings by betrayal of the terrible and exciting discovery, we were sure that she was not a real grandmother. We had ascertained this by a course of patient and skillful questioning. Madame Tucker never cooked anything in her life. She never mended Alice's frocks or took care of sick people or worked in a garden. She didn't do anything but have the horses ordered for drives, or read queer books or make lace caps. It was perfectly unmistakable to everybody, except poor Alice herself, that Madame Tucker really was not a grandmother at all.

For after all, there was the real test—not the clothes (we were all ravished by Madame Tucker's wonderful satins and camel's-hair shawl), but the things one did. The content of the word grandmother, so to speak, was caraway cookies and southernwood and bundles of flannel for poor people and stories and a something beyond all these which was like a bright, sunny Sunday afternoon—something that made one feel quiet and happy and "shining" inside. These were the things that made it more desirable to be a grandmother than to be anything else in the world, except perhaps the princess in fairy stories.

In the old legends, the tales of the world's childhood, was it not always the grandmother who was the wonder-worker, the one with whom all wisdom rested? And how should it be otherwise? Who else could make delicious, puffy molasses cookies, plump and soft as a cushion. such as one never sees when once the portals of the Golden Age have closed behind him! Who else could make such pies, shaped like wonderful cocked hats, such delectable custards and juicy Indian puddings?

In the life of Miss Susan Anthony it is recorded that the Anthony children always started for school early enough to stop at their grandmother's for fresh cheese curds and "coffee" made of hot water poured over browned crusts of "rye and Indian" and sweetened with maple sugar. Nor did they confine themselves to a single visit a day. Just as punctual was their after-school call, when they feasted upon the cold remains of a boiled dinner set aside for them on a pewter platter. Once their mother remonstrated with them for bothering their grandmother when they could have the same things at home. Susan's response was instant and so emphatic that it effectually closed the question.

"Why, grandmother's potato peelings are better than your boiled dinners."

It was the unerring instinct of childhood. Happy grandmother, who could so largely occupy her kingdom; happy Miss Anthony with so great a heritage! It is possible that the leader of Elysian society does at times lay aside the tiara, but could one picture her setting aside cold boiled dinner for her grandchildren? The imagination staggers at the thought.

Of course, cooking is the first talent of the real grandmotherf but there are others, only less comforting. Who else, for instance, could mend the jagged tears that an unkind fortune so frequently bestowed upon perfectly blameless and innocent victims—not only mend them so that they were a little better than new, but understand so perfectly that one was a victim of misfortune and not of original sin? Who else always knew by instinct when one had exhausted all one's resources in the long Sunday sermon, and never failed to slip into the small, eager hand two peppermint lozenges, which if sucked slowly, exactly lasted through the time of torture?

Who else knew so much about babies and sick people and poor people, and had such wonderful closets full of herbs and jellies and curious compounds whose pungent odor one hastened to sniff at every opportunity. And the garret, too, where grandmother kept her "pieces," and one went trudging up after her to help select the things needed for Molly Brown's rheumatism or Jane Brewster's new baby—what realms of romance they were, and how glorious to dream there a whole morning with grandmother "stepping about" no farther off than the floor below! She never forgot and left one there to a startled awakening to pressing and ominous silence and the possibilites of dark corners, as others had sometimes done. Ah, no—she was grandmother; and when did a grandmother ever fail a child?

But the world moves, and grandmothers, it seems, are moving with it. We have heard of the passing of kitchens and garrets and parlors and best rooms. and now grandmothers, too, are passing. They play golf and go to clubs and wear tiaras and look "not a day over twenty-five." A woman who went to a milliner's the other day, and glancing distastefully at the feather-decked monstrosities displayed in the showcases, asked to be shown a simple bonnet for an old lady, was deftly corrected by the stylish young woman who waited upon her, "But, madame, there are no old ladies these days."

Well, of course it is a very wonderful thing to be able to stare down age—to carry fifty years so confidently that one can look a camera in the face and defy it to show more than twenty-five of them; to play golf rather than care for one's neighbors—if indeed one has neighbors—and write papers upon the nutritive value of foods instead of making cocked-hat pies. Yet there will always be some of us to whom life is a richer and more beautiful heritage because in sweet country places where old-fashioned ways still linger, there are women who wear the gracious beauty of old age, all unconscious how beautiful it is; whose hearts are wise with the wisdom of years, and hands are skilled in simple ministries; women who never have guessed that life holds a better fortune than that of being "grandmother."—*The Congregationalist.*

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What a Pastor Sees of Christian Science.

"Why don't you put into print your own experience with this thing?" was the question addressed to me recently by a Bible-class teacher who had been asked certain questions about Mrs. Eddy's cult the Sunday before. "We laymen see its beautiful edifices and hear its marvelous claims, but we know little or nothing as to its real history. Tell us what you have learned from actual contact with it, and it will help us." Perhaps so. But I have long since come to the conclusion that people who will not believe their own eyes and ears and nerves will not believe another's words. Nevertheless, a real experience with nothing extenuated and nothing set down in malice may help keep some young person from falling into the pit.

When the fad first began to attract attention, as in duty bound I set out to learn what this strange thing might be. I procured Mrs. Eddy's pretentious books upon "Science and Health, or the Key to the Scriptures," and having been a student of philosophy for years, it did not take me long to discover that Mrs. Eddy had made the same blunder which every tyro in philosophy makes by assuming the non-existence of matter. This was her "great discovery"! She was too ignorant ever to have heard of Berkeley, and to have read Turgot's History of Philosophy, in which her hypothesis is ridiculed a hundred years ago as "the first guess of every beginner" was beyond her powers. It was the same old "suicidal system," in which, if you grant the premises, you destroy the conclusion. So, after a little laugh, I dropped it, thinking people were too sensible, too well educated, to be humbugged by it. But I was mistaken, as it proved.

I began to hear that this and that one had been infected with it, and an ubiquitous reporter asked me on the street one day why I did not "go for it" from the pulpit. I told him that "the people who accepted it were, so far as I knew them, good Christians, even if their creed was pagan; and I did not wish to root up the wheat with the tares." The next day a good parishioner, a widow, met me and said, "So you called me a pagan to a reporter yesterday?" "Quite the contrary," was my answer. "I said your creed was pagan, but you were not." "I am what my creed is," she hotly retorted. "I doubt it," said I. "Now let us look at the matter squarely. Does God love?" "Most assuredly," was the response, "that is the fundamental article of our creed." "Very good," I said, "that is Christian. Now let us take one step more. Is God a person?" "By no means," came the instant rejoinder. "Well, that is paganism," I said. "Will you as a next step kindly tell me how anything without personality loves?" That finished the conversation. She "had not got so far as that." And she never got much farther, because soon after that, having started a blister upon one heel by a long walk on a hot day, she repeated the walk the next day to prove that her heel itself was all her imagination. Naturally, she then had proud flesh in the sore. The third day, to make the evidence conclusive, she repeated her tramp, and she died of blood poisoning a week or two later. I buried her with Christian rites, for, despite her suicidal folly, her heart was right toward God.

About the same time I was called upon to bury a prominent business man who had been stricken suddenly, who died before he had time to arrange his affairs or even to tell his family in what condition they would be found. His widow, a "confirmed invalid for many years," whom he had carried to and from her lounge whenever she wished to be moved, was laid upon the sofa to listen to the services which I conducted. I remember that I said to myself at the time that the healthiest looking woman in the room was that same "confirmed invalid." Well, the investigation of his affairs after the funeral showed him hopelessly and irretrievably bankrupt. There was absolutely no one to whom the widow might turn for assistance. It was a case of either "fish or cut bait." Thereupon she was carried to the train. She was brought before a "healer," and, of course, came back inside of three weeks "well"! She is now, next to Mrs. Eddy, perhaps the most famous expounder of the new cult in the states. Had her husband left a fortune, she would probably be in bed yet. A great many people find they can walk when there is nobody ready to carry them.

A young couple whom I had married came to me some three years later in great distress. Their only baby, a beautiful boy, had died. They were followers of Mrs. Eddy, and declined to talk about the case; but with tears implored me to officiate at the simple funeral. Of course, I assented. But I confess I was surprised upon going to their apartments to find nobody in the room where the little white casket lay. The mistress of the manse, walking beside me, went to the bier and looked upon the lovely baby features. She turned to me with a start. "Father, it was a case of diphtheria, wasn't it?" "Certainly," I replied, "but you may stay. The family will not risk themselves in this room, but they are willing to expose us and our children." We called two weeks later to offer condolence, and found the room recarpeted, repainted and repapered. The child had died without any physician's care, but after it was lost, while they would not acknowledge that it had died of an

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infectious disease, they would not occupy the rooms again until they had been completely renovated.

The family most prominently identified with the movement in my field is now almost extinct. Except the parents, not one reached middle age. Five or six members of the household died in swift succession, one by a lingering and excruciating disease which racked and tortured her in every limb. But to the end she would never admit that she had ever felt a pain. Her sister, who had led her into this delusion, was soon after taken to an asylum for the insane. Her mind had given way under the strain. Yet "nothing was the matter," as the few survivors still insist.

One of my neighbors recently went to attend Mrs. Eddy's "jubilee." He and his wife were full of joy. They had discovered the secret of immortal youth. They and the party with them had bought a diamond tiara for their "mother." The poor fellow left the diamond crown East, but he brought his wife back—in a coffin. When any one asks me, "What do you think of Christian Science?" I answer, "Just what any man must think of it who has been burying its adult dupes and its infant victims for twenty-five years."

Just now there is a tendency upon the part of the people managing the affairs of the society, for it is a close corporation, and while everything is done in the name of the "discoverer," observant persons realize that there exists a secret cabinet which controls the policy of the whole order—there is a tendency to make of it a sort of high-muck-a-muck club, an exclusive affair to which only the "illuminati" with plenty of cash and jewels shall be welcomed. The houses of worship are built with a view to social requirements, with spacious vestibules, commodious cloak-rooms and elegant parlors. The cost of these things is kept a profound secret. The "church" never passes the hat and never makes a report. It is given out that money flows like water. But personally, I happen to know from the bank that there is a bonded debt of $125,000 upon one of these $200 000 marble structures just approaching completion. The attendants in this "Church of Christ Scientist," flatter themselves that they form an exclusive and learned coterie, whose social standing is attested by the number of carriages at the door. They do not realize, and probably never will realize, that every time an educated man reads "Church of Christ Scientist" he has a little laugh over the pretentious and sham learning of its founder, who doesn't know a noun from an adjective when she sees it, not even when chisled in marble.

Well, like the other mushroom growths, it will have its day and cease to be. Its first generation is now rapidly dying off, and the second appear far more intent upon its society features than interested in its therapeutic virtues; and as it from the first denied the reality of sin or the need of a Saviour, it never ranked as a religious organization. Its only perpetuity lies along the line of snobbery. This is now becoming almost as ridiculous as its "metaphysics," and when it does finally disappear it will die amid the inextinguishable laughter of the world.—*H. D. Jenkins, D. D., Chicago, in New York Observer.*

❀ ❀

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A Week With the Woodneys.

FOURTH DAY (CONTINUED.)

"After all," said Mr. Woodney, "there is a certain relief in not having the Tumbletons here, even though the porch must remain unfinished. Now we will not have to stay to guard the premises. I am anxious to set about what I feel to be my great work in this village—getting the church rebuilt. Mace, will you set out with me on my pilgrimage?"

"Where do you want to go, papa?"

"We'll take the houses as they come; Enderthorpe's, first."

"There are a thousand things for Mace to do," objected old Mrs. Woodney, "and the Enderthorpes have not called upon us."

"Mrs. Enderthorpe, I understand, is sick in bed," returned her son, "and her husband and sons—all except Bob—are in Kansas City. Besides, I am going on business, and the formalities of society must not stand in the way."

"Mace can go with you this afternoon," said Mrs. Geraldine Woodney, "but all day to-morrow she will be busy with the dress she is to wear to your cousin G. C. D. Woodney's dinner." Mace did not like to go to their next door neighbor's, because she had never apologized to Bob, and she did not want to apologize now; but she made no objection, and presently they were standing on the little platform before the door of the one-story cottage. The Enderthorpe house was no larger than her father's, but instead of the rooms standing one behind the other like sheep going to market, there was one front room and two opening into it from behind. "It must be inconvenient, papa," Mace whispered, "for Mr. and Mrs. Enderthorpe and their four sons and the orphan all to live in such a small house."

"My love," returned Mr. Woodney cheerfully, "poverty always *is* inconvenient."

Mace was about to continue the conversation when the door opened. She was surprised at this promptness because at her home, company, when they first arrived, usually had plenty of time to conduct a conversation on the doorstep before anyone was in a condition to admit them. In the doorway stood a girl of about Mace's age, extremely ugly and thin, with a great bone in her throat, apparently one which had become fixed in the operation of swallowing. As she walked with one crutch, Mace knew she was the orphan which the Enderthorpes had taken to raise. Her feet were so large and her frame so thin that her legs rattled loosely in the tops of her shoes. Her step was so loud that Mr. Woodney asked with some confidence, "Is this Bob?"

"No, no, father," interposed Mace, "this is a girl. Is Mrs. Enderthorpe well enough to see us?" she asked.

"Yes, come in," said the girl. She saw that Mr. Woodney was blind, and spoke almost in a whisper, as if afraid of disturbing him.

"I want to talk to her on business," said Mr. Woodney, "and I want to be quite sure she is well enough to talk to me, for I should reproach myself if my visit disturbed her."

"She lies down all the time," said the girl in such a low voice that one could easily have slept through it. "She has been an invalid for twelve years. But she is over the bad spell she had a few days ago." Mr. Woodney and Mace followed the girl into the room, where Mrs. Enderthorpe lay upon a couch, dressed in white, her head propped up in order to look out the window. She was not so homely as Bob, but she was pretty homely, Mace thought. Her hair was like her son's, and her form was tall and slender, too. But somehow, there was a look on the homely face that made you forget it was homely; perhaps her fifteen years on the couch had something to do with it. "How do you do!" she said cheerily. "This is Mr. Woodney and Mace, I know, for I have watched you from my window." She held out her hand, and Mace, taking her father's hand, placed it in hers.

"How do you feel this afternoon, Mrs. Enderthorpe?" asked Mr. Woodney, gently.

"You shouldn't ask an invalid how she feels," returned Mrs. Enderthorpe, "it gives her too great an advantage. Here is our little orphan, a very good girl. Betsy, come and shake hands with Mr. Woodney and Mace." Betsy had a large, soft, damp hand which she presented awkwardly.

"My dear," said Mr. Woodney, "I am very glad to meet you, and you must come to see us, and get a little of your happiness from my family. How old are you?"

"I'm between fourteen and seventeen," said Betsy, almost in a whisper. Ordinarily her voice was loud, and even verged toward the rasping state; but she felt that a blind man should be treated with unusual care. "My mother married seventeen years ago and died fourteen years ago, and that's all I know of her. She and my father never left nothin' but the records. He died first. So I've got the time bounded that way, and I say, not older than seventeen, nor less than fourteen, though as to feelings there ain't no records to tally with *them*."

"Now, Betsy," interposed Mrs. Enderthorpe gently.

Betsy took her seat apart, and crossed and uncrossed her feet. She appeared a very nervous girl, and highly charged with conversation, which she felt it her duty to keep bottled up.

"My poor dear," said Mr. Woodney, "your disadvantage in knowing so little of your parentage must be made up to you by us who are more fortunate. My daughter, Mace, is also between fourteen and seventeen, and you two must become friends. I have come this time, Mrs. Enderthorpe, on business. We must get that church rebuilt, and I want your co-operation, and that of your family."

The invalid's face brightened. "How I wish it could be done!" she exclaimed. "Indeed, we will do all we can, and I am sure we could contribute a hundred dollars toward it."

Mr. Woodney's face shone. "Bless your heart!" he exclaimed. "That's the first word of encouragement I've heard since I proposed the undertaking. It's my idea to go right at it and get up the building before severe winter. We must have a place of worship. Day after to-morrow will be Sunday, and how strange it will seem to stay at home!"

"My boys need the church," said Mrs. Enderthorpe, "and my husband; and while I couldn't go to it, the sound of the church-bell would be like hearing the hymns. Before the church burnt down, I used to have the window up whenever it wasn't too cold, and I could hear the preacher's voice in all the high places, though I couldn't get the words; it was like a voice from home. Do go ahead with your noble plan, Mr. Woodney. The village needs a church above everything. Poor Betsy is just at the age to receive its blessed influence."

"And I will help, too!" cried Betsy, unable to keep silent any longer. "I'm going to pick blackberries to-morrow, and all I make is my own, and I'll give half of it for the church. And I've saved up a little wages, what Mrs. Enderthorpe has give me, and I'll let you have a dollar of it. I ain't never been to church but a very few times. I never lived nowhere, you might say. When I can first remember, I was just on the street, and I dodged from pillar to post till Mr. Enderthorpe found me, and if churches is what makes him and Mrs. Enderthorpe to be what they are, then I say, a church for me, and the quicker the better!"

"Betsy!" said Mrs. Enderthorpe gently.

"Yes, mo'm" said Betsy, sinking back in her chair and crossing her feet, but keeping an eye open for a chance to rush again into the conversation and take possession of it.

"I am all aglow with hope and enthusiasm!" cried Mr. Woodney, rising impulsively. "Come, Mace, let us hurry about the Lord's business. We will let you know how we get along, Mrs. Enderthorpe, and in the meantime, God bless you and your home. And you have watched us from your window?"

"That is one of my recreations," said the other smiling.

"How little we realize," said Mr. Woodney, "as we go about our daily life, that good spirits are watching us!"

"I am afraid," said Mace, with a blush, "that sometimes good spirits see us throw hens over their fences!" Then Mace explained her mistake, and Mrs. Enderthorpe laughed, and Betsy, who had some experience with chickens, got the conversational bit in her mouth and ran away with the whole party. Mr. Woodney, eager to prosecute his good work, went to the next house, where the Winterfields lived. They were met at the door by Mr. Winterfield, who introduced himself in a genial manner and pressed them to come in. He has often heard of them, he said, and was

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gratified beyond measure at the visit; the only cloud on his happiness was that his wife and daughters were not at home. Mr. Winterfield, as Mace had expected from her short acquaintance with his daughter Marcia, was a cultured gentleman, who had seen a good deal of the world—meaning by this phrase not cornfields and potato-patches so much as city pavements, parlors with electric lights, and opera houses. When Mr. Woodney came abruptly to the cause of his visit, the temperature seemed to fall in the house, though the sun still shone in the street.

"Rebuild the church?" said Mr. Winterfield. "Ah, yes. And will it be a Baptist church, or a Methodist, or Episcopal—or what?"

"No, a union church," said Mr. Woodney; "a church where all can assemble in the same worship. A church which will not belong to any one denomination."

"But who will belong to the union?"

"Everybody. All who accept Christ as the Son of God, and who wish to honor him, and who have a hope of future happiness with him in heaven."

"Ah, yes," said Mr. Winterfield. "Now, the preacher, or preachers, that you get, what will they be? Will they be Presbyterians, or Congregationalists or—what?"

"Our preachers will simply preach the Word, and the love of God," said Mr. Woodney earnestly. "They will not for our purpose be of any denomination. When they are in our union church, they will be union preachers, and we'll have no other kind."

"Yes," said Mr. Winterfield, nodding his head. "Now this church; when we refer to it, what shall we call it? I don't mean, as you would say, 'the Union Church,' I mean if somebody joins it—what church will they be joining? What will they *be*? Will they simply be unionists, or Baptists, or Methodists, or what?"

"If any one should, happily wish to take his stand for Christ," said Mr. Woodney, "he would be received into our village church as a soldier of the Cross, and there would be no need to call him by any particular name; he would belong to our union church."

"Just so, Mr. Woodney, just so. And when such an individual moved away and took his letter with him, what church would it entitle him to enter as a member? Would a letter from your union church entitle him to a seat in a Methodist church, or a Unitarian church, or a Seventh Day Advents' church—or what?"

"While he lived here, he would simply be in our village church; when he left he could enter any church he pleased."

"I cannot understand," said Mr. Winterfield, gravely shaking his head. "All this is very simple to you who have planned it all out, but you cannot think how complex it seems to me! Suppose I want to be immersed; suppose I want to be sprinkled; suppose I ask to be dipped three times. Suppose I want an organ; suppose I object to one. But what puzzles me most is something like this: If I hold to close communion, or communion once a month, or once a week, how can I reconcile such views with those who are antagonistic.? It seems to me there would be a continual wrangling in your church; and a church is no place for wrangling. I don't know what to think."

"After all, Mr. Winterfield," said Mr. Woodney, "the question resolves itself to this: Is it better to have a house of God in the village, or is it not? Can nine families worship God under the same roof, or, do they prefer to have no house of worship, because they disagree in their opinions of the way to worship? Will the village be better or worse for the prayers, the hymns and the exhortations that will ascend from a union church where no denomination will have a day of its own?"

"It is a very difficult question," said Mr. Winterfield. "I understand Mr. G. C. D. Woodney is your cousin. I'll tell you what I'll do. I'm not sure the church idea is a wise one, but I promise to give half as much toward it as Mr. G. C. D. Woodney gives. He's about twice as well off as I am, and I'm sure that's reasonable."

As they left the house, Mace discovered Marcia peeping from behind the curtain of a second-story window. She whispered this intelligence to her father. "But, my child," remonstrated her father, "your bright eyes must be mistaken. Mr. Winterfield said his family is not at home.

"Perhaps their home is in Chicago or New York," remarked Mace sarcastically, "but they are certainly in the house. Now where shall we go, papa?"

"Mace," said her father wearily, "let's go home and rest up a few days from church-building."

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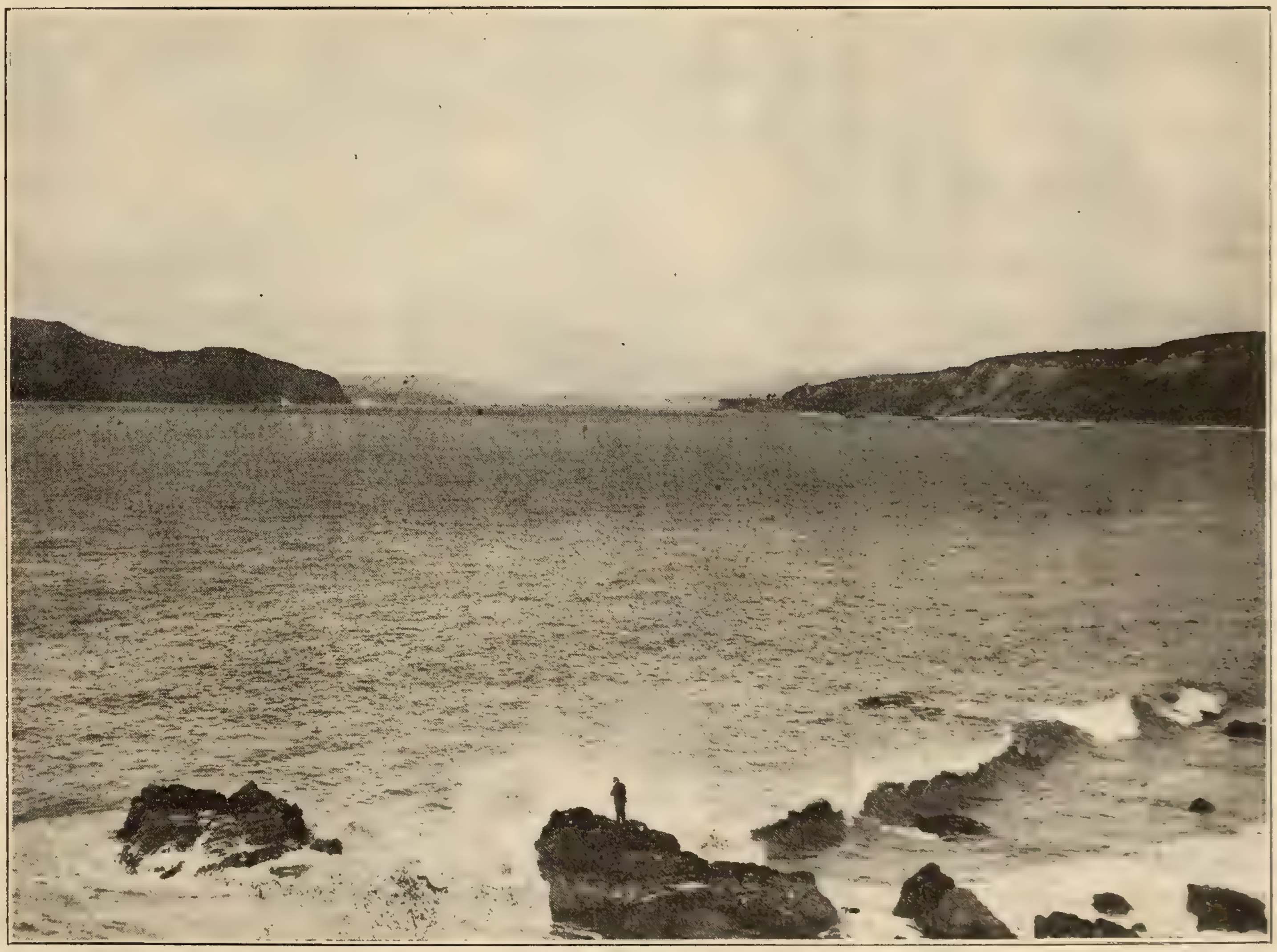

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J. H. Garrison.

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Christian Church Convention

California

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The Santa Fe runs four trains to California. The California Limited is fastest and most luxurious—equipped with compartment, observation and drawing-room Pullmans, buffet-smoker and dining car. The California Fast Mail is almost as swift; the other two are called the Los Angeles and San Francisco Expresses; all three carry standard and tourist Pullmans and chair cars.

Special Excursion

Christian Church Special (equipped with standard and tourist Pullmans) leaves Dearborn Station, Chicago, via the Santa Fe, 10 p. m., Monday, August 7, leaves Kansas City 11 a. m., August 8, and arrives Los Angeles 6:00 p. m., August 12, stopping several hours at Albuquerque, N. M., Redlands, Cal., and Riverside, Cal.; also one day at Grand Canyon of Arizona. Personally conducted by a representative of the Santa Fe. Mr. G. W. Muckley, Corresponding Secretary, Board of Church Extension, American Christian Missionary Society, Mr. R. H. Waggener, National Superintendent, Christian Church Y. P. S. C. E., and Mr. Chas. A. Young, of the "Christian Century," will be in charge.

Grand Canyon Side Ride will cost $6.50 extra for railroad ticket, $1 extra for Pullman, and reasonable amount for accommodations at El Tovar hotel. The most wonderful scenic spectacle in the whole world, worth going thousands of miles to see. No extra charge for Redlands and Riverside side-rides through California orange groves.

Not room here to give full particulars. Won't you write to me for all the facts?

A. Andrews, G. A., 209 No. Seventh St., St. Louis, Mo.

THE CHRISTIAN-EVANGELIST

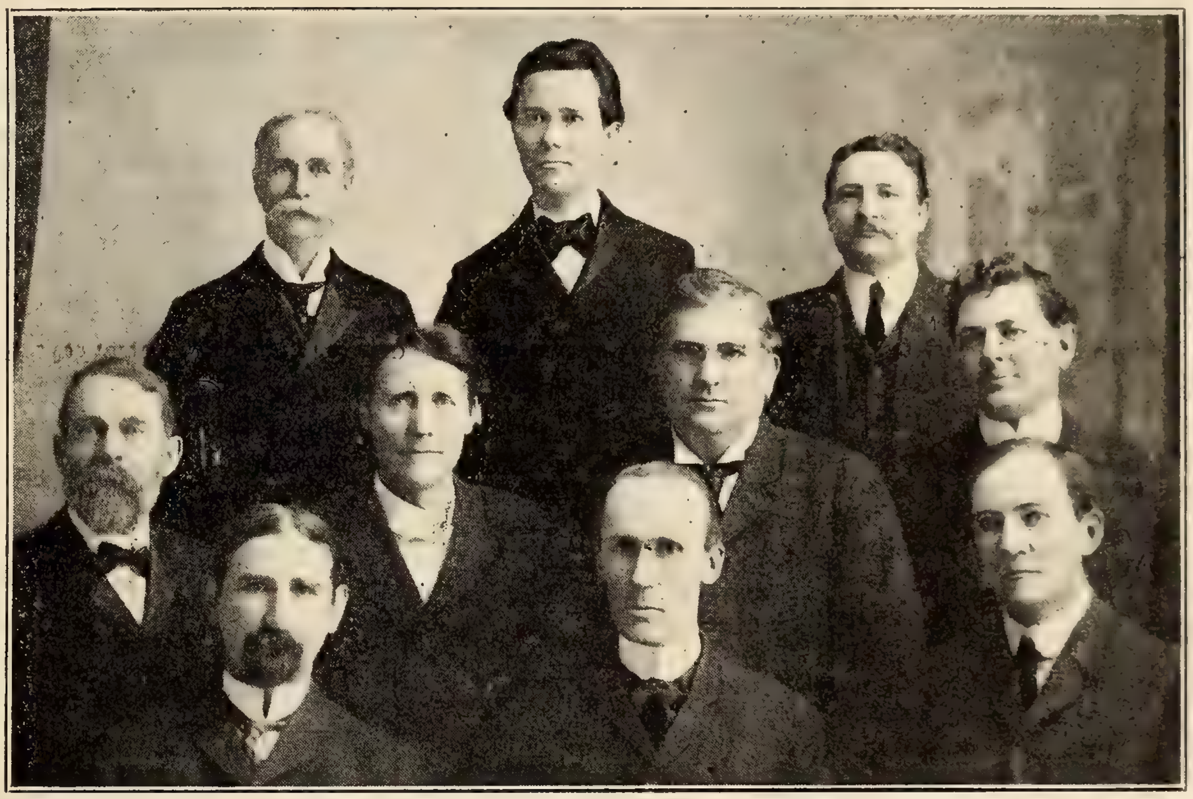
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLII. June 29, 1905 No. 26

Current Events.

Russia. The city of Lodz, in Russian Poland, was the scene of terrific riots and massacres extending over parts of three days last week. Several thousand workmen who are on a strike in the city, furnished fuel to the flame of riot. In the disorders which occurred on Wednesday, growing out of the strike, a good deal of property was destroyed and about fifty persons were killed. The troops, which are never far away in a Polish city, were called into action to restore order. It was in an attempt to avenge the death of the workmen who were killed by the troops in this first encounter that the second and far more serious outbreak occurred, the result of which was the killing and wounding of several hundred persons. The total number of casualties is given in some reports as high as two thousand.

MEMBERS OF THE CALIFORNIA CONVENTION COMMITTEE.



J. M. READ, F. S. FORD, GEO. C. HUBBARD,
A. M. ELSTON, E. W. DARST, W. M. WHITE, Chairman, P. C. MacFARLANE,
HIRAM VAN KIRK, T. A. BOYER, Vice-Chairman, IRA J. SORRICK, Treasurer.

Other Members not in this photo are: L. E. SCOTT, Secretary, A. C. McKEEVER, R. L. RIGDON, H. D. McANENEY, J. P. DARGITZ, W. B. BERRY.

The Czar's speech promising to call a representative assembly and his subsequent letter to the Minister of the Interior on the same subject, aroused hopes of an effective reconstruction of the Russian government. It seems that the hope was premature. An official interpretation of the Czar's speech has been issued by the ministry of the interior, correcting the impression that there was to be a "convocation of representatives of the people on the basis of the existing constitutions of the countries of western Europe, whereas it was clearly shown by the Emperor's words that the conditions of such a convocation were to be based on an order of things responding to Russian autocratic principles." In that connection a general prohibition is issued against printing this speech except in its original form without abbreviation, addition or private interpretation.

It seems fairly assured that the Russian and Japanese representatives will meet in Washington about the middle of August to discuss terms of peace. Both governments are proceeding warily in their negotiations and are wasting a good deal of time for fear of appearing to be in a hurry. There are no present indications that an armistice will be declared pending these negotiations. The Japanese forces are closing in on Vladivostok. With their customary carefulness about keeping news of the campaign from the public, and thus from the enemy, they are concealing their movements, and it is possible that, before the time of the peace conference, another strong argument in favor of a quick and favorable peace may be added to the arguments of Port Arthur, Mukden and the Straits of Korea.

❁

France and Germany. A week ago it seemed that a peaceful settlement of the Morocco difficulty was almost positively assured, but within the past few days the war cloud has again been gathering. The new French premier, M. Rouvier, who went into office on a platform of conciliation as opposed to the uncompromising attitude of M. Delcasse, has shown himself unexpectedly firm in his refusal to accept the view of the matter which Germany urges. France claims paramount interests in Morocco and is unwilling to participate on equal terms in a conference of the powers in regard to affairs in Morocco. The Sultan of Morocco, realizing the need of better internal administration and also a better ordering of foreign relations, has issued to the powers, including the United States, an invitation to participate in a conference with a view to a satisfactory re-adjustment. The German government has been somewhat urgent in promoting this conference, and the suspicions of France are fully aroused. It is reported that war talk is rife in Paris—but then, Paris indulges in extravagant war talk on very slight provocation, and certainly there is as yet no reason to apprehend an outbreak of hostilities. The seriousness of the situation grows largely out of the fact that it is one of those complicated international differences which, although the subject-matter of the dispute is not of first rate importance, involves all of the powers directly or indirectly. It appears rather probable at present that the proposed conference will be held, as each of the powers is reported to have replied to the invitation by saying that it would accept if the others would. The reply of our state department indicates that, though our interests in the case are purely commercial and in no sense political, as those of the European powers are, we will take part in the conference so far as the matters to be brought under discussion concern us.

❁

A Senator Under Fire. United States Senator John H. Mitchell, of Oregon, celebrated his seventieth birthday last week in the court-room, where he was called upon to face evidence that he had used his position as a member of the United States Senate to assist in the perpetration of land frauds. Judge Tanner, his former law partner, in co operation with whom the fraudulent transactions were carried on, was on the witness stand and testified with disconcerting frankness. He testified to Senator Mitchell's anxiety when he discovered how certain operations, and his own part in them, had been entered in the books of the firm, and quoted him as saying that if the books fell into the hands of the government they would both indict and convict him. It may be as well to postpone comment until the case is concluded, but meanwhile one cannot but feel the pathos, as well as the shame, of such a case. The Senator evidently went into the business with his eyes open, fully understanding that he was engaging in a criminal business, and taking his chances of getting caught. One cannot have much sympathy with a man who abuses the opportunities of public office in that way, but to be convicted at seventy after having enjoyed high civil honors is a bitter fate, the more bitter because the victim has only himself to blame for it, and one may find room for a degree of pity for the offender, even while one has only condemnation for the offense.

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The Equitable Investigation.

The Equitable scandal is not to end with the sale of Mr. Hyde's stock to the Ryan syndicate and the placing of this stock in the hands of three eminent and reliable trustees. There are some old scores which may have to be settled. The New York Superintendent of Insurance, Mr. Francis Hendricks, after an extended investigation, has published a report which is of the same tenor as the Frick report, which the directors of the society voted down by a combination of the Hyde and Alexander interests. The chief difference is that the superintendent's report is more sweeping and that it can not be set aside by the vote of the parties accused. Mr. Hendricks finds that the internal management of the society's affairs has been honeycombed by graft in various forms. The salary roll has been padded. The accounts show that salaries at the rate of from $10,000 to $25,000 a year have been paid to men who have been dead for years, and in other cases that names have remained on the pay-roll long after the parties had severed their connection with the company. Alexander and Hyde, as president and vice-president, have been drawing salaries of $100,000 each. During the past four years the salaries of the general officers have been almost doubled. The Hyde syndicates come in for a severe arraignment. This was a series of manipulations by which the resources of the society were used to support stock market operations in which the society took all the risk and the private individuals, Hyde and his associates, took all the profits. Alexander and Hyde have both resigned their positions in the society. Alexander has returned to the society $25,000, the profit which he received on one of these deals, and has called upon Hyde to restore a still larger sum, which Hyde refuses to do. August Belmont has joined the dozen or more directors who have resigned. District Attorney Jerome and Attorney-General Mayer are investigating the case and further developments may be expected.

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The Bowen and Loomis Case.

Secretary Taft's report of his investigation of the case of F. B. Loomis, assistant secretary of state, and Herbert W. Bowen, United States minister to Venezuela, throws the blame upon Bowen, and the President, in a letter reviewing the facts in the case, has ordered Bowen dismissed from the service. This is distinctly a disappointment. In the stormy times which came shortly after he went to Venezuela in 1901, Mr. Bowen showed himself a man of unusual capacity and effectiveness, and won the admiration of the country. He seemed to be a Roosevelt sort of man. The charge against him is that he has repeatedly and publicly made charges reflecting upon the honesty of his predecessor, Loomis, who is now assistant secretary of state, which charges were without foundation, that he has both repeated and originated gossip to the injury of Loomis, and that he used dishonest methods in trying to secure evidence against him. Since the President's letter was published, Mr. Bowen has given out a statement in which he declares that his dismissal and the exoneration of Loomis are a "national disgrace." He says that when he went to Venezuela, as successor to Loomis, in 1901, he found the air full of rumors to the effect that Loomis had been using his official position for his private financial benefit, and that he sent to the secretary of state documents showing the ground for these rumors, in regard to which documents Secretary Hay wrote: "I have been greatly surprised and pained in reading the documents you sent me." In short, Bowen reiterates his charge that Loomis is dishonest. It is not in the least probable that Secretary Taft, who conducted this investigation, and President Roosevelt, who approved the finding, are doing an injustice to Mr. Bowen. They are both his friends and would have every reason to give him a fair chance. At the same time, the dismissal of Bowen does not entirely clear Loomis, and since certain very specific charges have been made—which show that, as Secretary Taft says in his report, Mr. Loomis was at least not discreet—we would all like to know just how these charges are to be explained away.

An Inopportune Wreck.

We were speaking last week of the new achievements in the matter of railroad speed, and especially of the two new eighteen-hour trains between New York and Chicago on the Pennsylvania and the Lake Shore. On the fourth trip of the Lake Shore flier, the train struck an open switch at Mentor, O., and nineteen people were killed in the resulting wreck. The evidence points to the belief that the wreck was the result of tampering with the switch by some mischievous or criminally careless person, and that the speed of the train had nothing to do with it. And when a thing of that sort occurs, it makes little difference to the parties most intimately concerned whether the train is going forty or sixty miles an hour. Any speed that is fast enough to be worth while is fast enough to be exceedingly dangerous when the train gets off the track. So the immediate moral of the incident, to deal perfectly fairly with it, has to do rather with the large topic of care in operation of railroads than with the smaller question of the danger of excessive speed. And yet it is true, in a general way, that, in the hands of people who are not sufficiently trained to carefulness, a high rate of speed adds a considerable percentage of danger, and it may be doubted whether the American people as a whole have developed the virtue of carefulness sufficiently to justify them in risking these higher speeds. This is not a matter of criticism upon the railroad men, but a matter of national character. And as to railroad speeds, it is easy for us to expect too much. It would be foolish for anyone to attempt to put bounds to the possible speed of travel in the future, but the history of railroading suggests that any great increase in speed in the future is more likely to come from some radically new device than from an improvement of the present system. Stevenson's original locomotive, on its famous trial trip from Liverpool to Manchester, reached a speed of thirty miles an hour, and, with all the wonderful developments since then, that is still a fair average for the ordinary train.

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The reports that come from our societies are indeed encouraging, and we have every faith that when we assemble in San Francisco we will have the finest reports presented to us that have ever greeted us. There is an all round advance. It is a great pleasure for us to state that the aggregate gifts to the Foreign Christian Missionary Society, for instance, from Oct. 1, 1904, to June 15, 1905, amount to $156,676.76, or the splendid gain of $37,051.52. This is a 31 per cent gain, and the most gratifying financial figures our Foreign Society has ever been able to announce. The watch-word for this year has been $250,000.00. We now need to gain only $1,619.80.

Divine Classification of Men.—II.

In the previous article on this subject we stated, by implication, that each man had in him the capacity for becoming a spiritual man. Whether he be a natural or spiritual man depends upon whether he allows the higher or the lower nature in him to dominate. The spiritual, or the pneumatical man, does not obliterate or dispense with the natural or psychical, but he keeps him in subjection and does not allow him to give the tone and quality to the life and character. The possibility of the transformation of the psychic man into the pneumatic man grows out of the fact that man has a religious nature, or as Sabatier has expressed it, "Man is incurably religious." It is this capacity for religion that makes it possible for man to respond to the facts of the gospel with faith, to turn away from his old life of sin with penitence, and to surrender to Christ, who offers to supply his spiritual needs, a sense of which has been awakened in him by the gospel. This process is illustrated by the Parable of the Sower in which different kinds of human hearts are represented as bringing forth different spiritual results; it is the process that leads men on from the carnal or psychic man to the spiritual or pneumatic man.

The view held by some that the spiritual man of Paul is the miraculously endowed, or the supernaturally inspired man, and that the natural man is the man without supernatural inspiration, does great injustice to Paul's teaching in relation to the threefold nature of man. It ignores the distinction which he is seeking to make between the *psychical* man in whom the higher nature has not gained the ascendency and the *spiritual* or *pneumatical* man whose higher nature has been touched with the Spirit of God, and in whom a new life has come with new vision, and new spiritual capacities. It places the emphasis on the distinction between the inspired and uninspired, whereas Paul puts it on the distinction between the psychical and the pneumatical man. This view would limit Paul's pneumatical men to the apostles, a position which is not tenable. The truth that Paul has stated is a more universal one. It has its application, of course, to the apostles who received special inspiration in order to receive special revelations of God's truth to be conveyed to others; but it is by no means to be limited to them. We may not limit the spiritual power to apprehend and receive spiritual truth to any age or to any class of persons except those who have been "born anew" and who have received the gift and guidance of the Holy Spirit.

What are "the things of the Spirit" which "the natural man cannot receive because they are spiritually discerned"? We should say they are those things "which eye saw not, and ear heard not, and which entered not into the heart of man, whatever things God prepared for them that love him"; but which were revealed by God through the Spirit to the apostles, who, "combining spiritual things with spiritual words," or, as the margin reads, "interpreting spiritual things to spiritual men," spoke the same unto us. They include "the things that are freely given us of God," such as the joy of sonship and of communion with God, the happiness that comes from filial trust in God, the satisfaction which the soul finds in prayer, the power of love, and of the fruits of the Spirit which are at a discount with the carnal mind and which are keenly relished by the spiritually minded. "The things of the Spirit" are of supremest value because they stand related to man's higher nature, and his eternal interests, and yet "the natural man," who is yet under the dominion of the senses, and of the material, has no relish for and no proper appreciation of these spiritual truths.

Some of the lessons to be drawn from this teaching of Paul are obvious, among which we may mention the following:

1. Spiritual discernment, or insight into spiritual things, waits on spiritual-mindedness. "Blessed are the pure in heart, for they shall see God." The best way to understand the mysteries of the kingdom of God is to become loyal citizens of that kingdom.

2. What matters it that men of renown in science, in literature, in art, or in scholarship, sometimes utter sentiments prejudicial to Christ and to his kingdom? What else should we expect from those who have not been "born from above" and who are trying to solve spiritual problems with unspiritual faculties and powers? The humblest disciple of Jesus who has come to a knowledge of God in Christ, through love and self-surrender, has a far greater capacity for understanding and receiving spiritual things than the ablest scholar or Bible critic without such qualification. He has what the scholar or critic does not always have, the "anointing" of the Holy Spirit of which John speaks, "which ye received of him."

3. Men are to be rated, at last, by the great Judge, not by their physical strength, nor by their intellectual attainments, but by their spiritual stature. The very least in the kingdom of God is greater than the very greatest outside of that spiritual dominion.

These things are written that we may place a higher estimate upon our spiritual sonship, with all the dignity and high privileges thereunto belonging, and that we may desire, as our highest ambition, to enter into the higher knowledge and more blessed enjoyment of that spiritual feast which God has prepared for them that love him, not alone in the hereafter, but even in this present life.

When Shall We Hold Our National Conventions?

One of the questions which is certain to be raised before the San Francisco convention will be the date of holding our national conventions. Shall we go back to October, the time fixed by the constitution unless otherwise changed by the convention or the board, or shall we agree on a new date? If the latter course be deemed wise, what time offers the most advantages and the fewest disadvantages? With the view of crystallizing public sentiment among us, the Christian-Evangelist submits a few reflections on the subject and calls for a brief expression of sentiment on the question.

In the first place we believe there is a widespread sentiment in favor of a change from the present constitutional time. It was fixed at a primitive period in our history, and was probably very well adapted to the conditions which then existed. But many new conditions exist to-day which would seem to require a change. The following objections have been urged against October as the month for these conventions:

1. It is the time of year when our colleges are just opening, or have just opened, and it is difficult for our college men to be liberally represented in these conventions, as they should be both for the sake of the colleges and the conventions.

2. Business men will tell you that it is perhaps the very busiest month in all the year with them and that they find it exceedingly difficult, just at the beginning of the fall business, to be absent from their stores, shops and markets. We are making special efforts now to enlist a larger number of our business men in these conventions. One of the greatest obstacles would be removed by bringing the convention to a season of the year when the demands of their business would be less strenuous.

3. Many of the preachers take vacations, as they ought to do, and do not enter upon their autumn work until the first or middle of September. They feel that it is doing injustice to their work to be called away for a week or ten days including a Lord's day to attend the national convention.

We need not specify other classes, for nearly every kind of busniess or profession finds October an inconvenient month for a religious convention. These are the objections urged against that month, and they are not without weight.

What other date will avoid these and other objections to the present constitutional time? August, the month selected for the next convention for local reasons, has this objection to it, not to mention others, that it divides the vacation season and is likely, on that account, to divide the attendance. It seems to us that the time selected ought to be just before the vacation period, or just at its close. The latter part of June, after the close of the schools, or early in September, at the close of the vacation period, are the two dates between which the choice lies. September would make less violent change from the present order than June, and has some other things to recommend it. It would be followed by the active period of the year when plans and motives are fresh in mind, instead of being succeeded by the vacation period, as it would be if held in June. On the other hand if the convention were held in the latter part of June, it would be preceded immediately by a period of greater activity than if it were held in September. June would interfere less with vacations, too, than September, which many people include in their vacation period.

These, then, seem to us to be controlling considerations in the case. The time should be fixed so as to accommodate the largest number of those who ought to be represented in the convention. It should avoid collision, as far as possible, with the stress of business, and the vacation season. It ought, therefore, to be removed from October, and to be fixed either at the beginning or close of the vacation period; that is to say, late in June or say the first week in September.

It will be impossible of course to fix a time that will suit every one. What we should aim to do is to select a date that will accommodate the largest number. We should be glad to have expressions of opinion from those interested on this question with the view of aiding the convention at San Francisco in coming to a wise conclusion. To secure as great brevity as possible, let the answers be directed to the following questions:

1. Would it be wise to change the date of holding our national conventions?
2. If so, what date, in your judgment, would best serve the interest of the convention?

* *

For the Foreign Society to secure its quarter of a million it will be necessary for some considerable gifts still to be made. This is but the money side of the gain. Our home churches and our workers in the foreign field have all felt the impetus of the new interest. As that interest increases it must inspire not only to more diligent work but to greater inflow to the treasury of the Lord for the world's evangelization.

On to San Francisco!

We trust that every reader of the Christian-Evangelist who can do so will go to our International Convention, which is to be held at San Francisco August 18-24. Reasons why they should go when it is possible for them to do so will appear to everyone. We might urge the purely personal factor of an enjoyable time. Many of the brethren on this side of the Rockies have no idea of the grandeur, beauty, and scope of the far west. A visit to the Pacific coast can be made a delightful holiday that shall be as instructive as it may be healthful. Grand mountain scenery, the delights of the orange grove country, and the pleasure of watching the rolling Pacific as we skirt for miles along its beach will but lead us to one of the most go-ahead and most cosmopolitan cities on this continent. We need not dwell on the wonders of the northwest: to gaze on Mt. Shasta, to sail up the wonderful Columbia River, to take in the sights of the Portland Exposition — these and many other attractions may be made part of the convention goer's program. But there is more than the personal and selfish side to be considered. While the trip through the glorious Rocky Mountains to the attractions of the Mormon capital, and all the sights and scenes of the Pacific coast and the northwest territory may offer a delightful vacation, we ought to consider primarily the good we may do by visiting our brethren in San Francisco under the special conditions that will make August, 1905, the greatest month the brotherhood on the Pacific coast has ever known. Wherever our conventions are held, there comes strength to our cause. San Francisco is the great emporium of the west, destined to become one of the greatest cities in our whole country. The importance of strengthening our cause there is apparent. From every quarter of the western slope our brethren will gather to the city of the Golden Gate with one great thought in their minds and one great motive in their hearts. The Pacific slope for the cause of New Testament Christianity will be their tocsin. Shall we of the east not go over the mountains in our thousands to bring them cheer and a Godspeed? It will cost us little; it will do us good physically; it will open our eyes to the great possibilities of our country and we will receive a spiritual uplift, while the enthusiasm that we will help to generate will mark an epoch in our work on the coast. Let every man and woman go who possibly can, and begin to make preparations at once!

THE "NATIVE SONS OF THE GOLDEN WEST" HALL.
Our San Francisco Convention Headquarters.

*

The Missouri State Convention, of which we give a first report in another part of this issue, was in some features one of the best conventions that has ever been held, though we must say it did not grapple with some questions as we believe it ought to have done. It becomes more and more apparent to us that the business side of our conventions ought to be developed and the set-oration side curtailed. The most interesting sessions of the convention were the conferences. These were eminently helpful, throwing side lights on phases of work from every quarter and from all classes of workers. The committee reports may easily become stereotyped and accomplish little of the good they are intended to bring about. A fact of value was the election of a business man as president. The most important matters brought before the State Mission session were the questions as to whether there could not be a closer alliance between its evangelistic work and that of the Bible School Board, and whether there cannot be a readjustment of the days for our missionary offerings.

Editor's Easy Chair.

Boom! Boom! Boom! It is not the roar of cannon, but the thunder of the waves that fills our ears. It is an high day on lake Michigan. A strong gale is sweeping down from the north, driving in the long, white-crested billows which are beating on the shore, and sending up their deep diapason. The landlubbers who are crossing the lake to-day for the first time will not only see a strange sight as they gaze out over what seems a shoreless, watery plain, across which are galloping the white-maned coursers of the deep, in wild fury, but they will experience strange sensations. These sensations will not be wholly of the sublime, but some of them quite the reverse. Those who experience these unwonted feelings will retire from the gaze of the unsympathetic to indulge in private meditation! Falling into a reverential mood they will present a heave-offering to Neptune. After that they will feel better, and may mingle with the crowd again. If they have no relapse they are likely, after landing, to tell their friends how "me and the Captain" stuck to the deck whence all but they had fled! Roll on and roar on, thou imperial lake, whose shores are strewn with thy wreckage; but know, too, that there is a Hand that holds thee in leash, saying to thy proud waves, "Thus far shalt thou come, and no farther!"

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Who owns the lake? The question was passed on here recently by one of the small, bright boys whose parents are resorting here. Returning from the lake where he had been to take his constitutional he told his mother, with some indignation, that another boy had said to him that a man owned the lake and that he (the boy) would not be allowed to bathe in it any more. "What did you say to him?" his mother asked. "I told him," said the young philosopher, "that I guessed the lake belonged to God, and that anybody could bathe in it that wanted to!" The boy was right. In the highest and truest sense the lake belongs to God, and therefore cannot be monopolized by any man or by any group of men. The boy's logic, too, was entirely sound. *Because* it belonged to God anybody could bathe in it that wanted to. God's things are for all. The air is his, and all may breathe it. The sun is his and all may share in its warmth and light. The seas are his, and all who can may sail over them or profit by them. The land, too, *used* to belong to God, but it has nearly all been "taken up"! But there now! We are not going to be drawn by this boy's logic into any new theories of land ownership. But we *do* believe that "the earth is the Lord's and the fulness thereof," and that he wishes all to share in it.

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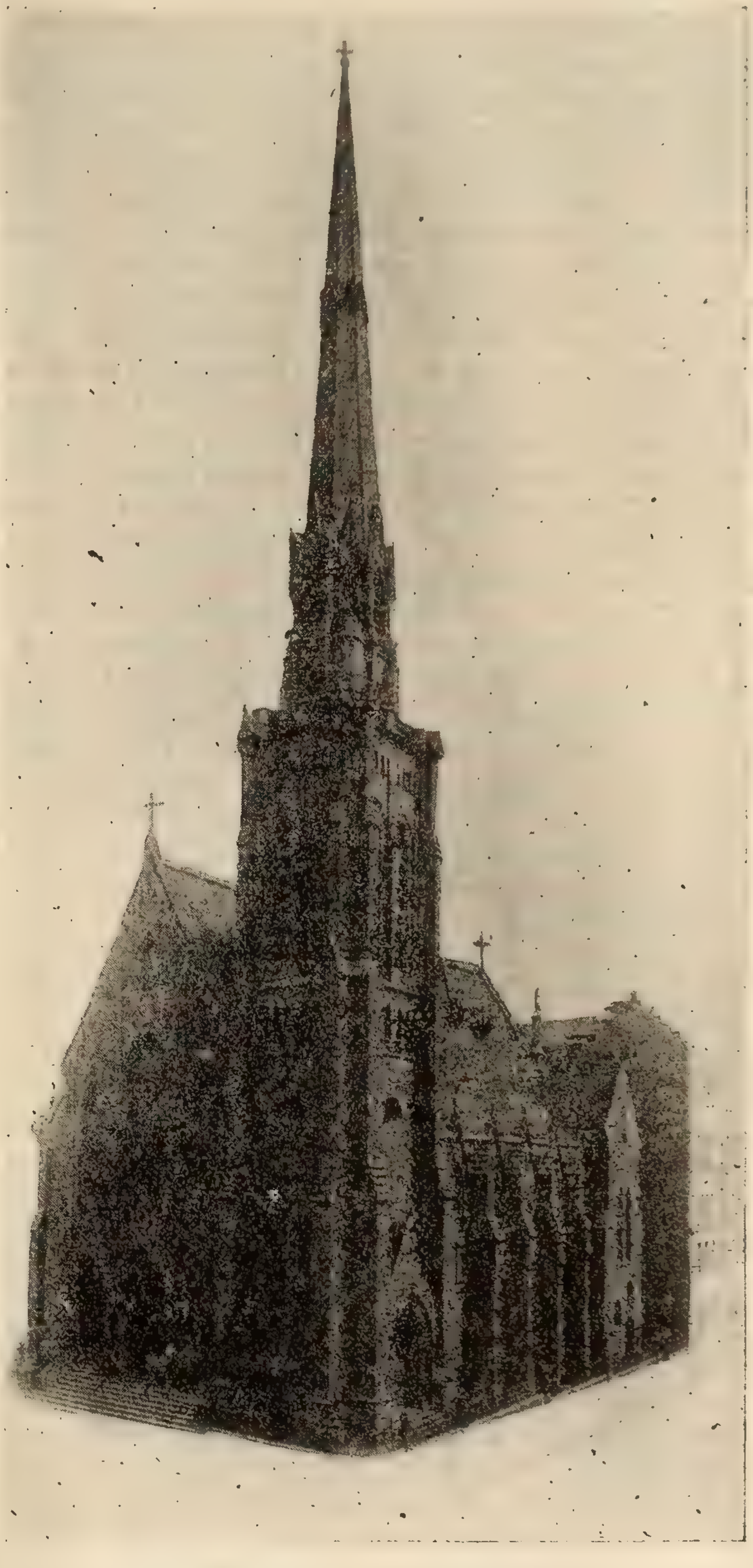
As the Easy Chair had "exclusively" pre-announced, the Editor has exchanged the shade of the oaks and elms at "Rose Hill," St. Louis, for the bracing breezes of lake Michigan. We have made a temporary halting place at Macatawa Park, and for the present are occupying the old quarters —"Edgewood on-the-lake." These paragraphs are written in the old semi octagonal study overlooking the lake, where so many of our "Macatawa Musings" have been written. It is one of the fairest spots of earth to us, and having enjoyed it for many years, we are willing to pass it on to some one else who, we hope, may get as much benefit and enjoyment from it as we have. We have already met a number of familiar faces here, many of which are familiar also to many of our readers. T. P. Haley and A. B. Jones are here, and take to the water like two grizzly old salts. They are about the most persistent fishermen here. We have met also the Hallacks, the Rogers, the Hollands, the Cadys, and the Muckleys, of Kansas City. The Earls and a part of the Bennett family are here. Bruce Brown, of Mansfield, Ohio, is here also. The cottages are filling up gradually, the ravages on the lake front are being repaired, the hotels are opening, and by the Fourth of July the season at Macatawa Park will be in full swing.



THE HISTORIC FIRST CONGREGATIONAL CHURCH.
A Meeting Place for the Evening Sessions of our San Francisco Convention.

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We have just returned from a day's visit to Pentwater, eighty miles above here, on lake Michigan, where we are having erected a cottage in the pines, into which we expect to move within two or three weeks. It is a duplicate of Macatawa Park, and retains its primitiveness. Hence its charm. Not that we expect to live there, a hermit life. We were not "cut out" for a hermit. We love company, but for the purposes of a summer rest we like select company. An association of congenial spirits is essential to an ideal resting-place. We have made provision for such at Pentwater. "None other need apply." This is no real estate speculation. At the bottom it is an effort a few of us are making to establish a summer resort for Christian people who wish to rest, and while recuperating the body would like Christian association and Christian worship, undisturbed on the Lord's day by excursions of pleasure-seekers who fill the day with tumult and confusion. There is room among the Pentwater Pines for a number of people who would like that sort of a resting place, with good fishing, boating and bathing thrown in, but no room for the contrary kind.

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We are giving our readers, this week, a little foretaste of the San Francisco convention. We wish them to be thinking about that convention and getting ready to go. It is the opportunity of a lifetime to see the fairest and sublimest things in the west in the way of natural scenery and enterprising cities, and to meet some of the choicest people on the coast. They will be at San Francisco. That trip on the CHRISTIAN-EVANGELIST Special, across the plains and over the mountains and up the California coast, will be worth telling your children and grandchildren about. Said a preacher from the east to us a few days ago, "That CHRISTIAN-EVANGELIST Special must be a long train, for everybody out our way is going to take it." Well, there is room for all, and we hope it will be something more than a picnic excursion. Let us make it a joyous, religious procession, bent on being good and doing good on the way, and having a distinctly Christian errand to attend to when we get there. If that's your idea, come thou with us and we will do each other good.

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The Missouri Convention has backed up the Ohio State Convention by recommending that the question of the unifying of the offering for State Missions and the offering for Home Missions be brought for consideration before the San Francisco convention

As Seen From the Dome

By F. D. Power

Last week I had a run down into one of the many Switzerlands of America known as southwest Virginia. Crossing the border of the Old Dominion into Mercer county, West Virginia. I found myself in that picturesque mountain region near Bluefield which has a world-wide fame now as the Pochahontas coal fields. The Concord normal school, located at Athens, W. Va., had a commencement, and I had an address for the graduates. This is one of the state's half dozen normals, with an attendance of three hundred young people. If there is anything I esteem as a privilege above others it is the opportunity to speak to young men and women at such a time. Athens is beautiful for situation, nearly three thousand feet above the sea, and it has something of the spirit of the original Grecian center of art and learning. Its educational institution has done a great service, and under the direction of President A. S. Thorn is prospering and ever widening its influence for good. No class of schools seem to meet the American demand more efficiently than these normals. No one could begin to measure their usefulness in preparing the youth that seek their advantages for life's great work. No state seems more forward in the work of education than this mountain commonwealth, as recent visits to its university and three of its normals have convinced me. Then our own Bethany is doing its work in West Virginia.

This southwest Virginia region is Dr. Chester Bullard's country, the home of the "Bullardites." His early home was near Christiansburg and he operated in all this fair mountain country, preaching and baptizing and planting churches, before he knew anything of the work of the great leader who was preaching the same simple gospel in the far northwest corner of the same state. Landon Duncan first preached these things, the spiritual father of Bullard, and afterward, besides Dr. Bullard, came Cowgill, and Abell, Shelburn and Baber and Snow. C. S. Lucas began his work in this favored section and in one year here baptized six hundred persons, receiving six dollars for his services. Book is one of the choice volumes which this country has issued and Abbott is another high ecclesiastic it has given to the world. Athens is in the Bluestone district where J. C. Reynolds is rendering such efficient service as evangelist. He has organized five new churches during his two years' work and has four houses of worship in process of construction. One of these is a very pretty little sanctuary at Athens. The evangelist draws his own plans and superintends the work. He has a most important field at the seat of this normal institution. Above all things we should be well represented at such seats of learning. They are great missionary centers.

What is needed most in this part of the vineyard are strong, self-sacrificing, devoted young men to preach the gospel and care for the country churches. Our evangelist tells me he could use a half dozen in Mercer and McDowell counties. Why should there be such a dearth of young men entering the ministry? Some one put this question to me recently in the presence of a number of good Christian women. I said: "Ask the mothers." Why should there be so few of our young preachers willing to go to the rural districts? I may answer: Ask the teachers in our Bible colleges. Why should not our young ministers be trained to seek such fields when they go forth from our schools? Why might it not work well to insist that no young preacher shall be admitted to a city charge until he has had an apprenticeship of three or more years in the country? When a youngster I rode forty miles on horseback over just such roads as these of southwest Virginia to one of my appointments, and I did this for months; and I have many times on Sunday morning ridden horseback thirty miles and preached at the eleven o'clock service. Hardship? Oh, no, it was the best possible preparation for the sermon. Hopwood and his Virginia Christian college ought to send fifty young men every year into the rural districts of Virginia and West Virginia proclaiming the unsearchable riches of Christ to the people. Read The Plea and the Pioneers in Virginia, by F. A. Hodge, which is just from the press. It is a very simple and faithful story of some valiant men and their work in building primitive Christianity in Virginia. We would wish it might have been fuller, but as far as it goes it is excellent reading and will meet with a hearty welcome among Virginia Disciples. Those are great names in Zion: Abell and Ainslie, Bagby and Bullard, Shelburn and Walthall, Parish and Goss, Coleman and Curtis, Henley and Pendleton, and the rest. They belong to our Eleventh of Hebrews.

On my way I passed through my old field of service, Charlottesville, and near by, North Garden, where the President has his summer home. That was a mission point, where I preached a little for the mountain folk. I never had a church even for a few months without opening a mission. Here I did some work in 1874. "Plain Dealing" is a few miles away. Mr. Roosevelt has a little cottage and fifteen acres. The house is a story and a half, two rooms below and three above, and probably cost a thousand dollars. Here Mrs. Rooosevelt will go when tired of dress parade. Here they can turn the children out, and breathe the purest air and drink the best of water from the spring and eat the fresh vegetables and fruits and eggs, and lead the simple life. It is the same country which was the home of one of the greatest of his predecessors. Indeed in a little circle of the countryside Jefferson and Madison and Monroe all lived and not far away Zachary Taylor saw the light. So he is in a congenial atmosphere for a Chief Magistrate. Mrs. Roosevelt selected this refuge and resting place with rare good judgment and "Plain Dealing" is not a bad name for the country seat of so illustrious a plaindealer. Now if the newspaper men would only have the decency to let him alone, and give him that privacy which every American gentleman has a right to enjoy, the whole nation will express its approval.

In obedience to a call from friends in Old Gilboa church I turned aside at Charlottesville to attend the funeral of Mrs. Sarah E. Hawkins. She was a sister of Mrs. Dr. P. B. Pendleton, and at the ripe age of seventy-three had entered into rest A Christian woman of the most beautiful character, and useful life, I had known her since the beginning of my ministry, and it was a sad privilege to minister to her children and to the church in this bereavement. I was struck with the large number of colored people who gathered with the rest of her many friends at Gilboa to pay tribute to her memory. Such saints are the eternal heritage of the church of Christ.

Our Beaver Creek pastor, W. S. Hoye, was recently called to Virginia to render similar service for his brother, H. H. Hoye, who died in Richmond, June 9. He was an old confederate soldier with many of the scars of battle on him, having one leg amputated three times. Still, he was an active man, an official of the state, a brave, generous, and faithful Christian. To him Brother Hoye owed his education for the ministry and the tie between the brothers was ever a very tender one.

Our Virginia brethren are in the throes of an assembly. J. J. Haley and J. W. McGarvey are the chief lecturers, and Lynchburg is the place. With Professor Willett at Richmond and President McGarvey at Lynchburg the balance is maintained. Along the Potomac all is quiet. Bagby is off for a week's rest at Tappahannock, Va. Winters, his assistant, has resigned. Murray Taylor has been absent in Kentucky lecturing. Claude Jones is in a successful meeting at Vienna, Va., Stuart is "sawing wood and saying nothing," and Smith is busy with Kimmel Hall. We have not organized a church for three weeks. Dawson, the evangelist, has been here. He preaches well, but he wants $550 for ten days' work. Some think $55 a day is too much, even if the preacher has ten children to support, as Dawson has, as the average dominie cares for his hopefuls at a much more moderate figure.

Admiral Togo and Church Extension

By G. B. Van Arsdall

When Admiral Togo assumed command of the Japanese navy in the present war with Russia he sent this parting message to his family, "Tell them that I am well and happy and that they must not distract my mind by sending letters from home while I am away." This does not mean that this "terrible" Jap is a callous soul, devoid of emotion or affection. On the contrary he is passionately devoted to his family. At the same time his family dismissed all their household servants and have since done the drudgery of housekeeping themselves. This was not because of poverty, but "Bushido" or the so-called "Soul of Japan," teaches that while loved ones are enduring uncommon stress or hardship, luxury and ease are unbecoming to those who remain at home. In exemplification of this doctrine the emperor himself last winter is said to have denied himself fire during much of the time that his devoted troops were facing the icy blasts of Manchuria. If the heathen Japanese, the incarnate spirit of skill in the art of war, does this out of that strange oriental philosophy of chivalrous devotion to duty, what shall we expect of the children of the King whose armies unfurl the banner of peace and whose victories are the conquests of love?

Are the dear ones of the Japanese family more deserving of sacrifice upon the part of their loved ones than the spiritual kinsmen of the household of faith? Who are our nearest kinsmen? It was the Man of Galilee who said, "Whosoever shall do the will of my Father who is in heaven, he is my brother and sister and mother." This is the true kinship that shall never be dissolved. Who are the men and women who are enduring uncommon severity and hardship for the kingdom of Christ? Are they not the innumerable little companies of faithful Disciples who in the face of mountains of difficulties are struggling to establish the cause that we, their spiritual brethren and sisters, hold dearer and more important than the most signal material conquests of the most valiant armies that ever unsheathed the sword in battle? No martial music to inspire is theirs. In most instances not even the voice of a human leader is heard in their assemblies. In imagination they may hear the anthems of the heavenly chorus and by faith they follow the voice of their spiritual Captain. Day by day they endure the unceasing grind of life, from Lord's day to Lord's day they meet in homes and halls where all physical comfort and convenience are denied them; out of meagre earnings they lay aside as the Lord has prospered them in the hope of ultimately having a place, their own, where they can worship God. And all the while the siren voice of denominationalism is calling them to release from sacrifice and hardship. These are the true heroes of the cross. Brethren, are ease and luxury becoming to us, their brothers and sisters, who stay at home? Are we having fellowship with Christ in his suffering unless we do some of the drudgery of life and deny ourselves for these who are facing the icy blasts of hardship? These are questions that each one will answer on the first Lord's day in September.

Concerning Faith Cures

By R. Moffett

Was faith cure a part of the life and teaching of the Master? Was it intended to live on after him, so that if we believe now, we can be healed? There are those who think so. But is it true that Christ's miracles of healing depended on the faith of the patient? Among the multitudes that were healed were "lunatics," the "dumb man," the "deaf and dumb man," a man with "dropsy," the "impotent man," the "demoniac," and many more, to say nothing of men dead and buried, who gave no signs of having faith. And why not include raising the widow's son and Lazarus in "the life and teachings of the Master"?

If "faith cure," "divine healing," and the like, as practiced by good people and Mormons, are not the same as "miracle healing," I have greatly mistaken language. "Christian Science," which is neither *Christian* nor *science*, does not come in this class. The followers of Mrs. Eddy do not believe in the divinity of Christ. They do not believe in the existence of sin or disease. They cannot be members of the church of Christ, because they cannot be built on the foundation of which his church is erected. "Be not unequally yoked with unbelievers." The only thing in "Christian Science" that has any value is as old as the time of the first sick man who was treated by an intelligent nurse. All the rest is philosophical humbug. It is easy for all these promises to get and hold the attention of sick people. Drowning men grasp at straws.

Miracle working was not the mission of Jesus Christ. It was simply incidental to a fundamental purpose. He came "to seek and to save the lost," "to save his people from their sins." His was "the blood of the new covenant, shed for many for the remission of sins." He suffered and rose from the dead that repentance and remission of sins might be possible. No *man* could accomplish this great mission. Therefore Jesus wrought his miracles to confirm his claim to be "the Christ, the son of the living God." An extraordinary fact or proposition must have an extraordinary confirmation. This is the chief place for the miracle. John tells us the record was made to establish this fundamental fact. Nowhere in the record is there an intimation that Christ's mission was that of a miracle worker, except to make clear this fundamental fact, and make it unanswerable by his resurrection from the dead.

Besides this, divine healing does not seem to have made many of the subjects much better. He healed ten lepers and one returned to glorify God. He healed "great multitudes," but how many were at the ordeal of the cross? How many were present on the day of Pentecost? The fact is the salvation of the body is little better than the salvation of the purse to make the soul better.

No, the word of God is the power of God to make men and women whole, and fit them for every good work. Everything else is a delusion and a snare. If the Lord has a special work for you, he will see that you are prepared in every way to do it. No Christian doubts Christ's power to work miracles to-day, but the miracle depends wholly on his power and will, nor will he wait for human faith or prayer. His miracles had a great purpose already accomplished. There will be no more until he sees there has arisen a necessity. Till then we must be content with the usual workings of divine Providence and these are sometimes distinctly marked by the divine hand.

Cleveland, Ohio.

* *

Two Kings.

Thomas Curtis Clark.

A king of peerless fame was he;
His minions coursed o'er land and sea,
To fill the need;
But he whom men called great and brave,
To pride and passion was a slave
In thought and deed.

A peasant, poor, unknown to fame,
Wrought daily at his bench; but shame
With men he found;
But, strong of soul, he gave no heed,
Still toiling for his children's need,
A king uncrowned.

The Romance of the Convention City

At the Fisherman's Wharf—Like a glimpse of Naples. Belles of Chinatown. Year 'Round Flower Market, a feature of San Francisco.

San Francisco and its surrounding country has shared in every episode of interest on the Pacific coast.

In the days of good Queen Bess Spanish treasure ships and English buccaneers played at the game of hide-and-seek along her shores. Sir Francis Drake touched at a little outlet forty miles north of the present harbor and left his name at Drake bay.

While Washington and Jefferson were laying the foundations of the American institutions on the Atlantic coast the padres were planting their crosses along the Pacific. They came in from the south and have left an unbroken chain of missions from San Diego to Santa Rosa. These adobe structures of medieval Spanish architecture, still held by the Franciscan monks, are objects of great interest to the traveller. They bear witness to the altruism of a day long gone by, but show that the beginnings, of California's history were not made in the mad rush for gold in the 40's but in the beautiful story of Junipero Serra and his associates—missionaries of the highest ideals whom the world will rank among its benefactors.

Next came the Mexican racheros, whose sleepy life, and whose hospitality have been so well pictured in Richard Henry Dana's "Two Years Before the Mast." In those days Yerba Buena (now San Francisco) became a trading post for horns and hides and ship supplies.

Then came the Mexican war period. Into this life of ease and luxury came Fremont, Stockton and Kearney. The American frontiersmen pitted themselves against the Spanish population. The bear flag was raised at Santa Rosa and a new territory was conquered for the United States.

Scarce was peace made with Mexico until Captain Sutter's workmen found gold nuggets while digging for a mill-race in the Sacramento valley. The news spread like wild-fire and the adventurous of all climes and nations rushed thitherward. The "prairie schooner" brought train after train over the desert, while ships loaded to the water line went around the Horn. San Francisco as the port of entry, shared in the excitement. It had its tale of magnificent fortunes made and lost in a season, vigilance committees and transformations into the most cosmopolitan city of the world. Here came Horace Greeley to lecture and saw his own advice—"Go west, young man, and grow up with the country"—in action. Here came Horace Bushnell and helped to lay the foundations of the University of California. Here came Bayard Taylor, who sings the song of gold in his "El Dorado." Here was brought up Bret Harte whose inimitable stories are a fair picture of life in a mining camp.

Mining is still an important industry in California and the yield is scarcely less than of the greatest year of the fifties; but the present may be called the agricultural period. With the influx of population came the problem of food. The vast territories of the Sacramento and San Joaquin valleys were put out in wheat, and as great fortunes were made in farming as were found in the mines.

Bidwell, Glenn and others form a list of names important in California affairs. Then came the days of Stanford, Huntington and the Southern Pacific. With them the bonanza kings of Nevada—Flood, Mackay, Fair, etc.

It seemed that California was becoming the rich man's land; but there came now the greatest boon to western civilization—the poor man's hope—*irrigation.* Large holdings were broken, desert tracts have been put out to small fruits, and California has already become the orchard of the world. Its supplies of oranges, lemons, peaches, apricots, almonds, walnuts, grapes, raisins, prunes, etc., have reached every market and the whole race is healthier and happier.

The next era is to be one of manufacturing. The want of coal and iron has kept this branch of industry in the background. But the discovery of petroleum in large quantities, and the harnessing of the unlimited water power, and transmission by electricity to great distances, make possible this needed complement to Pacific coast life. A home market for home products will free from dependence on the railroads and add new independence to life.

Also the new Pacific presents its added charms, the Isthmian canal. The colonies, Hawaii and the Philippines awaken China, Titanic Japan and Alaska, and bid the emigrant to pass out of this open door to the orient to fame and fortunes beyond.

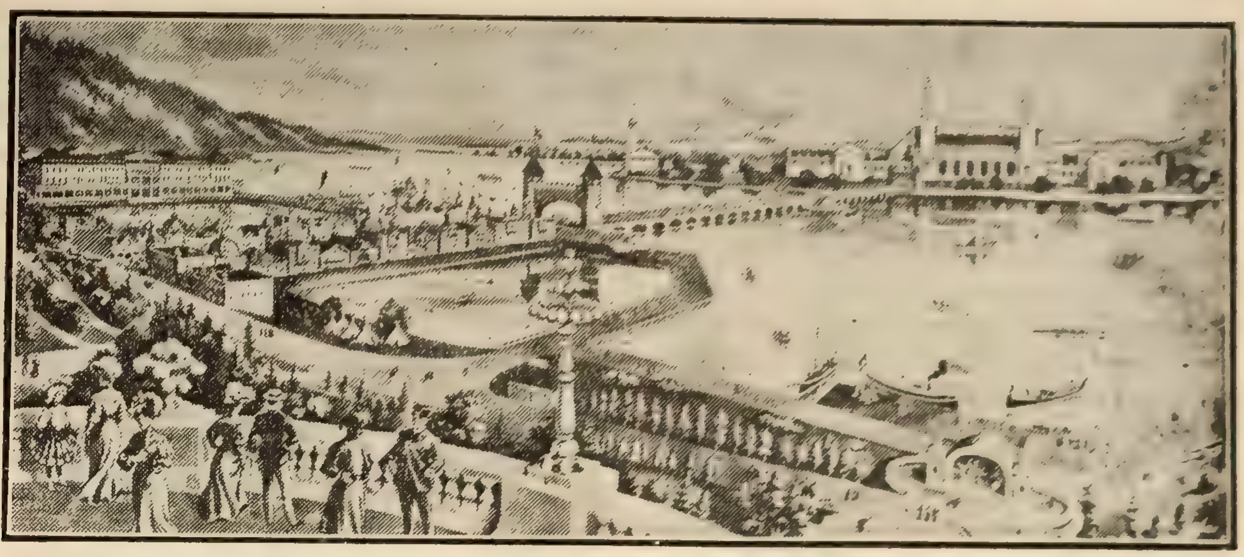
Thus California has never been wanting its sensation, its romance. Each period has brought new problems, new interests. San Francisco has ever been the center of these transformations and will remain the metropolis of the Pacific coast.

This romance of history has ever been made more interesting by the charms of Nature showered lavishly on every side. The gold has found its counterpart in the sunset, the plain is everywhere broken by the presence of mountains in the landscape; fruits ever have their prophecies in the flowers, while the zephyrs of the west bound coast cool the heat of summer, and mitigate the cold of winter. Life is everywhere at its easiest and best in California. It must have its poets and painters, its prophets and reformers. The past has not been wanting these, but conditions point here to a possible flowering of civilization not to be surpassed in the western world.

Suburban communities have grown up about the city, chief among which are Oakland, Alameda, Berkeley, San Rafael, Belvedere, Sausalito, San Mateo, Menlo Park, Palo Alto, Burlingame, and Redwood. Electric and steam railways and ferries bring these places in close communication with the city. There are in the city over one hundred and eighty miles of electric railways, seventy-seven miles of cable road, eleven miles of steam dummy system and ten miles of horse railway.

Portland and the West—Lewis & Clark Exposition

By Bruce Wolverton



Lake Front, "Track" Bridge of Nations, Esplanade, Government Building, Etc.

It is generally known that the Lewis and Clark exposition will be open until October 15 in this city of roses. The occasion is the celebration of the one hundredth anniversary of the famous Lewis and Clark expedition. This was a most notable event. It opened the way of the United States to the Pacific ocean, that future arena of the world's greatest commerce. The extent of the territorial acquisition is small in comparison with this more important feature—trans-Pacific commerce and Christian awakening. Indeed, "a great door and effectual" was opened for America, the greatness of which will be more and more appreciated as—

> From out his hand
> The centuries fall like grains of sand.

There will be one thing unique in this exposition. On June 1 the exhibit was complete, saving minor additions from fruits in season. Practically everything was ready June 1. Portland and Oregon are ready to receive and to entertain. By Oregon is meant all the original territory of 250,000 square miles. Governor Mead, of Washington, declared June 1 a holiday. Idaho will do her prettiest among her older sisters. She will show herself truly the "gem of the mountains." Nature has been planning a grand display. The great Columbia river has agreed to furnish no flood this season. The great mountain peaks are all dressed in purest white, contrasting with long ranges of living green. Fields are teeming and orchards are promising rich loads of luscious fruit.

Oriental Exhibits.

Portland "on the Willamette" is moving in many ways. First, many of the old and unsightly structures, erstwhile the envy of former visitors, but now out-dated, have been moved to the rubbish heap or the flames, and scores upon scores of substantial buildings have been filling their places. Then, miles upon miles of cement pavements have taken the place of wooden walks.

Electricity is Portland's magic wand. Hundreds of factories, great and small, and yet almost a smokeless city. Water power, the cheapest on earth, up the Willamette, up and down the Columbia, in the Coast range, in the Cascades, and all easy of access and ready for the magic touch, makes this the center of a manufacturing district second not even to Pittsburg. Time will tell and Portland is coming up to her opportunity.

Again, Portland during the last year has been scouring and scrubbing in the political and civic realm. The mayor tried (?) awhile, and gave out. Too many grafts. He "fell down," as it were, to the grafters. For a time it was "compounding with crime," on the silly plea that, "the city needs the revenue," and "we can't enforce the law anyhow," in the case of gamblers and saloon-keepers. Better fine them "once a month."

But another arose who knew not "George." His name was Wood, sheriff of the county. He, strangely enough in this day, Folk-like, thought an oath was to be kept. For about 10 months now he has been "cleaning house" in Portland. The result is, many gamblers and others of like ilk have "folded their tents like the Arabs" and hunted a more healthy climate. The result is, the atmosphere is purer, righteousness is in the ascending scale —not wholly dominant. There is another election this month and the friends of good government are not sure of the result. Still, the trend is for better things.

Spiritually, the union meeting led by Dr. J. Wilbur Chapman and his coworkers in April was indeed an uplift. The problem of co-operation without compromise was a prominent feature and a success. From the critic's side there was little that was objectionable. Viewed as looking toward Christian union, it was hopeful. As touching the principles for which we have for 75 years been pleading, namely, the exaltation of the Christ, confession of him and submitting to his will, this was inspiring. Surely there is a tide in the affairs of his kingdom which taken at the flood will sweep all together. Surely, at such a time as this in the great plea of the Disciples, we need be looking for the "flood," and

Lake View Terrace.

ought with all wisdom and patience be ready to improve the crucial opportunity.

All our churches here received additions as the result of these and other meetings. At the First church, the accessions since January 1 have been about 70, or more than during all of last year. Surely this is encouraging. While on this subject I may say that since many who will visit the national convention this summer will return by Portland and over the northern roads, we are hoping that the great exhibit which the great west will make, will determine many of the Christians to come and abide. Why not undertake in a larger way the "colony" plan used so successfully by other people? Why not the children of the kingdom use a little more of this wisdom in which even Mormons put us to shame? If Paul were back here in the west, I opine, he would be opening most of his epistles with "To the brethren scattered abroad." But enough—a hint to the wise, etc.

Lastly, Portland, the rose city; Oregon, the sunset land; Washington, young commercial giant; Idaho, gem of the mountains—all these in this great exposition after 100 years of struggle, of growth, of expansion and development, bid the world a welcome. I may be partial to the west, for which I would offer no excuse, but I may be permitted to say that I know of no part of the United States where the opportunities for development, material, social, educational and spiritual, are so "big with promise" as on the sunset side of the Rockies. We need men for the pulpit still, but more, we need them likewise to fill the pew. We need to place the touch of Christian enterprise upon every branch of commerce. "Come and see." Better still, abide a wee.

California's Welcome.

By J. DURHAM

We are expecting that when the clans gather by the Golden Gate, the gate will move upon its hinges. It is the kind of gate we never lock and, better still, as you approach it opens with a halo of rosy morn or golden eve.

We were amused to read that some of our good brethren beyond the Rockies were much troubled at the great mistake the brethren had made in placing our great international convention in California at the back door of the republic. Why not come to California? She is an empire within herself. Yes. "Come and see an emerald set with diamond snows of the Sierras and the surf of the sea." This is the greatest state in the galaxy. Why, one of our back counties—San Joaquin—carried off more prizes at the St. Louis exposition than any other county in the nation. It seems as if we have too many smiles of nature; if she would shut off our sunshine, give us a tornado or zero weather occasionally we would the more appreciate our great commonwealth. "She has the golden fruits of tree and mine and every resource, within her own domain, that has made this nation great." We now invite the great Christian brotherhood to this great empire of wealth, intelligence, trade and enterprise. We are at the front door, yes, we front the greatest ocean, the greatest empires, our great island possessions, those greatest ocean currents that give us our salubrious climate, that arena of the great war of the Orient, the field of the greatest missions, whence go through our "front door" more Bibles than any other American seaport; in short we face scenes and interests that are shaping the destinies of this world. Shut up your back doors and come to our front doors, walk among our rosy bowers, rest under our palms, eat some olives, berries, pluck some golden oranges, luscious apricots, figs. Come, bare your brows, let the great Pacific fan your feverish cheeks, inflate your lungs with ozone, bathe in our placid waves till you feel that you have been born anew. And some one said, "The worst of all, you are going to San Francisco during the 'dog days of August.'" Why, bless your life, we have all forgotten your eastern melody of "dog days." True "Canis Major" makes his regular trail through our starlit canopy and his bright Sirius twinkles in a blaze of delight at us, but he never brings a shiver, a chill or a fever, but goes on to alarm some Indianian or Missourian. Come out to San Francisco, the keeper of the gate of gold; tarry with us a few nights, put on your overcoat or shawl and you shall have the key and when the morning dawns you will look out on the great ocean, bare your head and "praise God from whom all blessings flow."

This year is to be a record breaker, it seems, in the way of national conventions in California. It is on the program that nine great bodies are to meet with us. The people of the east know something of California hospitality as well as her convention weather. California does not need to make any special preparation for these visiting delegates. This state is always ready, swept, decorated, fragrant with roses, callas, pinks and geraniums! Her doors are open and the "bars down."

She aims always to have the "best foot foremost," with not very much of the "worst foot" to keep back. She always has her house cleaned and her parlor ready for company. From the mountain summits to the ocean sands she opens her hands for greetings. In fact, she can prosper with one hand at work and one at play, for she has no short summer to keep both hands busy putting up winter stores. True, nothing hibernates in California. Even our bear has to leave the state or climb a mountain to "suck his paw," for he can stay at home during our "almanac winter" and fatten on berries and wild honey.

We look for many who will conclude to stay over with us or come back when their "ship comes in," or they can dispose of their "ice ponds" at their old eastern home and can give up their subterranean storm parlors to

(*Continued on page 829.*)

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FOOD IN SERMONS.

Feed the Dominie Right and the Sermons are Brilliant.

A conscientious, hard-working and eminently successful clergyman writes: "I am glad to bear testimony to the pleasure and increased measure of efficiency and health that have come to me from adopting Grape-Nuts food as one of my articles of diet.

"For several years I was much distressed during the early part of each day by indigestion. My breakfast, usually consisting of oatmeal, milk and eggs, seemed to turn sour and failed to digest. After dinner the headache and other symptoms following the breakfast would wear away, only to return, however, next morning.

"Having heard of Grape-Nuts food, I finally concluded to give it a fair trial. I quit the use of oatmeal and eggs, and made my breakfasts of Grape-Nuts, cream, toast and Postum. The result was surprising in improved health and total absence of the distress that had, for so long a time, followed the morning meal. My digestion became once more satisfactory, the headaches ceased, and the old feeling of energy returned. Since that time, four years ago, I have always had Grape-Nuts food on my breakfast table.

"I was delighted to find also, that whereas before I began to use Grape-Nuts food I was quite nervous and became easily wearied in the work of preparing sermons and in study, a marked improvement in this respect resulted from the change in my diet. I am convinced that Grape-Nuts food produced this result and helped me to a sturdy condition of mental and physical strength.

"I have known of several persons who were formerly troubled as I was, and who have been helped as I have been, by the use of Grape-Nuts food, on my recommendation, among whom may be mentioned the Rev.——now a missionary to China." Name given by Postum Company, Battle Creek, Mich.

"There's a reason."

Read the little book, "The Road to Wellville," in each pkg.

Our Representation To-Day

In order to give any adequate idea of the state of the cause upon the Pacific coast, it is necessary to make a division of the subject. The so-called coast country is one thousand four hundred and thirty miles in length, and from two hundred to three hundred miles in width and represents a great variety of landscape and climate, and hence cannot be characterized in a few terms which may suit a small section.

The writer knows little of the work of Oregon and Washington, and hence will confine himself to California. This again is to be divided into northern and southern California.

In northern California there are twelve thousand members, ninety churches and one hundred and fifteen ministers. The churches as a rule are not so strong as in the Mississippi valley, but are still at the stage in which they are making the battle for standing and recognition among the religious forces of the coast.

In the early days these churches were founded by migration from Kentucky and Missouri mainly. They were established in the country with Woodland and Santa Rosa as mother churches and reached their climax about twenty years ago. To-day the drift is toward the cities, and Fresno, West Side, San Francisco, Watsonville and Sacramento are coming into leadership. This transition has left the task of church building and city missions to the present day, at which problems the California brethren are working very earnestly.

The earlier ministry, while composed of many able men, was not stable. Preachers came from the east who did not understand or could not adapt themselves to the conditions on the coast. Many of tarnished reputation settled down on unsuspecting churches. The result was ceaseless change and turmoil. All this is changed now. The best churches have pastors who have stayed many years, as Calvin at Santa Rosa, and Ford at First church, San Francisco, and others. This complete identification of our ministers with the interests of the state has brought a stability and solidity to the work which augurs success for the future. To this tendency the education of ministers by Berkeley Bible seminary has made an important contribution.

Our churches stand in friendly relations to their religious neighbors and are counted in all union and co-operative work. The leadership of W. M. White in the state Sunday-school association and of Hiram Van Kirk in the religious education has been marked in this direction.

The state missionary work has doubled and trebled itself in as many years. The heroic services of A. C. McKeever, J. P. Dargitz, W. F. Reagor and D. A. Russell are largely responsible for this.

Education has always had a high place in the esteem of the Californian brethren. A. M. Elston, H. D. McAneney, J. H. McCollough and W. H. Martin are among its staunchest supporters.

The state convention is an orderly body made up of duly elected delegates from the churches in proportion to membership. A. M. McCoy has presided for many years and has made himself felt in the conduct of its business on principles of the strictest legality and justice.

The Pacific Christian has ever been a stout advocate of the faith, and under the able editorship of W. B. Berry is to-day at its greatest period of usefulness.

On the whole the cause is steadily on the up-grade. Peace and harmony prevail. The brethren are not content with past victories, but are looking with hope to the future. They expect much from the coming convention. They will follow with a season of simultaneous evangelism and go on aggressively to take hold of the numerous opportunities which are at their doors in planting the cause of Christ at this gateway to the orient.

The work in southern California is not so well known to the writer. But as a whole the churches are stronger there than in the north. Great accessions have lately come in and their churches partake more of the character of the ordinary eastern congregation. Many well-to-do business men, as C. C. Chapman, A. K. Crawford and B. F. Coulter, are making their means felt in establishing the cause. Among the ministers, A. C. Smither leads as for sixteen years pastor of the First church, Los Angeles. But he is easily seconded in the work of F. M. Dowling at Pasadena, and W. E. Crabtree at San Diego. Among the newer additions to our ministerial force are W. C. Conley, Geo. Ringo and R. P. Shepherd. Grant K. Lewis leads enthusiastically the missionary forces. The monthly ministers' meeting, to which all the pastors come and who share in the equalization of expenses, is a most important factor in the progress of the cause. The state meeting at Long Beach is a Chautauqua for the whole territory, to which almost the entire membership resorts, and where they hear the best speakers of our brotherhood.

Thus California is another name for opportunity for the plea of the Disciples of Christ. The cause has been laid solidly and well by the efforts and sacrifices of the past. Emigrants are coming at the rate of two hundred a day. Our churches have not as yet been able to keep up with the increase of population. "Say not ye, There are yet four months and then cometh harvest?" but "Lift up your eyes, and look on the fields; for they are white already to harvest."

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California's Welcome.

(*Continued from page 828.*)

some successor who is not afraid of cyclones and sky batteries.

The writer has been in active work in California longer than any one else now living, and the fact is, we need a large immigration of good people and they need California for their health and heavenly enjoyment of earth life. Yet "all's not gold that glitters" even in California. The state will keep her contract as best she can with all her comers, for gifts are many and bestowed with a liberal hand, her graces fade not and her glory is always a rainbow of promise. Finally, place a change of warm clothing in your trunk and come to the California convention.

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A WIDOW'S LUCK.
Quit the Thing That Was Slowly Killing Her.

A woman tells how coffee kept her from insuring her life:

"I suffered for many years chiefly from trouble with my heart, with severe nervous headaches and neuralgia; but although incapacitated at times for my house work, I did not realize the gravity of my condition till I was rejected for life insurance, because, the examining physician said, my heart was so bad he could not pass me. This distressed me very much, as I was a widow and had a child dependent upon me. It was to protect her future that I wanted to insure my life.

"Fortunately for me, I happened to read an advertisement containing a testimonial from a man who had been affected in the same way that I was with heart trouble, and who was cured by leaving off coffee and using Postum Food Coffee. I grasped at the hope this held out, and made the change at once.

"My health began to improve immediately. The headaches and neuralgia disappeared, I gained in flesh, and my appetite came back to me at once. Greatest of all, my heart was strengthened from the beginning, and soon all the distressing symptoms passed away. No more waking up in the night with my heart trying to fly out of my mouth! Then I again made application for life insurance, and had no trouble in passing the medical examination.

"It was seven years ago that I began to use Postum Food Coffee, and I am using it still, and shall continue to do so, as I find in it a guarantee of good health." Name given by Postum Company, Battle Creek, Mich.

There's a reason.

Read the big little book, "The Road to Wellville" in each pkg.

The Way to the Convention

ROUTES.

Six great transcontinental lines cross the Rocky mountains. Any one of these can be used, but for the accommodation of delegates three official trains have been organized. These stop for certain rallies and outings on the way out, and will carry the bulk of the attendance.

THE CHRISTIAN-EVANGELIST SPECIAL.

This train has been organized by G. A. Hoffmann, T. A. Abbott and others. It will carry J. H. Garrison and associates. It will leave St. Louis Wednesday, August 9, at 9:00 p. m., over the Burlington; and Kansas City Thursday, August 10, at 7:50 a. m. It goes on to Denver, where a part of a day is spent in seeing the city, and to Colorado Springs, where a day is given to the Garden of the Gods, Manitou Springs and Cheyenne canyon and Pike's Peak. The train then passes on via the Colorado Midland through the most rugged section of the Rocky mountains, and stops at Glenwood Springs in the afternoon. It then goes on by night to Salt Lake, where the Lord's day is spent with the church, T. W. Pinkerton, pastor. Here the Mormon capital can be seen in the time given, after which the party takes the new Salt Lake and San Pedro road to southern California. This gives the shortest and quickest trip over the Nevada desert, leads to the Orange Belt—San Bernardino, Redlands and Riverside, where a day is spent before reaching Los Angeles. Here an extra day can be spent at Long Beach and Catalina Island, or at Mt. Lowe and Pasadena. On Tuesday evening the brethren of southern California will give a reception to the delegates, after which the party will go north over the Coast Line, stopping at Santa Barbara, Pacific Grove, Del Monte, Santa Cruz, Big Trees and San Jose. After the convention, the delegates can return via Portland or any route chosen.

This trip has many advantages. It combines a central and southern route, thus going by Los Angeles, yet avoids any protracted stay in the desert. It groups the greatest possible number of objects of interest on the outgoing trip, and can easily be made a part of the quickest and cheapest round trip. Brother Hoffmann has planned especially for those who can give only three or four weeks to the trip. He will return by the Northern Pacific and Burlington, through the Black Hills country, and invites all who can to come with him.

THE SANTA FE SPECIAL.

This train is organized by G. W. Muckley, R. H. Waggener and C. A. Young. It will leave Chicago over the Santa Fe, Monday, August 7, 10 p. m., and Kansas City, 11 a. m., August 8. It will stop one day at the Grand Canyon of the Colorado, and arrive at Los Angeles in time for the great missionary rally at Long Beach, Sunday, August 13. This party will have four days in southern California, and come north over the Coast Line as described above.

THE NORTHWESTERN AND UNION PACIFIC SPECIAL.

This train has been organized by B. L. Smith, A. McLean, F. M. Rains and Mrs. Helen C. Moses.

Official train No. 2 will leave Cincinnati August 11, 8:30 a. m., over the Big Four; leave Chicago that evening 10:00 p. m. over the Northwestern; leave Omaha 4:00 p. m. the next day over the Union Pacific, arriving at Denver, Sunday, August 13, stopover of one day for missionary rally. The train will then come on at leisure over the Denver and Rio Grande, with various stopovers in the Rockies, to Salt Lake, and thence over the Southern Pacific to San Francisco, araiving 7:00 a. m. August 18. The tickets also call for Los Angeles, and after the convention the delegates can go south by the Coast Line and return by the San Joaquin valley without extra charge, and thus return via Portland if they choose.

OTHER PARTIES.

These routes practically embrace the opportunities for the outgoing trip for any considerable number of our people. Other parties will start from different sections of the country and join the official trains at the great centers.

Los Angeles Century Plant.

The Denton party, led by H. A. Denton, of Maryville, Mo., will go a day ahead over the Santa Fe, thus avoidingthe crowd.

S. H. Bartlett, of Ohio, will conduct a special party to the Yellowstone National Park, leaving Chicago July 27

The Kentucky special led by G. A. Miller, E. Elliott, and R. H. Crossfield, will go through St. Louis over the Missouri Pacific and join the Secretaries' train at Denver.

Christian-Evangelist Special Tourist Sleeper.

The Central Illinois special, led by F. M. Rogers, will do the same, going over the Wabash.

The Council Bluffs and Omaha delegation, led by W. B. Clemmer and S. D. Dutcher, will join the CHRISTIAN-EVANGELIST special at Oxford, Nebraska. A. W. Kokendoffer's party will join at Kansas City.

The Texas brethren come over the Santa Fe and join the main party at Los Angeles.

The Colorado brethren, led by S. W. Bernard, will join the brethren at the Denver rally.

It is thus evident that almost every desire as to itinerary is met by the official trains or these smaller parties. Arrange to come in one or the other of these groups. It will add greatly to the fellowship of the convention.

MISSIONARY RALLIES.

Long Beach, Sunday, August 13.
Denver, Sunday, August 13.
Salt Lake, Sunday, August 13.

A similar meeting will most likely be held at Portland after the convention. Arrange your trip so as to attend these rallies.

RETURN TRIP.

The return trip can be taken on any line chosen at pleasure. We suggest the following:

1. Via El Paso and New Orleans over the Southern Pacific.
2. Via Grand Canyon over the Santa Fe.
3. Via Lake Tahoe, Utah and Colorado.
4. Via Portland, Oregon Short Line to Salt Lake and Colorado.
5. Via Portland, Northern Pacific to Yellowstone, Black Hills, etc.
6 Via Portland and Northern Pacific to Minneapolis and St. Paul.
7. Via Portland, Washington and the Canadian Pacific.

These northern routes are commended for comfort and scenery.

RATES AND DIRECTIONS.

Round trip to San Francisco and Los Angeles via any direct route: From Chicago, $62; from St. Louis, $57.50; from Kansas City, $50 Return via Portland $6 00 extra. Tickets good for 90 days, and can be extended to November 30 Stopovers at all points west of Denver and El Paso. By-trips at one fare and a third to all holders of excursion tickets. Dates of sale, August 6-14 inclusive.

From all points east one fare plus one dollar for the round trip to entrance of transcontinental system—Chicago, St. Louis, etc. Go by any direct line, return by any direct line. Los Angeles and San Francisco are points of destination. An ocean voyage can be taken from San Francisco to Portland, or vice versa, if so specified when ticket is purchased. But steamer runs only every five days. Buy your tickets of your home agent. You must determine entire route at time of purchase.

Sleeper for one way: Tourist, $6.00; Standard Pullman, $14, from Chicago and St. Louis. If special train is delayed by stopovers, $1.50 and $2.50 a day will be charged extra. Meals can be obtained on European plan on dining cars, or at lunch counters or hotels. Take a basket for lunches. Let it consist of crackers, fruits and cooling drinks.

Take with you—
A note-book.
A camera.
The addresses of your California friends.
Your winter underclothing. Your spring wraps.

(You will not find in San Francisco the sweltering weather of the eastern city in summer

You need not fear the heat on the way out. Inquire carefully and cross the deserts in the night time.

Study the literature of the western country before you start. You can get great quantities at any Southern Pacific or Santa Fe office.

Come together. HIRAM VAN KIRK,
Chairman of Transportation Committee.

Sightseeing in San Francisco

By Miss Pattee

When thinking of visiting a strange city, the first sensation is one of elation at the prospect of new scenes and experiences; this is usually followed by a feeling of depression caused by a realization of the difficulties that are apt to be encountered unless one can learn something of the places of interest in that particular city and how to reach them.

San Francisco is particularly well equipped in this respect to render assistance to the visitor, there being a number of free information bureaus, chief of which is at the headquarters of the California Promotion Committee at No. 25 New Montgomery St., where reliable information is freely and cheerfully given at all times.

The hills of San Francisco are a source of great interest to the eastern visitor, and the facility with which the street cars go over them, carrying one to every point of interest, is a source of wonderment. The only occasion on which it is necessary to take a carriage being the drive around the Presidio reservation, so that one may see the splendid fortifications and get a most impressive view of the Golden Gate and the magnificent sweep of water from the ocean ten or twelve miles down the bay, and a good general knowledge of the location of all the towns and cities around the bay and the beautiful Berkeley hills; and beyond, grand old Tamalpais, up whose steep sides one sees winding the track of the crookedest railway in the world.

Mount Shasta.

The electric cars take one to the beach for a fare of five cents; and the impressiveness of the mighty Pacific when seen for the first time, usually brings tears to the eyes of lovers of nature's grandeur.

The Cliff House, which is built on the cliffs above the beach, extends out over the water and is arranged with balconies enclosed by glass, where one can sit and watch the seals basking on the widely celebrated Seal Rocks only a couple of hundred yards distant. The Cliff House, as well as Sutro's Baths nearby, was built by the late Adolph Sutro, a former mayor of San Francisco, whose name will live for many years because of its intimate connection with the history of the development of the city. The bath house is one of the finest and most extensive in the world.

From the beach, another five cent fare would carry one back to his hotel; but it is not well to practice economy to this extent. Leaving the cars at Huntington Falls station, enter beautiful Golden Gate Park. This is the third largest park in the world and has been richly endowed by the men who became millionaires in California. A walk around the driveway to the observatory at the top of Strawberry Hill will give one a beautiful panoramic view—the park with its beautiful lakes, masses of flowers, magnificent stretches of velvety lawn and trees and shrubs of every variety. Beyond the park, the ocean, and in front, the City of a Hundred Hills, its arms extending out on either side to the ocean. Descending the hill and crossing a bridge which spans Stow Lake, the visitor sees on his left a boat house, here a boat may be obtained and a row of a mile on the waters of the lake, which extends around the entire base of Strawberry Hill, is an enjoyable experience. The black and white swans on the lake, seem not to mind the intrusion.

By this time the visitor is feeling a little fatigued, so on descending the hill from the lake, he welcomes the sight of the picturesque Japanese tea garden, and gladly accepts a seat in the little wisteria covered tea house and a cup of tea and a plate of dainty Japanese rice wafers served in quaint Japanese fashion by a pretty little Japanese maiden in native costume. The tea is refreshing if not very filling, and it is interesting to sit for a time and study the queer little dwarfed trees and Japanese landscape gardening and the gold and silver fish swimming lazily about in the pond.

Leaving the tea garden, a few steps brings us to the music stand, an imposing structure in Italian renaissance style of architecture, and just beyond, the museum. Here the lover of antiques fights for more time, and ere he has progressed through the Indian room richly endowed with a collection of baskets of all sizes, shapes and designs, has quite decided that an entire day is not too much to devote to the museum alone.

In the park conservatory, the lover of flowers will find a choice collection of rare orchids and other rare plants.

Just outside the park is the chutes; here is a good place to spend a jolly day if one wants to become a child again, and usually welcomes the excuse given by the presence of a youngster, to enter and enjoy its many attractions, not the least of which is a fine zoo.

Coming from the park or chutes, it is well to take a car down California St., and, passing the homes of the men whose names are most intimately connected with the history of California, i. e., Huntington, Stanford, Flood, Crocker, Fair and others, drop down into Chinatown. I say "drop down," and if any of my readers should ever come over those hills in the cars, they will understand the expression. But here I must leave you, for Chinatown's another story; and if you ever visit it with a competent guide, you will realize that even "another story" has not been adequate.

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Where the San Francisco Convention Will Meet.

We give in this issue illustrations of the two buildings in which our San Francisco convention will be held. These buildings adjoin, as can be seen in each of our illustrations. The hall of the Native Sons of the Golden West, known as the N. S. G. W. hall, is located on Mason street, between Geary and Post, in the very heart of the city, and only one block distant from St. Francis hotel. Here will be found committee rooms, parlors, rest rooms, the headquarters of our missionary and publishing interests, etc. Directly adjoining the N. S. G. W. hall is the historic First Congregational church giving seating accommodation to 1,600 people. Here the evening session will be held, and should the audiences overflow one hall, as no doubt will be the case, the hall adjoining can be utilized, while, should both buildings be filled, the Y. M. C. A. hall, two blocks distant, has been reserved.

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The Speakers of the Foreign Society at the Convention.

E. W. Allen is pastor of the Jefferson street church at Ft. Wayne, Indiana. He is a graduate of Hriam college, and Chicago university. He has been in Ft. Wayne for six or eight years. He has done good work in that charge. The church to which he ministers supports Miss Stella Franklin in India.

W. S. Goode is pastor of the Central church at Youngstown, Ohio. He is the son of G. M. Goode of Normal, Ill. He belongs to a preaching family. He has done a fine work in Youngstown. The church supports its own missionary on the foreign field.

H. L. Calhoun is a professor in the College of the Bible at Lexington, Ky. He is a graduate of the university, and a graduate of Harvard. He has been teaching in the College of the Bible one year. At the same time he is preaching for the church in Nicholasville.

F. M. Dowling was formerly one of the professors in Bethany college. He has preached for the churches in Mt. Healthy, in Pomona, and in Pasadena. Wherever he has labored he has done good work. The churches have flourished under his ministry.

The conference conducted by F. M. Rains will be one of the most interesting features of the convention. No speaker will be allowed more than three minutes. Each man will tell something about his own method of preparing for the March offering.

Convention Program--San Francisco, Aug. 18-24

[The C. W. B. M. meetings are on Friday and Saturday; the Foreign Society's on Monday; the Home Society's on Tuesday and Wednesday morning, and the affiliated interests Wednesday afternoon and evening. Their programs are printed separately.]

SATURDAY MORNING, AUGUST 19.

10:00 General Board Meeting of the Foreign Christian Missionary Society.

SATURDAY AFTERNOON.

2:00 General Board Meeting of the American Christian Missionary Society.
President, F. W. Allen, Missouri.
Secretary, P. J. Rice, Indiana.

SATURDAY NIGHT.

7:30 Y. P. S. C. E. Session, R. H. Waggener, Leader.
Report of Superintendent of Christian Endeavor, by R. H. Waggener.
Address.

LORD'S DAY MORNING, AUGUST 20.

11:00 Preaching in all offered pulpits.

LORD'S DAY AFTERNOON.

3:00 Union Communion Service.

LORD'S DAY NIGHT.

7:30 Preaching in all offered pulpits.

Christian Woman's Board of Missions.

FRIDAY AFTERNOON, AUGUST 18.

2:00 Devotional Service, Mrs. Hartley, California.
2:15 President's Address, Mrs. A. M. Atkinson.
2:30 Announcement of Committees.
2:40 Reports of Secretary and Treasurer.
3:00 Report of Committee on Literature.
Music.
3:20 Report of Superintendent of Young People's Work, Miss Mattie Pounds, Indiana.
3:30 Address, Jas. G. Warren, California.
4:00 Address, Mrs. Julia C. Gerould, Ohio.

FRIDAY NIGHT.

7:45 Devotional Service, Mrs. E. W. Darst, California.
8:00 Address, Miss Calla Harrison, California.
Music.
8:30 Address, Mrs. Gerould, Ohio.

SATURDAY MORNING, AUGUST 19.

9:30 Devotional, Mrs. A. M. Harrison, Kentucky.
9:45 Report of Committee on Evangelization in the United States.
9:55 Report of Committee on Young People's Work.
10:05 Report of Committee on India.
Music.
10:25 Report of Committee on Educational Work in the United States.
10:35 Address, Mrs. Ella Humbert, Oregon.
Music.
11:10 Presentation of and Addresses by Missionaries from India, Mexico and the United States.

SATURDAY AFTERNOON.

2:00 Devotional, Mrs. Grant K. Lewis, California.
2:15 Report of Committee on Island Work.
2:25 Report of Committee on Mexico.
2:35 Report of Nominating Committee.
Music.
2:55 Roll Call of States.
3:40 Report of Committee on Watchword and Aim.
3:45 Address, Mrs. A. C. Smither, California.

Foreign Christian Missionary Society.

MONDAY MORNING, AUGUST 21.

9:00 Devotional Exercises.
9:30 Appointment of Committees.
9:45 Reports of Progress.
10:30 Address, "The Purpose of God as Revealed in the New Testament," E. W. Allen, Ft. Wayne, Ind.
11:00 Introduction of Missionaries.
12:00 Adjournment.

MONDAY AFTERNOON.

2:30 Devotional Exercises.
2:40 Business.
3:25 Conference on "Preparation for the March Offering," conducted by F. M. Rains.
4:00 Address, "The Need of More Abundant Giving," W. S. Goode, Youngstown, Ohio.
4:30 Announcements and Adjournment.

MONDAY NIGHT.

7.30 Devotional Services.
7:50 Address, "Missions, the Supreme Apologetic," H. L. Calhoun, Lexington, Kentucky.
8:20 Address, "A United Church and an Evangelized World," F. M. Dowling, Pasadena, Cal.

American Christian Missionary Society.

TUESDAY MORNING, AUGUST 22.

Leader of Song, E. T. Nesbit, Fresno, Cal.
9:00 Devotional. "Bible Study on the Holy Spirit," J. H. Garrison.
9:30 Reports of Boards.
(a) Church Extension, G. W. Muckley, Kansas City, Mo.
9:50 (b) Acting Board A. C. M. S., Benj. L. Smith, Cor. Sec., Cincinnati, Ohio.
10:10 Address, "The Second Chapter of Church History," R. H. Crossfield, Owensboro, Ky.
10:40 Introduction of Home Missionaries.
11:20 Report of Statistical Secretary, G. A. Hoffmann, St. Louis, Mo.
11:30 Report of Committee on Union with Free Baptists.

TUESDAY AFTERNOON.

Leader of Song, Geo. A. Webb, Woodlawn, Oregon.
2:00 Devotional. "Bible Study on the Holy Spirit," J. H. Garrison.
2:30 Hour of Evangelism, Report, W. J. Wright, Sup't Evangelism.
Address, "Ideals in Evangelism," J. M. Rudy, Sedalia, Mo.
3.30 Reports of Committees.
4:15 Five-minute speeches on Home Missions at call of Chairman.

TUESDAY NIGHT.

7:30 Hour of Praise, S. H. Bartlett, Leader.
8.00 "The Transformation of Wealth," R. P. Shepherd, Pomona, Cal.
8:30 President's Address, "Man's Gift Maketh Room for Him," E. L. Powell.

WEDNESDAY MORNING, AUGUST 23.

Leader of Song, W. E. M. Hackleman, Indianapolis, Ind.
9:00 Devotional. "Bible Study on the Holy Spirit," J. H. Garrison.
9:30 Address, "If All Christians Were Christians," Geo. L. Bush, McKinney, Texas.
10:00 Hour of Ministerial Belief, Beport by A. L. Orcutt, Indianapolis, Ind.
Address, "What the Lord Hath Ordained," I. J. Spencer, Lexington, Kentucky.
11:00 Reports of Committees.
11:20 Address, "America is Taking Our Plea; Our Plea is Taking America," by Cephas Shelburne, Huntington, Ind.
12:00 Final Adjournment.

Our Affiliated Interests.

WEDNESDAY AFTERNOON.

Convention Hall, E. L. Powell presiding.
1:45 Opening Exercises.
Music. DeLoss Smith, Leader of Song Service.
Devotional. W. K. Berry, Editor Pacific Christian.
2:00 American Christian Education Society, Harry G. Hill, Gen. Sec., Indianapolis.
Addresses and Reports.
2:40 The National Benevolent Association, Geo L. Snively, Gen. Sec., 903 Aubert Ave., St. Louis.
Report, Mrs. J. K. Hansbrough, Cor. Sec.
3:00 The National Bible-school Association, W. H. McClain, Pres., 1623 Washington Ave., St. Louis.
Address, W. A. Moore, "The National Bible-school Association and Its Work."
President's Report.
4:00 Business Men's Association of the Christian Church, W. Daviess Pittman, Gen. Sec., Carleton Bldg., St. Louis.
President's Report, J. H. Allen.
Treasurer's Report, Sydney H. Thomson.

Informal dinner for members and invited guests from 5:00 to 7:00. Place announced at this service.

WEDNESDAY NIGHT.

First Congregational Church, E. L. Powell, Presiding.
7:45 Music. Under Direction of Local Committee.
8:00 Devotional. A. R. Teachout, Cleveland, Ohio.
8:10 The National Benevolent Association, Address, J. H. Mohorter.
8:50 Business Men's Association of the Christian Church, Address, W. Daviess Pittman.
9:40 Miscellany and Farewells.

SOFT WHITE HANDS
In One Night by the Use of Cuticura Soap and Cuticura Ointment.

Soak the hands on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great skin cure, and purest and sweetest of emollients. Wear old gloves or bandage lightly in old, soft cotton or linen. For preserving, purifying and beautifying the hands, for removing redness, roughness and irritations, for rashes and eczemas, with shapeless nails, this treatment works wonders, frequently curing in a single night.

A Report of the Missouri State Convention

The Missouri state convention, which for the second time was constituted of the C. W. B. M., the Christian Endeavor, the state mission board and the Bible-school board, met in Marshall, June 16-21. In point of outside delegates enrolled, and the local attendance, it was the best state convention we have ever held. Over 410 delegates from various points in the states were present.

C. W. B. M. Period.

The first of the combined sessions was devoted to the work of the Christian Woman's Board of Missions, this being their twenty-sixth annual convention. W. J. Burner, who has been selected to go to Argentina and Dr. Ada McNeill, who returns to India in October, were the first speakers on the program, and their addresses were listened to with the greatest interest by a large audience. "Medicine plus the Missionary" was the title of the Indian missionary's address. Saturday morning the real work of the convention opened when Mrs. M. M. Goode gave an excellent presidential address; Mrs. Bessie Bennett following with one on "Our Mountain Missions," throwing much light on a subject of deep interest. "Were I Auxiliary President" was a suggestive address by Mrs. May B. Ross, of Warrensburg. There followed reports of the district managers and field workers. They showed a general increase in each department of the work. "Onward and Upward" was the soul-inspiring subject of a most excellent address from Mrs. E. J. Lampton. The pledges for the coming year amounted to $1,200.

The Saturday afternoon meeting was made interesting by impressive devotional exercises by Miss Nannie Hopper, of St. Louis, and a splendid half hour's missionary exercise by the children of Marshall. "Through Eye-gate and Ear-gate to the City of Child-soul," was a forceful address by Mrs. C. O. McFarland, of King City, showing us how to present lessons to the children by means of object lessons and the use of the black-board. "India's Little Ones" was so laid upon the hearts of the audience as to leave lessons never to be forgotten. Dr. McNeill has ministered to 10,000 patients a year, and many have been turned away because her one pair of hands could not accomplish more. A fitting close to the C. W. B. M. session was an address on "Consecration" by the newly elected state president, Mrs. H. A. Denton, in which she urged Missouri's women to deeper consecration and a determination to go in and possess the land.

The report of the corresponding secretary, Mrs. L. G. Bantz, showed 193 auxiliaries with 4,263 members, 1,724 subscribers for the Missionary Tidings, $9,038 sent to the national treasury, and $1,748 to the state treasury, making a total of $10,786. The special work for the new year will be the support of Mrs. Cora Alderman and children in Mexico; Miss Mattie Burgess and Miss Caroline Pope in India, and $600 to western work. Miss Pope sails for India in October and will be associated with Miss Martha Smith in Bilaspur. The first year she will be supported by the Missouri state board, and its friends; after that, by the Missouri C. W. B. M.

The banner given to the auxiliary being on the honor roll and sending the largest sum per capita to the national treasury was captured by the auxiliary of Maryville. Forty-five auxiliaries were entitled to a place on the honor roll.

The officers chosen for the new year were: President, Mrs. H. A. Denton, Maryville; vice-president, Mrs. W. J. Lhamon, Columbia; corresponding secretary, Mrs. L. G. Bantz, St. Louis; recording secretary, Mrs. S. J. White, Trenton; treasurer, Mrs. J. P. Pinkerton, Plattsburg; superintendent of junior work, Miss Martha Stout, Kansas City; advisory board, Mrs. J. H. Garrison, Mrs W. D Harrison, Mrs. W. F. Richardson, and Mrs. E. J. Lampton. Mrs. Bantz has served as corresponding secretary for six years and enters upon a new year with the love and confidence of the entire sisterhood of Missouri. Mrs Denton has previously served for four years as recording secretary.

The growth of the work the past year and the convention which just closed were considered the best in the history of the work.

Christian Endeavor Session.

As might be expected, the Christian Endeavor session was a very enthusiastic one, and it went off according to program. J. C. Todd, of Monroe City, and J. E. Davis, of Stanberry, gave two very fine addresses, while four admirable papers were presented in a ten minute symposium on the pledge, the subjects being: "My Willing Service," by Frances Pearl Haley; "Prayer and Bible Study," by Inez Terry, "Supporting My Own Church," which had first been assigned to Sophia Settle, but owing to her absence the paper prepared was read by Miss Vergie Campbell, of Kansas City; "My Duty to Every Prayer-Meeting," by Mrs. H. H. Hodgdon, St. Louis, who was unable to be present in person, and her paper on this subject was read by Miss Todd, of Marshall. Alice Orcutt, of Maryville, gave, a very clear-cut presentation of the "Increase Campaign." Several Christian Endeavor rallies were held in the course of the convention.

The report of H. A. Denton, the superintendent, showed that there was a total memship of 17,945 in 485 societies, 1,212 baptisms had been recorded, and $13,619, was the total amount raised. Brother Denton stated that a great deal of time, correspondence, and considerable expense had been bestowed upon the inauguration of the campaign for increase, and the betterment of societies. The banner offered for the greatest increase in membership in the past four months was won by the Marshall society. Next year it will be given to the society that makes the largest increase during the year.

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On Lord's day the pulpits of the city were filled by Christian ministers as follows: J. H. Hardin, S. J. White, J. B. Jones, E. B. Widger, W. F. Turner, D. R. Dungan, D. W. Moore, J. R. Perkins, C. H. Winders, Geo. L. Peters, L. S. Cupp, and H. J. Crockett. In the afternoon a praise and devotional meeting was held, followed by the communion service. F. W. Allen presided, and Dr. J. M. Philputt of the Union avenue church, St. Louis, delivered a very uplifting address. The silent hour service followed the communion and in the evening a Christian Endeavor rally was held.

State Missions.

The state mission period began on Monday morning, the president's address being followed by the announcement of committees. Pres. J. B. Jones had a big theme but it cannot be said that he even cursorily covered it. His subject was "The Dearth of the Ministry." "It is conceded," he said, "in all the theological schools of the east, that ministerial students are on the decrease." Asking what was the cause and the remedies he said that one of the alleged causes was poverty. He quoted several reasons given by Dr. Harper, the first of which might come under the head already mentioned. Another was the unrest of the times and the uncertainty of religious views. Dr. Harper also believes that the decline of family worship is largely responsible for the decline in ministerial students, and President Jones believed that this was the central reason. His constructive thoughts were that we must divest the ministry of the idea of beggarhood, and that the conviction that will make the preacher is that the world is lost, and the preaching of Christ is its only salvation. President Jones was rather inclined to connect the condition of things with higher critical studies, yet he advised everyone to read Harnack's "What is Christianity?"

The report of the corresponding secretary, T. A. Abbott, was adopted. It called attention to the list ot those who had fallen in the work and then showed what an expansion there had been in the work in the past twenty years, the figures showing a gain of 900 congregations and 103,000 members. The report warned against a fatal contentment, however, and pointed out that many of these congregations are without shepherds; that over one half of the adult population of Missouri must be included among the non-church members, and that more than half of these are non-church goers. The board had, during the past year, assisted in the organization of a number of county boards on the plan of the central board in St. Louis and Kansas City which are to have meetings at least once a quarter. The report called for greater unity in the work; the placing of state missions on a par with the other great missions of the church; stated that the incorporation of the state board had been secured, and that R. A. Long had offered $5,000 provided $15,000 more should be raised to make a permanent fund. The summary for state work shows 347 places visited, 2,305 sermons and 1,434 other services, with 16 churches organized and 15 Bible-schools organized, 1,443 additions, $17,216 collected for salaries, and a total amount collected of $61,415.

J. J. Morgan, the treasurer, reported all bills paid and $60.80 cents in hand. In the permanent fund there was $2,410, with $7,860 (including the $5,000 promised by Brother Long conditionally) in pledges. In the Students' Aid Fund there was a balance, including loans, of $770.

The subject of the permanent fund was introduced by W. F. Richardson and after an address by S. H. Bartlett, the state secretary of Ohio, pledges were called for but the response was rather slow. Brother Richardson started the promised contributions with a pledge of $100, Brother Abbott following with a pledge for the same amount, which was subsequently assumed by the new President, F. E. Udell. C. M. Chilton, St. Joe, made a pledge for his church of $100 if ten other churches would stand for the same amount.

In the end, with a collection at the close, over $2,329 was pledged, which with the $7,860 already pledged prior to the convention, leaves just under $10,000 still to be raised to complete the desired $20,000 fund and to insure Brother Long's gift.

Brother Bartlett made a strong address and one well seasoned with humor. He emphasized the fact that, as a religious brotherhood, we have a monopoly and that we ought to work it in the state of Missouri for all it is worth. He went on to illustrate how, when we establish a church for missions, we really establish three churches—one for Missouri, one for America, and one for the world. He believed both in the unification of the home work

(*Continued on page 841.*)

Our Budget

Panoramic view of San Francisco from the top of the St. Francis Hotel; note the new Fai
Bay Section where, at the Union Iron W

—Ho, for San Francisco!

—A great convention, Aug. 18-24!

—Let the brotherhood this side of the Rockies rally to the support of the Pacific coast disciples.

—This number of the CHRISTIAN-EVANGELIST tells you something about the convention and the city where it is to be held. Other articles on the Pacific coast and the convention will appear in subsequent issues.

—How will you go? That depends. We will tell you of the main routes this week. Without disparaging other routes we believe that chosen for the "CHRISTIAN-EVANGELIST Special" will show you the greatest variety of the finest scenery, and will give you the greatest comfort. It takes in nearly all the scenic points and avoids the heat going, while you have a wide choice for return. In subsequent issues we will picture our special route for you. If you want particulars address at once "CHRISTIAN-EVANGELIST Special," 2712 Pine St., St. Louis, Mo.

—In view of this California convention issue we have to defer a part of the report of the Missouri convention. The Bible-school session was the best part of the convention. We will tell you about it next week.

—Our next issue will be the educational number.

—Miss Luttie E. Pattee, who contributes an article on San Francisco, is a professional guide, whom many convention goers may wish to employ. She may be found with the California Promotion Committee, 25 New Montgomery street.

—M. J. Nicoson was elected to take the place of W. A. Moore, resigned, as Missouri Bible-school secretary and treasurer, but Bro. Nicoson has not yet given his decision.

—This is likely to be the last year of T. A. Abbott's work as state secretary of Missouri, as it is understood that he will complete the permanent fund and retire.

—The church at Albany, Mo., has called C. H. Mattox.

—J. S. Meyers will shortly enter upon a lecture tour in Texas.

—H. M. Longdon has taken charge of our church at Athens, Ga.

—G. C. Johnson, late of Nebraska, has taken the work at Wray, Col.

—H. W. Laye takes up the work at Evansville, Ind., the first week in July.

—Missouri will soon number W. T. Clarkson, of Lawrence, Kan., among its ministerial force.

—Grant E. Pike has accepted the pastorate of the Shady avenue Christian church, Allegheny.

—Standing room was at a premium at the children's day exercises of Mt. Olivet Sunday-school near Clarence, Ill., and the colleciion was over $15.

—J. F. Quisenberry has had a unanimous call to remain for the fourth year at Corsicana, Texas.

—We regret to learn that Bro. E. Richard Edwards, of Bedford, Ind., has just lost his mother.

—Oliver M. Olds, who has accepted a call to Wishart, Mo., will have his post office address at Bolivar.

—P. A. Cave, after four years' successful ministry at the Third church, Richmond, Va., has resigned.

—C. R. Woolford will locate with the church at Roseville, Ill. He has just graduated from Hiram.

—The children's day exercises at Seymour, Mo., drew a crowd far too large for the accommodations of the building.

—A. A. Hibner has taken charge of the work at Hennessey, Okla., and finds the church in good condition.

—Harvey Hazel has resigned the pastorate of the First church, San Jose, Cal., in order to enter upon the general evangelistic field.

—On another page we publish a unique and readable article from G. B. Van Arsdall, entitled "Admiral Togo and Church Extension."

—B. S. Ferrall's Sunday-school at Buffalo, N. Y., made a fine collection on children's day. The pastor's class gave $75 and his wife's class $43.

—The church at Braymer, Mo., where C. E. Hunt ministers, is planning for larger things. They have taken good offerings for the different missionary interests.

—Minneapolis, which entertained our own international convention three years ago, is now seeking to capture the world's Christian Endeavor convention for 1907.

—The church at Whitesboro, Tex., where H. A. Northcutt has just held a meeting, will at once begin to erect a house of worship. Eugene Holmes is the beloved pastor.

—We are sorry to learn that Sister Buxton, wife of the president of Dexter Christian college, was compelled to go to Colorado as a possible last chance of saving her life. Brother Buxton accompanied her as far as Kansas City, and then returned to fulfill his engagement at the Missouri state convention. Very many friends will sympathize with our brother in this sore trial.

—Geo. W. Wise has resigned the pastorate of the First church, Rochester, Minn., and will begin work at Monroe, La., July 1.

—Harold E. Monser has resigned from the church at Kewannee, Ill., and will return to the evangelistic field about August 1.

—The list of churches promising to take the September offering for church extension is daily increasing. Nothing can be done with assurance of success unless the preachers promise aid.

—Rolla G. Sears, who has been in the university of Wisconsin for three years, is now at Chicago university where he is taking special work in Hebrew and New Testament Greek. In September he will teach these subjects at Christian university.

—The fourth Illinois Christian missionary district convention is this week in session at Flanagan. The chief speaker is Chas. A. Young, of Chicago, he having three addresses assigned to him.

—R. W. Wallace has been granted a two months' vacation by the church at Valdosta, Ga., which has just dedicated its $15,000 building. Brother Wallace has been having throat trouble, and will take a rest during July and August.

—W. A. Boggess, who has accepted a call to Lampasas, Tex., will leave for his new field of labor July 1. There have been about 50 additions to the church to which he has been ministering at Webb City, Mo., during the past year.

—The citizens of San Antonio, Tex., have decided to present a chapel to the army post of Fort Sam Houston. The probabilities are that a $50,000 structure will be erected. Thomas J. Dickson, a member of the Christian church, is the chaplain at this post.

—E. B. Barnes reports that the brethren at Jellico, Tenn., where Brother Barnes and Brother Saunders have just held a three weeks' meeting resulting in 43 additions, are trying to find a suitable man for the work, and will begin the erection of a house of worship this fall.

—Herbert Yeuell reports a great tent meeting at Portsmouth, Va., conducted by H. C.

Panoramic view of San Francisco, looking eastward from Ashbury Heights; note the Presidio Reservation to the extreme left, Angel Isl
houses that are fast crowding the San Francisco Pe

e summit of Nob Hill to the left of center of picture; note also hills in the Bay, the hills of Oakland and Berkeley beyond, and the South ructed the Oregon, Charleston, Olympia, and other of the Nation's greatest warships.

Combs of the Virginia Christian missionary society. The tent will accommodate 1,800. One thousand were in attendance at the first service. A church will probably be established.

—The Boyle Heights Sunday-school, of Los Angeles, observed children's day June 18. The offering amounted to $32. Many of the children earned the money which they gave. Ten children are in the one dollar league. **W. L. Martin** is the pastor.

—**C. A. Calloway**, of Milton, Ind., asks who was the oldest Disciple, and says that Sister Rebecca Asher Lowry, of that place, was baptized in the latter part of July, 1834, by Dr. Ryland T. Brown. Has anyone living been a member of the church for a longer period?

—E. Richard **Edwards** has begun his fourth year with the church at Bedford, Ind. During his pastorate there have been 437 additions. The attendance is inspiring, the weekly offering has been doubled, the amount for missions steadily increases, and every department of the church is growing.

—**A. C. Gray** will begin on July 2, his ninth year as pastor of the Mount Healthy, O., church. All departments are flourishing. Children's day offering amounted to $101.13. In addition to this, the Sunday-school gave its usual $25 to the C. W. B. M. for the support of an orphan in India.

—The brethren at Tabor, Iowa, are happy in knowing that a debt of $500 on their building has just been more than provided for. The church was built 13 years ago, and has never been free from incumbrance. In a few weeks the mortgage will be burned. Bro. E. V. McCormick is the happy pastor.

—**W. A. Moore** left the Missouri state convention before its conclusion for his work at Tacoma, Wash., where he will be glad to meet with eastern friends who may take in that town on their visit to the California convention. Brother Moore will occupy for the summer months the home of W. F. Cowden.

—We very much regret to record the death of Miss Jane Adam, one of our workers in Deoghur, India, of which we have received intelligence just as we go to press. Miss Adam was about 80 years of age, and has worked for nearly 17 years at the station where her death took place on May 24. Further particulars will be published.

—E. W. Bowers will locate his family at Des Moines for educational purposes and give his time to evangelistic work, in which he has had considerable experience. His address until September will be Jefferson, Ia., and he will be glad to correspond with churches desiring meetings. Brother Bowers has excellent credentials.

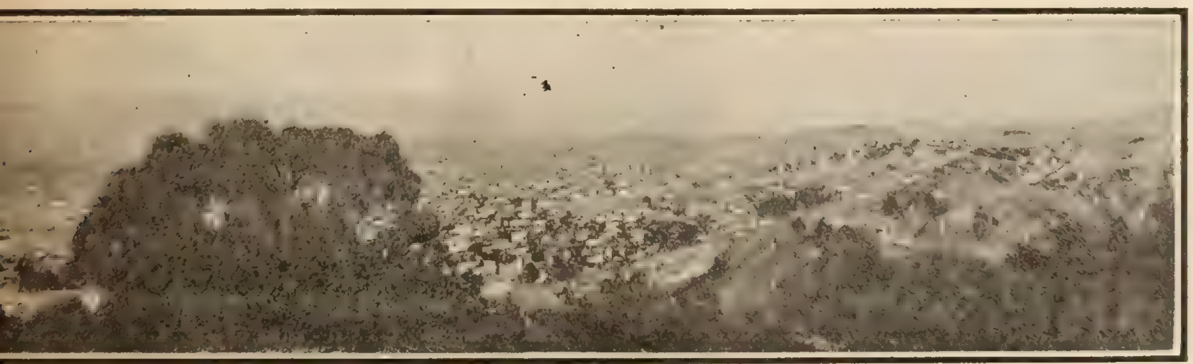
—The Lakewood church at Cleveland, O., has called R. E. Stevens and he will begin work July 1. F. D. Draper has made a splendid showing there in his two years' pastorate, as also in the Highland avenue mission which he developed. The state board will try to retain his services for Highland avenue, under its direction and with its help.

—At the seventh district of Kansas convention, Geo. E. Lyons, of Lyons, was elected president; W. T. McLain, Wichita, vice-president; A. N. Nettleton, Hutchison, secretary; Mrs. Allie K. Haymaker, Wichita, manager C. W. B. M.; A. J. Duff, Newton, superintendent Bible school; W. A. Morrison, McPherson, superintendent of Christian Endeavor, and Miss Essie R. Gray, Lyons, superintendent Junior Christian Endeavor.

—We received an invitation to be present at the dedication of the new church on West 25th and Magnolia avenue at Los Angeles. The ceremony was timed for Lord's day last, with services morning, afternoon and evening. We regret very much that duty to our California brethren in getting out a special number of the CHRISTIAN-EVANGELIST, calling attention to the San Francisco convention, prevented our presence on the happy occasion.

—Hugh T. Morrison, who has accepted a call to New Zealand, has left Lawton, O. T., where he has been at work and has been visiting his oldest son at Centerville, Ia. He goes thence to visit another son, who is pastor of the First church at Springfield, Ill. After stopping at Chicago for a few days he will sail from San Francisco, July 20. Probably the CHRISTIAN-EVANGELIST readers will hear from Brother Morrison in the course of his travels to the far distant field.

—The church at Burgin, Ky., takes the departure of Geo. H. Farley and wife to their new field of labor at Muskogee, I. T., very hard. Bro. E. W. Reeves, one of the deacons, writes us that in the streets and homes of Burgin, among people of every faith, the highest love and esteem is expressed for Brother and Sister Farley's indefatigable work and fine Christian characters. Taking a disorganized and debt-burdened church, Brother Farley has left it well officered and clear of incumbrance.



rmy Post, beyond; the long line of hills across the Bay, and the closely built blocks of ay to sea.

—S. D. Dutcher, who is minister of the First church at Omaha, Neb., received a happy surprise, on entering his second year's work, by the church granting him a handsome increase of salary. Nearly $15,000 were raised last year, and there was a net gain of about one hundred in the membership. The First church is planning for large things in the future. Brother Dutcher greatly appreciates the hearty support he has received from its membership and the official board.

—J. P. Lichtenberger reports that for the first time in several years our church at 41 W. 109th street, New York, is to be open all summer. Brother Lichtenberger expects to preach every Sunday morning, and visiting brethren will receive a very cordial welcome, and will encourage our people in the metropolitan city by their presence. Those desiring accommodation in New York may correspond with Brother Lichtenberger at 2372 7th avenue, or at the church, and he will be glad to serve them in any way he can.

—W. C. Hull who for the past five years has been pastor of the North church of Christ at Tonawanda, N. Y., has tendered his resignation. Brother Hull's action is due to a desire to seek a higher and drier climate for the benefit of his wife's health. Besides, he desires to spend a year in special study, a part of which time he will be at the school of theological pedagogy at Hartford, Conn., and part of the time at the University of Chicago. Mrs. Hull and the children will spend the summer in the Berkshire hills. The resignation will take effect Oct. 1.

—Dr. J. M. Philputt on Lord's day preached his last sermon prior to his summer holiday in Maine. There have been over 100 additions to the Union avenue church since the union of the Mt. Cabanne and Central congregations a year ago, and it has been decided to go on with the erection of the handsome auditorium next year. When this is completed our brotherhood will have one of the finest church edifices in the city of St. Louis, where we have long needed a representative building. We are glad to report, too, that the excavations have been made for the new building of the Hamilton avenue church, where, under Brother Mayhall, there is prospect for fine work in a growing part of the city. The building will probably cost about $25,000, and over $15,000 have, we believe, already been subscribed.

A Wonderful Tonic

HORSFORD'S ACID PHOSPHATE

Cooling, refreshing and invigorating. Dispels tha dragged out feeling during spring and summer.

—I have just finished reading J. H. Garrison's latest book entitled "The Holy Spirit," and closed with the wish that every Christian might enjoy the same privilege. There is a freshness in the author's treatment of his great subject that is fine. While some of the positions taken may seem to be at variance with old constitutional ideas, the reader will be impressed that the author is circumscribed only by the word of the Lord and that he is safe and sane in his view of a great and vital subject. The book grows in interest with each succeeding chapter; that on the "Symbols and Metaphors of the Holy Spirit," and the chapter on "Spiritual Life" are especially helpful. The volume is a valuable addition to Christian literature, in that it opens up a marvelous view of the spiritual benefits and enjoyment possible to every one who is in a position to receive the Holy Spirit.

St. Louis, Mo. Samuel B. Moore.

* * *

News of the Home Offering.

The May offering for home missions continues to come in, showing a splendid increase each week over the corresponding week of last year. Another annuity gift of $100 was received recently, sent by a sister in Maryland.

Many orders are being sent in for the patriotic exercise prepared for use in our churches on July 2. Would that all our churches might combine the thought of patriotism and home missions and make a special preparation for a splendid service on that date. Send for supplies, free of cost. Address Benj. L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.

* * *

Colorado's Welcome to the National Convention Delegates.

Colorado Springs awaits with joyful impatience the coming of the westward bound pilgrims from the east going to San Francisco. Nearly all the excursions are scheduled to stop a day in this beautiful "city of sunshine." There are many attractions here.

We are planning to have delightful evenings with our guests at the church. We expect to have one great service for each excursion party.

We shall be glad to send descriptive pamphlets; lists of hotels, restaurants and rooming-houses; guide books and illustrated booklets concerning the Garden of the Gods, Pike's Peak, the Gold Fields and all the wonders of this mountain country, to any one who will drop us a card. Nothing shall be too good for you, brethren, while you are in Colorado.

Crayton S. Brooks.

* * *

Wanted: Another Preacher in England.

The writer having resigned the pastorate at Southampton in order to take up the work at Hornsey, London, in connection with the secretaryship of the Christian association, two positions just laid down by Bro. E. M. Todd upon his departure for America, a preacher is desired about the middle of August for the pulpit at Southampton. The church property is the best in our brotherhood in this country, valued at about $35,000, the church seating 1,100 and having good Sunday-school accommodation in addition. The debt is $3,000, but there is $1,000 in hand and an effort is being made to raise the balance before the close of the present pastorate. The salary is $1,000 per annum (not enough for a man to live on with much of a family), but might be increased in time for the right man. Five years ago the church had a grant of $500 per annum but this was gradually decreased until last November the church agreed to undertake full self-support. The membership is about two hundred. Southampton is an important seaport town of 105,000 and the possibilities for Christian work are almost unlimited. These facts are given for the guidance of applicants. They may constitute the brighter side of the picture, but the darker side is nothing more than one finds in most churches. Application may be made to me and it would facilitate matters if full particulars are given, including testimonials, etc. If any one who is coming over this summer could make it a point to come this way, so that an opportunity might be given of meeting him, he would have a distinct advantage. Doubtless Bro. E. M. Todd, care Dr. H. L. Willett, the University of Chicago, would be willing to answer any special inquiries.

Yours fraternally,

Leslie W. Morgan.

Elm Villa, Roberts Road, Southampton, England.

[Apropos of the above Brother Morgan, having been summoned home on account of the illness of his father, may be addressed for a period of ten days at Bloomfield, Iowa, care D. A. Wickizer, from June 27. Or he would be glad to arrange an interview with intending applicants at New York, Chicago, Des Moines or Bloomfield.—Editor.]

A GREETING FROM THE WEST.

To say that we are rejoicing over the prospect of having the privilege of welcoming hundreds of our eastern brethren to our convention next August is expressing our feelings very feebly.

We are looking forward to the arrival of the advance guards with all the enthusiastic interest that characterizes the child's interest in the home coming of loving parents after a long absence, and when the companies of the great army of the Lord begin to arrive I scarcely know what we will do.

We are planning night and day for your pleasure while you are in our golden state. No matter from what point you enter, you are to be met with wide-open arms. Southern California is planning great things for all those who come that way. Those who wish to visit the Portland Fair first will find all Washington and Oregon anxiously waiting to extend their hearty welcome, too, to all our trans-Rocky Mountain brethren.

You are coming with a blessing for us and we want you to know in advance that we appreciate your thoughtful interest in us, though we are far away, out here on the border land of this great country of ours.

We want you to come in great numbers. It will do you good to see and know more of this wonderful country of ours, and it will do us immeasurable good to have fellowship with you, even though it be for only a few short days.

Once more permit me to express to every contemplative delegate a hearty greeting from the west.

W. M. White,
Ch. Com. of Arrangements.

San Francisco, June 19, 1905.

* * *

Ministerial Exchange.

G. W. Terrell reports that there is a first-class opening for a bank at Clinton, Mo.

If any church desiring to hold a meeting in August will address C. H. Altheide, singing evangelist, Bloomfield, Ia., he will recommend an evangelist who has been very successful. He can furnish a large tent if desired.

For Sale.—A high grade, professional, stereopticon and moving picture machine, with films for a part of the famous Passion Play. Address, W. H. Willyard, Keokuk, Ia.

* * *

The Gathering of the Clans for "San Francisco 1905."

The churches of greater San Francisco had a foretaste on Monday night, June 12, of what the great convention will be like; and yet there were only 300 instead of ten thousand present to rejoice in the good fellowship of open hearts and earnest faces. The occasion was the pre-convention banquet held under the auspices of the General Committee of arrangements. While from time to time since last fall inklings of what the general committee has been doing in the way of preparation for the convention of next August have reached the churches, there had been no mass meeting at which progress could be laid before the brethren. To do this, invitations were duly issued and it was thought possibly one hundred and fifty banqueters would sit down with the general committee. To the surprise of all there were over three hundred, and every one of them just brimming over with enthusiasm and joy over the prospect of a great gathering of the hosts of our mighty brotherhood.

Seven-thirty was the hour for beginning the meal; but at that hour the management of the restaurant was so overwhelmed with numbers that it was some time before additional tables could be prepared and all comers duly seated.

General Chairman White presided and introduced the chairmen of sub-committees, who were enthusiastically greeted as they presented reports of work done and plans made.

The committee on pulpit supply, E. W. Darst, reported one hundred evangelists ready to hold meetings after the convention, and twenty California churches so far enlisted. An effort is being made to enlist Oregon and Washington and southern California in this simultaneous movement.

The committee on badges, of which H. D. McAneney, now in southern California, is the chairman, reported a unique design on white silk ribbon, consisting of a view of Golden Gate with the sun sinking beneath the waves, a halo of California poppies and a California bear. Ten thousand of these have been ordered.

The program committee, Geo. C. Hubbard, chairman, is preparing the handsomest souvenir program ever issued for one of our conventions. It is to be over one hundred pages in size, and will be a thing of beauty and a joy forever.

The music committee, of which Dr. R. L. Rigdon is chairman, has a chorus of four hundred voices at work upon a sacred cantata, "The Ten Virgins," which will be given on the night preceding the opening of the convention, and which may be relied upon to do more than almost anything else to stir the great city of San Francisco on the convention subject.

General Chairman White is busily engaged in pushing all plans for the entertainment of the convention, and his sub-committees are working like a well trained army to execute his wishes.

June 24, the last Lord's day in June, was set apart as convention rally day for all churches on the Pacific coast. The preachers made the convention the subject of their sermons on this day, and put forth every effort to secure the largest possible attendance. This convention is to be held on the Pacific coast that our brethren there may have a chance to attend a national convention, and while they expect from five to eight thousand delegates from east of the Rocky mountains, it is their fond ambition to meet them at San Francisco with a like number from the great Pacific slope.

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The Campaign for Two Thousand Contributors.

This is the result, by states, thus far, of the number of churches that have promised to take the annual offering for Church Extension. It will be noticed that Illinois leads in the number of churches that have promised to take the offering, with Ohio as a close second, and Indiana third. Let a worthy rivalry go on between our leading states. The number of promises in our smaller states will take rank according to the whole number of churches in the states. Send in cards rapidly.

Alabama	3	Manitoba	1
Arkansas	2	Montana	1
Arizona	...	Nebraska	14
California	16	New Jersey	1
Colorado	6	New Mexico	...
Connecticut	1	New York	10
Dist. Columbia	1	North Carolina	1
Florida	1	North Dakota	1
Georgia	6	Ohio	39
Idaho	1	Oklahoma	3
Indian Territory	2	Oregon	5
Illinois	41	Pennsylvania	6
Indiana	31	South Carolina	1
Iowa	12	South Dakota	2
Kansas	21	Tennessee	4
Kentucky	16	Texas	9
Louisiana	4	Utah	...
Maine	...	Virginia	4
Maryland	1	Vermont	...
Massachusetts	1	Washington	6
Michigan	1	West Virginia	5
Minnesota	7	Wisconsin	1
Mississippi	1	Wyoming	...
Missouri	28		

G. W. MUCKLEY, Cor. Sec'y.
600 Water Works Bldg., Kansas City, Mo.

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A Union Movement.

The assembly organized by Eureka college at Keuka Park, N. Y., promises to contribute largely to Christian union. Representative ministers of the leading denominations are to present what their respective denominations have done, are doing and hope to do for the restoration of organized Christianity to the primitive pattern just as given by Christ and his apostles. The course of lectures or discourses is to be begun by a distinguished Lutheran minister, and followed by other strong men who will speak for the Presbyterian, the Congregational, the Methodist Episcopal, the Methodist Protestant, the Baptist, the Quaker, the Christian and the Free Baptist denomination, and to close with, an advocate of the federation of all the denominations. It will do members of all the denominations good to hear what their neighbors have to say for themselves. In the old Webster's spelling book, which may possibly be remembered by a few of the readers of the CHRISTIAN-EVANGELIST, it was said: "We often hate our neighbors because we do not know them, and we do not come to know them because we hate them." It is not uncommon for Christian people to be in error respecting Christians who do not walk with them in their own special denomination. There is a strong tendency among the members of the different denominations to misunderstand, misrepresent, and really dislike each other, and to defend their own errors, weaknesses and defects. It will surely do them all good to attempt at least to prove their entire agreement with the gospel. If they find difficulty in making the proof it may help them to cure defects and approach perfection.

An honest expression of views, and comparison of doctrines with the gospel of Christ, will certainly benefit both speakers and hearers. Those connected with the Free Baptist body of Disciples ought to be especially benefited. It is hoped that a large number of both bodies will attend the assembly, and become acquainted. Acquaintance is not likely to change their views of the gospel, because they now hold the same views, but many of them will be surprised to find this to be a fact. Intercourse and personal acquaintance will do more than anything else to correct mistakes, sweep aside prejudice, reveal unity in sentiment and promote fellowship between our people. All we need to make us feel that we are one in belief, one in spirit, and one in Christian purpose, is to mingle together long enough to learn what kind of stuff we are respectively made of, what kind of a spirit is in us, what our ideas are about Christ, his work and our work. It will be a blessed outing for our respective members to spend a week or ten days on the shore of Lake Keuka together and learn what togetherness for that period of time under such refresh ing circumstances will do for them.

The assembly opens on Lord's day, August 6, and continues until August 16. Those who expect to attend should notify Mr. Frank Place, at Keuka Park, N. Y., that they may be sure to have rooms reserved for them. Assurances have already been given of such a large attendance as will make the occasion one of peculiar interest. GEO. H. BALL.

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The New City Evangelist of St. Louis.

At the request of the Hamilton Avenue church's official board, I take pleasure in making a report of our meeting which closed Sunday night with nine additions—one by primary obedience and eight by letter and statement.

I also take this opportunity to speak a word for Bro. S. R. Maxwell, our city evangelist, whom I learned to love sincerely. In all my life I never met a man for whom I had a profounder regard. As a preacher he is a power—a student, a careful observer, of extensive travel and an experience which has ripened into a splendid character. Coming to us from the Methodist church, he has the enthusiasm of a Wesley combined with the logic of a Campbell. I have never heard "Our Plea" presented so admirably. Some of our evangelists use the Plea as a club, but Brother Maxwell uses it as a lamp, and in spite of the intense heat, we had people from all churches who came and listened, and to-day are searching the scriptures. The sowing has been bountiful and I look for a great harvest. F. A. MAYHALL.

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Southern California and Arizona.

Sumner T. Martin has just concluded a strenuous and successful evangelistic campaign among our churches. Meetings were held at Riverside, Monrovia, Downey, First church Los Angeles, Redlands, Fullerton, and Pasadena. The number of Disciples multiplied greatly and the churches were edified and strengthened by the messages and life of this faithful evangelist. In this work he was ably assisted by Singer J. Walter Wilson. Brother Martin has taken the pastorate at Pasadena whilst the beloved Dowling recuperates. Loren Howe recently held a meeting at San Jacinto with splendid results. He is now in the same valley, at Heuret, where his work has resulted in a new church organization. These two points have agreed to co-operate this next year in the support of a minister. We are glad to chronicle that after a year's eminently successful business career Brother Howe is pressed back into the ministry by that Pauline conscience "woe is me" and has taken up the work at Corona.

Several changes are in process of making among our ministers. J. P. Ralstin has resigned at Ocean Park, C. R. Moore at Santa Paula, and J. C. Hall at Oxnard. Grant K. Lewis has entered upon his work as superintendent of missions and E. H. Kellar, recently of Missouri, supplies his pulpit at Long Beach until fall.

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The state convention at Long Beach will be held from August 3 to 13. The convention work will be done chiefly by our own splendid preachers. H. L. Calhoun of the college of the Bible at Lexington has been engaged to deliver several addresses. Sunday, August 13, will be a great rally day for Disciples in the southwest. Some of the special trains bearing delegates to San Francisco are scheduled to arrive and participate in the meetings. Let all eyes and faces be turned to the Long Beach convention and may it prove a foretaste of the great international gathering at San Francisco.

GRANT K. LEWIS.

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A Word to Our Subscribers.

Some weeks ago we sent a notice to all our delinquent subscribers to remind you that we would greatly appreciate the amount due this office for the CHRISTIAN-EVANGELIST. Many of you have responded to our necessities. Some of you have doubtless laid the note aside for a more convenient season. Brethren, please do not forget we are doing every thing we can to give you the best paper in the world. We try to present to you the grandest plea this side of heaven. It costs nearly $500 a week to get out the CHRISTIAN-EVANGELIST and we depend on your subscription to pay our hard-working, faithful employees, material, postage, etc. You will not disappoint us, will you? Kindly reply with your subscription and help us. We need your subscription at once. With the kindest regards to all readers of the CHRISTIAN-EVANGELIST we are

Very Truly Yours
G. A. HOFFMAN, Supt.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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SUMMER COTTAGE FOR SALE OR RENT:—I will sell or rent my cottage and study, known as Edgewood-On-the-Lake, at Macatawa Park, Michigan, furnished and ready for use. It has an ideal location, commanding a fine view of Lake Michigan in front, and of the woods in the rear. Address, J. H. Garrison, 5828 Bartmer Ave., St. Louis.

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NEWS FROM MANY FIELDS

The Michigan Convention.

Our greatest state convention has closed at Kalamazoo. We have been looking forward to this convention for a year, expecting great things, and we were not disappointed. On account of the new auditorium of the Kalamazoo church not being ready for use, the splendid Y. M. C. A. building was secured, which proved an ideal place for a convention. The Kalamazoo church received and deserved the praise of the whole state for the splendid manner in which they entertained the convention.

There were about 180 delegates. Every speaker on the program gave evidence of careful preparation. It was a feast of good things from beginning to end. W. J. Wright, G. W. Muckley, Mrs. Anna Atwater, Dr. Rosa Lee Oxer, Allan B. Philputt and E. W. Allen brought us heart-stirring messages concerning the larger work. Men and women from within our own state gave us messages that were no less interesting and helpful. Professor Coler's Bible studies were very helpful. Michigan is fortunate to have one within her borders who stands so high in this important line of work. Michigan missions were given a prominent place on the program and received an impetus that will be felt in the year to come. The address of J. H. Coultard on "Michigan as a Mission Field" and the address by W. A. Bellamy on "Money for Michigan Missions" were worthy of special mention.

Here are some items gleaned from the report of the corresponding secretary: During the year sixty-eight evangelistic meetings were held, the majority of them under the direction of the corresponding secretary, and they resulted in 1,074 additions to the churches. There was a total of 1,418 additions to the churches of the state during the year, 817 of these by baptism. There are 111 church organizations in the state, and about 9,000 members. Four new churches were organized during the year. There have been twenty-five preachers located during the year, and we now have ten more than last year. We have fifty-one preachers giving full time to the ministry, and fourteen giving part time. They preach for eighty-eight congregations and receive an average of $490 salary. There has been $1,499.38 received from all sources for state work, and $388.68 for district work, a total of $1,887.76 for missions within the state.

There were seventeen churches that paid their apportionment in full. They are as follows: Ann Arbor, Paw Paw, Silver Creek, Hills Corners, Lacota, Durand, St. Johns, Barryton, Ballards, Shepherd, Chopin, Wright, Kalamazoo, Fremont, Petersburg, Benton Harbor and Traverse City.

There are ninety-three church buildings and fourteen parsonages in the state. Value of church property $302,650. Total money raised for missions, $13,414. Total money raised for all purposes, $116,304. Last year the entire brotherhood gave an average of $6 25 per member for all purposes. Last year Michigan Disciples gave an average of $12.92 for all purposes. Who says that it does not pay to make Michigan Disciples! There has been just about one addition to the church for every dollar invested by the state board. Point to any other field in the world if you can that has made as good a record. This proves again that Michigan is the ripest mission field in the world. The next convention will be held with the Fifth avenue church, Grand Rapids. Officers were elected as follows: President, Prof. G. P. Coler, Ann Arbor; vice-president, C. J. Tannar, Detroit; 2nd vice-president, S. A. Moran, Ann Arbor; recording secretary, Dr. G. A. Munch, Detroit; treasurer, Jess H. Smith, Detroit. C. M. Keene was retained by the board as corresponding secretary. We are looking forward to the best year in our history. C. M. Keene.

Paw Paw, Michigan.

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Southern Pennsylvania.

In response to letters sent out, the congregation at Waynesboro has received for the purpose of purchasing a lot for a house of worship, the following sums: E. C. Trubey, $1; Wm. Ragland, $1; J. T. Watson, $2; W. J. Morrison, $5; Peter Ainslie, $1; Church, Somerset, Pa., by M. J. Pitts, $16; Theobald Klee, $5; Mrs. Isabel Hopkins and family, $5. With this help and contributions of our members, and business men and others of our town, and through the generosity of Wm. Newcomb and other members of the Beaver Creek church, and members of the Hagerstown church, and others, we were enabled to purchase a meeting house and lot splendidly located for $3,400. With some needed repairs made, we will have a debt of $600 to $800. We are planning for a revival in the fall. Brethren, pray for us.

No doubt thousands of Disciples will visit Baltimore during the Christian Endeavor convention, July 5-10. One of the attractive parks in reach of the convention city is Pen-Mar on the mountain summit on the state line of Pennsylvania and Maryland. The Western Maryland railroad (Wabash system) runs daily excursions at $1 round trip. An electric line will carry you to Waynesboro for 10 cents. Come after the convention and see us and our church, spend a few days in our beautiful mountains and worship with our people on the Lord's day.

Tickets to Baltimore can be extended until August 31. What a splendid opportunity for many Disciples to visit Bethany Beach, the eastern assembly of the Disciples of Christ. It is only about 100 miles from Baltimore. Ten-day tickets can be secured on the Penna railroad or Queen Anne's railroad to Rehoboth, Del., for about $3 the round trip. Arriving at Rehoboth inquire for the boat for Bethany Beach. A delightful ride down Rehoboth bay for 14 miles will bring you to Ocean View, the landing for Bethany Beach. Write to W. A. Dinker, Ocean View, Del., or F. D. Power, Washington, D. C., for information about Bethany Beach and the program for the season, or write Dr. H. J. Penrod, Ocean View, Del., for a copy of the Bethany Herald.

Waynesboro, Pa. J. A. Hopkins.

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The Shreveport Meeting.

We closed a five weeks' meeting at Shreveport, La., on June 11, with fifty-seven additions in all. There were nineteen by original confession and baptism, twelve from the Baptists, seven from the Methodists, three from the Cumberland Presbyterians and seventeen by statement.

We raised $1,204 with which to build a large tabernacle on the new lot secured on Hope and Snow streets. They have an old church, too small and badly located, and will, after they have held a three years' gospel campaign in the big tabernacle, erect a nice pressed brick building on the lot where the tabernacle is to be erected. The basket collection in the tent meeting averaged about six dollars a day, and practically paid for the meeting.

Shreveport is an old town of about 35,000 inhabitants, and contains possibly as much wealth, conservatism and refinement as any other city in the south of its size.

Seven years ago from the day we closed the meeting, Claude L. Jones opened up the work in Shreveport with no organization, no property and but a very few members. He has been their pastor ever since, and most likely will be for the remainder of his natural life. They make his calls for five years at a time, instead of one.

He now has about 225 members and has, with the meeting we have just closed, launched a campaign that will carry his church to the front in Shreveport. He is not only loved and honored by his own people, but is a general favorite throughout the city. He has been a pastor more consecutive years than any other preacher in the city, and his marriage fees have become quite an item in his exchequer.

My wife, as usual in our meetings, conducted the music, and be it said to the credit of Shreveport, in all our big tent meetings we have never had such superb music She had a large orchestra and choir combined, and held her musical constituency undiminished to the end. Shreveport has base ball and the open theater "every day and Sunday too" and is a great whiskey town, and is a hard place to have additions—this being the largest meeting ever held in the history of our people in the city. We have had sixty additions since our return from our home missionary tours in the north.

We have accepted the work as corresponding secretary and state evangelist of Louisiana, with headquarters at Alexandria, Louisiana. I will, however, hold a short meeting, already promised, before I take the Louisiana work, at Clarendon, Ark. When the Clarendon meeting is over I will be found all the time in Louisiana. I need about three Missouri or Kentucky preachers who can work for $800 a year. John A. Stevens.

Alexandria, La.

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Nebraska.

The commencement at Cotner was a success.

Now for the great convention at Bethany Park, August 1-6, 1905. The sound of the hammer and saw will soon be heard in the park, and the mammoth tabernacle will be going up. The sound of activity in this regard will be nearly equaled by like vigorous measures on the new dining hall. It will be a merry sound, and when the hosts gather on the green under the tall trees, there will be general approval and appreciation. Think of being able to eat your dinner and hear the flies buzzing to get in instead of their lazy efforts to get out after having eaten the best of everything set before you for your consumption. It will be worth coming a hundred, yes, two hundred, miles to see. Think of being able to sit and enjoy a convention speech even if the rain is pattering on the shingles overhead. No umbrellas inside needed. You have no good idea how large this structure is to be. We were astonished ourselves when we came to see the stakes set for the corners.

The committee on arrangements this year is contemplating a change in transportation matters. If the interurban fails to get its cars running by convention time, it is proposed to haul from the state farm, which is the same distance from the camp grounds, and will be a much more delightful place to meet the hacks, besides being about ten minutes nearer to the city. The railroad rates will be the same as heretofore, one fare plus 50 cents for the round trip. Baggage will be taken from the depots and delivered at the grounds for a modest charge. Bedding can be bound up in bundles and checked as baggage.

The book stands will be under the supervision of H. C. Holmes, as last year, and will offer golden opportunities for those needing them to get books at pretty nearly wholesale prices.

The dining hall will be run by the N.C.M.S. this year, the profits therefrom being applied on the cost of the dining hall. We desire to communicate with a number of young people who will be willing to wait on tables for their board during the convention. This may give some an opportunity to attend that might otherwise be hindered. It will not interfere very much, if at all, with attendance on the sessions of the convention. Write me if you would like to do this, stating how long you will stay.

This is to be a record breaking convention, both in point of attendance and excellence of program. Large 10x20 tents will have to be ordered in advance if wanted. We cannot well have them in stock. Write immediately what you want. Better order your gasoline stove also.

It is possible, though not promised, that J. H. Garrison of the CHRISTIAN-EVANGELIST will be present. No one is much better known in the brotherhood. Information circulars will be sent out before it is too late.

W. A. BALDWIN.

Lincoln, Neb.

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Drake University Commencement.

Perhaps the university never enjoyed a more successful commencement than that closing its 24th year. The various entertainments were of the highest order. The attendance of friends and alumni was unusually large. Perhaps no such crowds ever besieged the doors of the auditorium on commencement day. The baccalaureate address by Chas. S. Medbury, of the University church, was considered a gem, being one of the strongest sermons ever delivered in University place.

The commencement day address by Dr. W. B. McClintock of Chicago university on the subject, "Living in the Spirit of Art," was considered one of the finest addresses ever delivered in Drake university on a like occasion. Dr. McClintock certainly distinguished himself as a man of breadth and originality of thought. His address should be published in order that a larger audience than would be possible at any college commencement might have the benefit of his wisdom.

Two hundred and twelve diplomas and degrees were granted by Drake university this year, about 180 on commencement day. The others were granted to the graduates of the dental college the first of May. Next year the university will celebrate its 25th anniversary. Committees have been appointed by the trustees, alumni, and university council to prepare for this noteworthy event. Secretary Leslie M. Shaw, an alumnus of the college, has been invited to deliver the commencement day address. Inasmuch as nearly 12,000 different students have been in attendance at Drake university during the first 25 years of its history it is believed that the celebration of this event will draw hundreds of friends and former students to the campus next June.

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A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

Eureka's Semi-centennial Commencement.

No notes of Illinois interests would be complete without liberal mention of Eureka college. In it was trained a very large proportion of our leading ministers not only of the state but scattered in every state from New York to California, except Utah and Nevada, from Texas to Canada and in six foreign nations. Her many students in other work are probably still more widely scattered and are happy to hear from the institution they love. The past session was a little longer than for several years, and is marked for good order and good work.

Fifty years of college life is now history. It was fitting to crown the half century with a great commencement season. It began Sunday, June 11, with a masterly baccalaureate sermon by C. A. Young, of Chicago "The Messiahship of Jesus" was his theme. No greater subject could have been chosen, and the way he impressed loyalty to him and to his teaching was full of refreshing and blessing.

Sunday evening was occupied by the students of the Bible department. Those taking part were F. W. Sutton, Roy L. Moore, C. C. Sinclair, Clark Marsh and F. P. Smith. The exercises showed a fine training and a high state of culture for the greatest of all work.

Tuesday evening occurred the intersociety contest. This is always full of interest. There is a generous rivalry among the literary societies of the college which stirs each to do his best. The contestants were: Misses Charity Rowell, Lucie Ford, Lena Roath, Edith Gideon and Katharine Garvin; gentlemen, F. W. Sutton, L. C. McNeamer, Chauncey Ball, H. L. Dyar and R. Burt Doan. The contest included music, vocal and instrumental, essay, recitation, oration and debate. The Periclesean society won the most points.

Wednesday was a double day. All day, at one place wrestled the trustees with the financial problems and ways of enlarging the usefulness of the college. Trustees from abroad were: C. R. Vandervort, J. H. Gilliland, S. S. Jones, R. F. Thrapp, John Lemmon, L. H. Coleman and W. J. Ford. The year has been very satisfactory. About $11,000 worth of material improvements were made and nearly paid for. If the board had about $5,000 more for improvements it would be a great investment. It was a disappointment that the field secretary had not been able to find the 30 men to give $100, according to the Coleman proposition. It is hoped he still will find them. Resolutions were adopted in memorial of S. A. Hoyt, of Forrest, a former trustee and helper. The trustees were never more gratified at the condition of the college, but are determined to enlarge its influence and urge the earnest co-operation and prayers of all our people in Illinois.

The reunions of the various literary societies were peculiarly interesting on account of the very large number of old members present.

The concert of the school of music, under the direction of Miss Ruby Dale and Miss Smith, was a great delight to all lovers of good music. Those taking part were: Misses Ella Sargent, Mary Gilliland, Anna Ewing, Cora Coriell, Lois Hieronymus, Beulah Hootman, Ollie Sargent, Erestine Tiedeman, Amy Davenport, Cora Norton and Nora Radford. The exercises showed fine training and musical ability. The college glee club added to the pleasure of the occasion.

The class day exercises in the afternoon were well up to the high expectation which had been created by one of the best classes ever sent out by the college. H. L. Dyar, class president, did himself honor as leader. Special subjects were discussed as follows: "From rough to smooth," C. H. Marsh; "Proverbs," H. H. Peters; "Shearings," C. C. Sinclair; "Products," Clyde Lyon, in an oration and R. B. Doan in a poem; "Vision," Lucretia Elliott; "Bequests," F. W. Sutton. All the exercises of every day and evening were greatly enriched by excellent music furnished by the chorus, and about four glee clubs, duets and solos. Professor Radford and Mrs. S. J. Crawford had written two beautiful songs each, appropriate for the occasion.

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GREAT SUMMER DISCOUNT.

Wednesday evening about 175 alumni and friends sat down in the large dining hall of Lida's Wood to a bountiful dinner. Miss Anna E. Davidson, president of the association, called the sociability to a halt and introduced the witty S. S. Lappin as toastmaster for the evening. This most delightful service was enriched by toasts from Prof. C. R. Vandervort, Clark Marsh, L. O. Lehman, Prof. J. D. Deihl and A. P. Cobb.

The banquet being ended the company repaired to the tabernacle where a paper full of interest and instruction was read by Mrs. Emma C. Ewing on "The Women of Eureka college." R. E. Conklin read an excellent poem on true culture. The audience was greatly disappointed not to be permitted to hear one of the most able of the alumni, J. H. Garrison, whom sickness prevented from being present. But it is hard to catch a Eureka crowd napping for want of a speech. So W. H. Cannon, of the class of '84, on short notice, gave one of the best addresses of commencement week.

Thursday opened with the business hour of the alumni association. F. W. Burnham, Decatur, is the next president.

The Illinois Christian educational association had a most interesting and profitable hour. The president, Mrs. S. J. Crawford, gave a short, condensed address on the history, purpose and departments of the association. J. R. Golden spoke briefly of "The association as a means of cultivating an interest among the Disciples," Mrs. A. T. Ross on "Co-operation," Mrs. R. E. Conklin, "Our present duties," and L. H. Coleman on "The association as a means for providing for current expenses." Its present membership of 2,000, with some life members, and the fact that in seven years it has raised more than $15,000

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afforded a hopeful basis for still greater usefulness. The writer spoke briefly of the importance of enlarging the association as rapidly as possible and the possibility for 50,000 people in Illinois devoting one dollar a year to Christian education. A friend of L. H. Coleman will be one of ten or twenty to give the college $100, when 500 new members are added.

One of the most touching and heart to heart sessions was the "In Memoriam," as follows: "The Early Teachers," by E. W. Dickinson, class of '60; "Abingdon Friends," by J. H. Smart, class of '68; O. A. Burgess and wife, by Miss Elmira J. Dickinson; "Our Donors," by J. G. Waggoner, class of '72; "Uncle Fred" and "Aunt Betsy," by Finis Idleman, class of '00; Classes of '60 to '78, by Prof. B. J. Radford; Classes of '79 to '92, by Silas Jones; Classes '93 to '05, by H. H. Jenner.

The afternoon session on "Relation of the College" was one of the best of the season. "Relation to the ministry" was ably discussed by S. E. Fisher. He recalled the character, efficiency and loyalty of Eureka men to the Christ, to the plea for primitive Christianity and to the Book. "Teaching," by T. M. Burgess, "Relation to the trustees," by R. F. Thrapp. "Relation to college presidents," of which the college has now five at the head of splendid institutions, by A. W. Taylor. He also spoke on the college relations to missions and reported a healthful spirit in that direction with missionary classes in the college and 23 missionaries on the foreign field. "Relation to journalism" was considered by C. A. Young, mentioning H. O. Breeden, of the largest church paper among us, G. L. Brokaw, editor so long of the Iowa Christian, W. D. Deweese, editor of the Illinois News, B. W. Johnson, whose chief education was obtained in Eureka college, and last but not least J. H. Garrison, who, since the days of Isaac Errett, easily leads the journalism among the Disciples.

Commencement exercises proper were held on Thursday evening. J. H. Gilliland led in prayer. The graduating address was delivered by Prof. Edgar O. Lovett, teacher in Princeton college, N. J., and a graduate of Bethany college. It was fully up to the high standard already established in Eureka college. President Hieronymus in a happy manner delivered the diplomas to the graduating class of 17. The first named is a graduate of music and the others are graduates in the regular classical course and the nine last named enter the ministry. Miss Cora Ceriell, Miss Lucretia Garfield Elliott, Miss Ella Campbell Ewing, Frank R. McDonald, Wm. H. Davenport, Chauncey P. Ball, Herbert L. Dyar, Chas. L. Skelton, Irving S. Chenoweth, Clyde L. Lyon, Clark H. Marsh, Harry H. Peters, Roy L. Moore, Rutherford B. Doan, Colin C. Sinclair, Frank W. Sutton and Franklin P. Smith. Two of the class expect to enter the foreign field as missionaries. There are some very bright and competent preachers in the class.

Friday was a great day. The program was divided to give place to a real basket-dinner under the great forest trees of the beautiful campus.

Dr. N. B. Crawford, president of the board of trustees, delivered the address of welcome to the large company of visitors and patrons in attendance. Frank Thompson, principal of the Galesburg public schools, gave an address on "The Public School and the College." Dean David Kinley, of Champaign, gave an address on "The Place of the College and the University." Pres. Thomas McClelland of Wheaton college spoke on "The Sisterhood of Colleges in Illinois." Hon. J. V. Graff, U. S. congressman, from Peoria, talked of "The Small College and our National Life." He was a former partner of Judge C. J. Carlock, of our class of '91, who was sent by the U. S. government to the Philippine Islands to aid in their reconstruction. He was appointed as one of the supreme judges, but died of cholera in the execution of his office. His wife was present at the exercises.

Professor Lovett brought us the greetings of the colleges of the east. Pres. C. C. Rowlison of Hiram talked of the work of our colleges. H. L. Willett gave an address, in his own happy way, on "Influences of the Smaller Colleges as Compared with the University." C. C. Morrison, of Springfield, spoke eloquently of Democracy and culture. Prof. B. J. Bradford read the original jubilee poem.

The president had a file of letters from people who could not be present. Some brief and kindly words were spoken about our missionaries in the far away and some greetings from them.

There was present a great variety of talent and profession, but not a word by any that did not burn with faith in God, in Christ and in the Book of books.

A half century has gone. Another lies before us. May it be as true, as loyal, as useful as the past, and as much larger in its scope and power as the friends of the cause we love shall be willing to make it.

There are scarcely any changes in our splendid faculty. All departments will be ready for still better work in September. Present appearances are that a very large company will avail themselves of these splendid opportunities. Mrs. A. T. Ross again resumes the place of matron at Lida's Wood, which insures good care and attention to all young ladies.

Eureka, Ill. J. G. Waggoner.

* *

Washington State Convention.

The Washington state convention was held this year June 13-15 at Pullman, a beautiful little city far down in the southeast corner of the state.

The convention opened with a C. W. B. M. program, the devotional service being led by Mrs. L. F. Jinnett. In chosen words Mrs. Byron Hunter made the address of welcome, which found a response in the good address of Mrs. Frank B. Huffman, of Palouse.

"The President's Review of the Year," by Mrs. Minnie Grinstead Himes, followed. She being absent on account of sickness, her review was read by Mrs. Nettie D. Hilton.

The convention then enjoyed the pleasure of listening to the reports of our secretary, treasurer and organizer, Mrs. Eva S. Gilmore, and also the Junior superintendent's report by Mrs. Nettie D. Hilton.

The address by Mrs. Cora Green, on the C. W. B. M. motto, "To Him Who Hath Redeemed Us—Our Minds, Our Means, Ourselves," met with words of commendation on every hand. A symposium on the work of the Junior Christian Endeavor Society led by C. H. Hilton, of Ellensburg, developed great interest. Brother Hilton is proving himself a master teacher in the training of children.

In the evening the C. W. B. M. gave way to Bro. J. V. Coombs, who had so successfully taken Bro. Z. T. Sweeney's place as master of dedicatory ceremonies on the previous Lord's day. Brother Coombs' address was on "The Transforming Power of the Gospel." The speaker was at his best; necessarily then his sermon would be a great one.

The Wednesday morning session was given to the appointment of committees and reports from the state officers and evangelists. At 11:15 a. m. Dr. J. M. Allen, of Spokane, addressed the convention on the subject, "Love." The subject was suited to the man; his countenance glowed with his theme and every one felt that before him stood the embodiment of love; love in the concrete; love incarnate.

At two o'clock in the afternoon the program called for an address by W. S. Crockett, of Olympia, on Church Extension. In his absence Dean Sanderson of Eugene divinity school addressed the convention on "Christian Education." He spoke of the exalted privilege of being co-workers with God; he pictured the needs of the great northwest. He prophesied that within a few years this great field would need 500 more Christian ministers; he spoke of the uncertainty of meeting this demand by transporting them from the east and emphasized the fact that they should be our young manhood already on the ground, lacking only the training that Eugene Bible-school could give them. He appealed to Christian parents to encourage their children to enter this school and asked the wealthy farmers of that splendid Palouse country to remember Eugene in their wills.

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Ice Cream Powder
Everything but the ice and milk in the package. Does not have to be cooked, sweetened or flavored. One package makes 2 quarts of the best ice cream you ever ate. Costs very little. Quality the highest. Pure and wholesome. Received Highest Award, GOLD MEDAL, at the St. Louis Exposition, 1904. If your grocer can't supply you send 25c. for 2 packages. Four kinds: Vanilla, Chocolate, Strawberry and Unflavored. Send for new illustrated Recipe Book issued April 15th, 1905. Address, The Genesee Pure Food Co , Le Roy, N Y.

A conference on Bible work followed. O. J. Gist, of Davenport, read a splendid paper on "The Ruts and Fads of Bible-school Work." The general discussion was led by C. H. Hilton, of Ellensburg.

By agreement the evening belonged to the C. W. B. M. The song and praise service was led by Mrs. Nettie Benton Manning. The program called for an address by Mrs. James M. Simpson, of Spokane, on "Woman's Work for Woman." In her absence the ladies prevailed on C. H. Hilton to make the address, and they did well. Brother Hilton spoke on "Woman's Work for the World." His speech was considered one of the best at the convention.

On Thursday morning at the business session the committee on plan of work recommended the election of state officers to look after the immediate interests of the Washington Christian convention and the appointment of committees on the east side and west, to effect separate organizations, thereby dissolving Washington Christian convention as it now is into two separate missionary organizations. The recommendation was adopted unanimously. The need of such action will be apparent when it is known that there were but two representatives from the west side and that the writer traveled to and from the convention 1,048 miles.

At 11:15 M. L. Rose, of North Yakima, made an address on "Benevolences." An appreciation of this address was shown by a unanimous vote of the convention that it be published in the Pacific Christian.

The afternoon was devoted to a conference on Y. P. S. C. E. work. An address was given by O. W. McGaughey, of Everett, on "What More can the Church do for Christian Endeavor?" The discussion was led by W. H. Harris, of Ritzville. This proved to be a very interesting and helpful session.

The evening program called for two addresses. In the absence of J. W. Allen, of Spokane, who was to have spoken on Foreign Missions, G. K. Berry of the Pacific Christian spoke on "Greater Things than Miracles." This was followed by E. S. Muckley, of Portland, Oregon, on Home Missions. Both of these addresses were admirable, and a fitting climax to the convention.

O. W. McGaughey.

Missouri State Convention Report.

(Continued from page 833.)

and in the Missouri idea of a permanent fund which had proven a great blessing as managed in Ohio.

In the reports of committees that on ways and means called for a decided advance in the forthcoming year's work. It lamented the fact that the work of the board had not, in the past, been supported as it ought to have been. It emphasized the obligation and requested churches employing pastors for whole time to donate their services for protracted meetings in unevangelized communities or mission congregations; approved the plan for the organization of counties; recommended the continuance and enlargement of the plan of work by which evangelists under the state board are loaned to counties until they can provide support; hailed the proposition of R. A. Long as a harbinger of larger things in that it would provide in great part for the operating expenses of the society so that other money secured would go directly to the preaching of the gospel; commended the recommendation of the Ohio state convention, which is to be submitted at the San Francisco general convention, to consolidate the annual offerings of the general home missionary and state societies' work, one day for this offering being chosen in the late fall, perhaps in November, and recommended that the convention join with the Ohio convention in bringing this matter to the attention of our hosts in San Francisco.

G. A. Hoffmann presented the report of the committee on state missions which showed that six local missions were being supported—one each in St. Louis, St. Joseph, Jefferson City and Dexter, and two in Kansas City. Seven state evangelists, including the state secretary, were in the field more or less of the year and four of them all the year. The number of baptisms reported was 746, which, with 697 other additions, makes a total of 1,443, while 16 churches were organized. The committee recommended that the mission work be continued and expanded as means permit, and as it deemed wise, and that the Bible-school board and the state mission board adjust their district evangelists so as to cover the whole state as far as practicable, and in locating or calling district evangelists that the board should take cognizance of and court the co-operation of the several districts in the state in the direction of support of the evangelists thus called into the field. Further, that these evangelists should become known as state evangelists and that each several one should be the only evangelist in the particular district.

The committee on Christian Endeavor suggested that the superintendent make the increase and betterment campaign the special work of the coming year; called for liberal support, and recommended that $100 be appropriated for Christian Endeavor to be used for the expenses of the department, with the condition that any surplus over and above that sum raised by the societies should be turned over to the state board. It further recommended that classes for the study of the Bible and missions be organized in all Christian Endeavor societies.

The following officers were elected for the year on the recommendation of the nominating committee: President, F. E. Udell; vice-president, W. F. Turner; recording secretary, W. S. St. Clair; assistant recording secretary, W. F. Hamann; state secretary of Christian Endeavor, H. A. Denton; corresponding secretary, T. A. Abbott; railroad secretary, H. F. Davis.

Hannibal was chosen as the place for the next convention, June 15-20, 1906, as the date.

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In the absence of J. H. Garrison, who was prevented from being at the convention by the condition of his health, W. F. Turner read the report of the committee on the state of the cause. This called attention to the responsibility of the church of Christ in Missouri, mentioning several things that were encouraging, such as successful meetings, the number of new church buildings, the prosperity of the educational institutions, the growth in the missionary spirit and in liberality, and the deepening of the spiritual life; but over against these encouraging features of the work the committee mentioned the following weaknesses: (1) Too much self-complacency, or the failure to realize how much remains yet to be done before we have the right to indulge in any feeling of self-satisfaction. We are not keeping up with the brotherhood in other states, which we far outnumber, in the amounts we contribute either to foreign missions, home missions or state missions, and we are behind many other states in the amount we have invested in educational work; (2) there is too large a number of our churches unenlisted in our various benevolences; (3) too few of our ministers, and far too few of our business men, attend our conventions and otherwise manifest the heartiest interest in the progress of our religious enterprises; (4) too many of our membership are reading none of our religious journals and hence fail to keep in touch with the spirit and work of the brotherhood; (5) our preachers move too frequently from one field to another, sometimes on account of the restlessness of the preacher; (6) there is far too little interest and enthusiasm on the part of the ceurches in our state co-operation, which is permitted to lag in its work, and to make repeated calls on the churches for contributions to meet its legitimate expenses; (7) we are losing too many members each year, and are failing to spiritually develop too many others, by insufficient care for those churches that are unable to provide themselves with regular preaching. The committee called for a heart-searching examination and prayer, and asked that these problems receive the consideration of the convention.

The committee on resolutions expressed gratitude to all at Marshall for courtesies shown; to R. A. Long for his generous offer; to R. F. Lozier, of Carrollton, for his kindly service in incorporating the Missouri state board and the Missouri ministerial education society without care or cost to either society; to the members of the state board and the men in the field for their faithful services, and pledged loyal support in the plans for the coming year. The final resolution recorded the appreciation of the stand taken by Gov. Folk in enforcing the laws against gambling and the saloons, and pledged him the unqualified support of ministers and the convention, calling upon good men of all creeds and parties to stand together against the defiant and unscrupulous forces of iniquity.

It was agreed that the student aid fund and pledges for the same in the hands of the state board treasurer should be paid to the treasurer of the Missouri educational society, the vote of the convention making this a legal transfer.

W. F. Richardson explained that the question of the unification of the state missionary and state Bible-school boards had been discussed and a committee consisting of the president and one other of each board, was appointed to learn the sentiment of the churches, and to see that a plan should be brought into the next convention for action upon this matter. The importance of this subject was recognized; but not much discussion upon it took place. Brother Richardson also introduced the subject, and G. L. Snively, speaking for himself personally, favored the recommendation on the unification of the home missionary offerings. He did not believe the church extension offering would suffer in view of the way Brother Richardson, chairman of the board, had expressed himself. Brother Bartlett said he believed it would not affect this offering. In Ohio the feeling was that a committee should be appointed by the national convention and report at the next convention. G. A. Hoffmann said that it was wise to go slowly, but to bring about the change if possible. He pointed out that less than 200 churches in Missouri took the home offering, while only 150 helped the state work, yet there are more than 1,700 congregations in the state.

There was not as much speechmaking at the state mission convention as usual. Geo. L. Snively made a brief but touching appeal on behalf of the Benevolent Association, Mrs. Hansbrough not being able to be present. J. Elsea Holley, of Springfield, had been selected to give the address for the association but Brother Holley was taken sick while on his feet and had to postpone his talk, and then when he was able to proceeed, had to curtail it. The echo meeting led by J. H. Hardin, was participated in by several of the workers in the field. H. G. Bennett, of Jefferson City, told how he had recently been visiting in the country round about his pastorate. He thought that our brethren and the Baptists at Russellville, where we have become very weak, might be united. He said that there were some churches where the brethren seemed to be more interested in the organ question than in preventing the young people from going to the devil. He emphasized the fact that Catholicism, by means of immigration, is effecting our cause in some portions of the state. Dr. Buxton spoke of southeast Missouri where, though the territory covers about one-third of the state, there are but three or four resident ministers; the field was a good one and needed a ministry manufactory. Dexter College, he said, had great prospects of doing a good work and would not compete with any other college. Joseph Gaylor, who has labored for seven years in southwest Missouri, told us that anti-ism has perished there. Here, too, the opportunities are great. Only four years ago Webster county was entered. It had but one church that had preaching once a month and others had not had sermons for years. Now there are two good houses and nine congregations that have preaching for quarter-time and two for half-time. Two years ago we entered Seneca, and have just dedicated a good brick building, and this work cost the board $65. Several young men have gone from this field to prepare for the ministry.

In the absence of H. C. Hill and W. J. Wright, who was detained by reason of the sickness of his daughter, Geo. Ranshaw, representing the home mission society, gave us two fine speeches.

W. D. Pittman made a pointed and practical speech from the standpoint of the business man, emphasizing his belief that the need of the churches is to get down to earth and organize, or re-organize, to do the work the church was intended to do. Unless, he said, the church of to-day does this it will never interest the men of the world.

The sessions of this part of the convention were brought to a close by a very admirable sermon by M. A. Hart of Fulton. We hope to give a report of this in an early isssue of the CHRISTIAN-EVANGELIST. In our next issue we will continue the report of the convention.

Financial Opportunity

Any reader of this publication can communicate with a prominent business man who writes of his connection with an enterprise that promises to be a very profitable investment. He says the business was started on $50.00 capital and to-day the equipment alone is worth over $50,000. The stock in this concern is not offered for public subscription, but a few shares can be had if immediate action is taken. If any reader of this publication wants to become a stockholder in this great enterprise, which promises to pay big dividends this year, write to M. L., Box 59, Brooklyn, N. Y., and say that you are a reader of this publication.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Mobile.—Nine additions here since last report—three by baptism. We have had 45 additions at regular services during the year. Our work is doing splendidly.—Claude E. Hill.

ARKANSAS.

Little Rock, June 19.—Closed last night a two weeks' meeting with home forces. Had 38 additions, of which 15 were baptisms. We had seven baptisms just prior to this meeting. This meeting had one unusual feature. The first week four pastors preached for me, viz., two Methodist pastors, one Baptist, and one Presbyterian. It marked the beginning of a new era of religious feeling here.—J. N. Jessup.

Eureka Springs, June 18 —Have just closed a short but good meeting, with seven additions, good audiences and interest. Brother Smith is pastor and the work is on the upgrade. Thousands of visitors come here, enjoying the health-giving climate and waters. The field is one of splendid opportunities. Our people who come here should not fail to attend the church and meet some of the splendid people there.—Randolph Cook, evangelist.

COLORADO.

Colorado Springs, June 15.—Our offerings, our audiences and all our meetings have been quite encouraging. About 170 have been added to the church since I came last November. The interdenominational Bible-school forces of Colorado recently met in convention in this city. Marion Lawrence, of Cleveland, Ohio, was a most interesting visitor. The state Endeavor convention is in session at this writing at Pueblo. A mighty host is there. The spirit of union is strong in this state. I leave to-morrow night for Austin, Texas, to give two addresses at the great Endeavor convention. Last year it was my privilege to be with them at Dallas and speak on "The Christian in Politics." B. B. Tyler installed the newly elected officers of the Colorado Bible-school forces. He also made one of the principal speeches at the C. E. convention at Pueblo. He is doing a great work at South Broadway, Denver. Bro. Wm. Bayard Craig of the Central, Denver, has been recently much quoted and misquoted on his remarks regarding the power of faith in healing the body. All those who know Brother Craig are sure that he is as sound as a new American dollar.—Crayton S. Brooks.

DISTRICT OF COLUMBIA.

Washington.—Present at ministers' meeting: E. B. Bagby, F. D. Power, J. B. Stuart, Walter F. Smith, W. T. Laprade, and the writer. Additions reported: 15th St. (J. E. Stuart), one by confession and baptism; 9th St. (E. B. Bagby), one by letter; 34th St. (Claude C. Jones), one baptism and one by letter. Total four—two by confession and baptism and two by letter. E. B. Bagby organized a church with 15 members at Tuxedo. J. E. Stuart started a Sunday-school at Capitol Heights. Four churches reported children's day collections as follows: Ninth St., $310; Vermont Ave., $105; 34th St., $23.75; 15th St., $14. The amounts of the others are not yet known.—Claude C. Jones, Sec'y.

GEORGIA.

Valdosta, June 19.—Since our last report there have been eleven additions to this congregation, five by confession and baptism, one from the Baptist church, one from the Methodist church, and four by letter from other of our own churches. Three of these additions came during a short meeting recently held by Howard T. Cree, of Augusta.—R. W. Wallace.

INDIANA.

Covington, June 19.—One added by statement yesterday at "West Liberty."—P. W. Walthall, minister.

Francesville.—Am glad to report one baptism here last Lord's day; will observe children's day next Lord's day.—J. G. Shaw.

Evansville, June 23.—One addition to Bethany Sunday night at regular service.—Allen T. Shaw, pastor.

ILLINOIS.

Chicago Heights, June 19.—We had two added to the work yesterday—one from the "church of God," and the husband by primary obedience.—Harry E. Tucker.

Forrest, June 12.—Myself and wife closed a meeting of 17 nights here June 11, with 30 additions. Notwithstanding that there was splendid interest and a full house, previous arrangements compelled us to close at that time. Everything prophesied a still greater number could the meetings have continued. We organized an Endeavor society of about 50 members. The church at Forrest is much encouraged.—Rochester Irwin.

Lindenwood, June 23.—In a short meeting of two weeks recently held by Geo. A. Campbell, of Chicago, there were 25 confessions, and four came the following Sunday night. The whole community was stirred by the proclamation of the gospel, and many more will come into the church as a result of the meeting. The singing of Mrs. Osborne Lucas did much to win the attendance and the hearts of the people.—Oscar T. Morgan, pastor.

IOWA.

Fairfield, June 19.—Two added by letter yesterday, making ten in all besides the pastor and family since we came; mostly by letter, one from the Baptists. All lines of work in good shape. We observed children's day. We expect to make this year the best in the history of the church for missions, educational interests, and benevolences.—H. C. Littleton.

Atlantic, June 19.—Two confessions yesterday and a splendid children's day.—W. B. Crewdson.

Cherokee, June 18.—Two confessed Christ at prayer-meeting, both Congregationalists. One united by letter at baptismal services. Took offering for state missions and home missions. Children's day a success. Raised our apportionment.—S. R. Reynolds.

KANSAS.

Wichita, June 17.—W. E. Harlow closed a three weeks' meeting at the Central church last evening. There were fifty-three additions. During the early part of the meeting Le Roy St. John, of Terre Haute, Ind., as singing evangelist, rendered us good service; later the song service was conducted by Clyde Harlow, a son of the evangelist.—C. T. Stevens, pastor.

Marion, June 16.—We had five accessions at our regular services last Sunday. Will remain here another year with increased salary. Church has also offered us a month's vacation. —W. M. Berkeley, minister.

Caldwell, June 19.—By request of the railroad men of this city I preached a special sermon last night for them. Had one confession. Work is moving along well. Our state singing evangelist, Chas. S. McCray, moved into our midst last week.—Lee H. Barnum.

KENTUCKY.

Louisville.—Our work is moving on finely in the Parkland church. Good offerings for missions. Church out of debt. Fifty additions in less than five months' regular work; nine additions last Sunday—eight by baptism.—G. W. Nutter.

MASSACHUSETTS.

Everett, June 20.—On June 4, we had four confessions, and June 18, three baptisms. —A. T. June.

MINNESOTA.

Lewisville, June 18.—Four confessions in a short meeting. J. C. Harris, minister at Madelia, did most of the preaching. Mrs. Bessie Ziesinger, of Plainview, led the singing. She came to us recently from the Congregationalists. —Claris Yeuell.

MISSISSIPPI.

McComb, June 23.—Closed at Temple, Texas, with 102 additions. Rain broke us up seven times in the thirty days of meeting. Have been here six days and it has rained five. Pastor W. W. Phares is sick and away.—Allen Wilson.

MISSOURI.

Webb City, June 19.—There were three additions to the Webb City church at the Sunday morning service.—W. A. Boggess.

Salisbury, June 22.—Last Sunday at Wellsville I had three additions—two by confession. On June 4, I had 14 confessions at the same place.—W. D. McCulley.

NEW YORK.

Cato.—Arthur Braden, pastor of the church at Deerfield, Ohio, has assisted us in a meeting for the past 16 days. Although the weather was extremely unfavorable the services were very well attended. A deep interest was aroused and the community was spiritually stirred. The meetings resulted in 18 additions, all but three being adults and the majority men.—S. B. Braden, minister.

OHIO.

Beallsville, June 16.—The meeting at this place closed this evening with 10 more additions; making 27 in 14 days' work; 20 by confession, seven by statement.—Ferd F. Schultz, evangelist.

OREGON.

Salem, June 20.—One hundred and twenty-one confessions to date in S. M. Martin's meeting. We continue a few days longer. The church is elated over the success of the meeting, which is the greatest ever held in Salem. I have an open date for September.—Charles E. McVay, singing evangelist.

TENNESSEE.

Jackson, June 12.—One by baptism yesterday and four last Lord's day and one reclaimed, making 16 additions in the past three weeks. All departments moving nicely.—E. S. Baker.

SOUTH CAROLINA.

Sumter.—General Evangelist O. P. Spiegel is in a meeting here with Matthew Small. Spiegel and Hackleman will begin a meeting at Aberdeen, Miss., June 25.

OKLAHOMA.

Ponca City, June 12.—Four added to our membership—two by confession and baptism and two by letter. When I came here and took the pastorate of this church the attendance was very small; now our house is well filled at both services on Lord's day. The interest among the members and friends of the church seems to be growing. The Lord has some splendid men and women in this church, but many things have conspired in the past to retard the growth of the church. Our prospects for the future are brightening. We ought to have a strong church here and we are working to that end.—R. H. Love.

Chandler, June 12.—Seven more additions

o report this week; 36 since I began here. We have a noble congregation of Disciples here.—J. E. Dinger, minister.

TEXAS.

Whitesboro, June 19—We have closed a very successful meeting. H. A. Northcutt was the evangelist, and under his preaching the entire town and community was profoundly stirred. There were 67 accessions: 14 from the denominations, six restored, 11 by statement and 36 confessions.—E. H. Holmes, minister.

Paris, June 17.—We are in a meeting with home forces at the First church, Bro. J. T. Ogle, our minister, doing the preaching. Seven added the first week. Continue indefinitely.—Clement Few.

Houston, June 19.—We closed a two weeks' meeting at the Second church a short time ago with 17 additions. Last night there was one more addition.—D. F. Sellards.

Ft. Worth, June 17.—Have just closed a mission meeting in southeast part of the city. We had a tent, and P. M. Kendall and wife led the song service. No church of the Disciples in that part of the city. After four weeks we have a Sunday-school of 118. Baptized 21; had 31 by restoration and letter. We bought a fine corner lot 100x100 feet, built a temporary tabernacle and hope to build a church soon. I did all the preaching except a few sermons by Brother Kendall.—R. R. Hamlin.

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Dedication at Reading, Pa.

Six years ago H. G. Weaver went to Reading to plant a Christian church. It was his first charge. He searched diligently, advertised in the city papers and found two champions of the plea of primitive Christianity. Undaunted at this, he secured a place of meeting and began work. The growth has been slow but steady. Reading is a conservative city of 100,000 population. To-day we have a church of 125 members. A few years ago they purchased a large and well arranged building from the Baptists. It served well the purposes of the new and growing work, but it was in a somewhat dilapidated condition, especially in the appearance of the auditorium. A year ago they started to make some improvements in the interior. One thing suggested another and the whole auditorium was refitted. Three thousand dollars were expended in frescoing, carpeting with a beautiful velvet carpet, putting in stained windows, modern circular oak pews, rebuilding the splendid pipe organ, rearranging the pulpit and organ loft and in the purchase of handsome pulpit furniture.

The writer spent Lord's dav, June 11, with them, conducting the dedication service and preaching morning and evening. But $225 was needed to complete the payment of the entire cost, which it was a pleasure to raise.

It was a day of rejoicing for pastor and people. They have done heroically and deserve great credit for their enterprise. With this new equipment, and this faithful band of self-sacrificing people we predict a bright future for this church. It was a great pleasure to be with them on this day of rejoicing and have fellowship in the work.

New York. J. P. Lichtenberger.

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Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run is less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

Changes.

J. C. Reynolds, Bluefield, to Athens, W. Va.
R. A. Smith, Wilson, to Box 462, Rocky Mount, N. C.
F. J. Longdon, Jr., De Land, Fla., to Athens, Ga.
Geo. B. Evans, Fairview, W. Va., to Big Run, Penn.
M. Gorsuch, Medina, Ohio, to R. F. D. 1, Sharon Center, Ohio.
H. B. Self, Lexington, to Waddy, Ky.
E. H. Kellar, Carrollton, Mo., to 248 East 4th St., Long Beach, Cal.
F. McNulty, Des Moines, Ia., to Fortuna, Cal.
H. J. Reynolds, Anna, to Camp Point, Ill.
F. G. Tyrrell, Fruitvale, Cal., to Boulder, Col.
T. J. Golightly, Lexington, to Lebanon, Ky.
Guy Hoover, 4830 St. Lawrence Ave., to 146 South Divinity Hall, University of Chicago, Chicago, Ill.
J. Morgan Harris, Des Moines, Ia., to Weatherford, Okla.
C. F. Ward, Des Moines, to Chariton, Ia.
F. W. Sutton, Eureka, to Long Point, Ill.
Geo. B. Matthews, Perkins, to Guthrie, O. T.
C. R. Woolford, Hiram, O., to Roseville, Ill.

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The Harvard Summer School.

There is held annually at the Harvard divinity school, at Cambridge, Massachusetts, a summer school of theology. It opens this year on July 5 and closes on July 21. The general subject for work this year is "The Bible." The instruction is given by the members of the Harvard divinity school faculty and certain lecturers from outside.

The topic this year is very closely allied with the plea of our people, who have always stood for the closest biblical study; and perhaps no better summer school could be chosen by any. Detailed information can be secured by writing to Robert S. Morrison, secretary Harvard divinity school, and if further word of assurance is desired concerning our opinion of the work at this institution, we should be very glad to give it in personal communication.

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Sunday-School.

July 9, 1905.

HEZEKIAH'S PRAYER.— Isaiah 38:1-8.

The passage for this lesson is almost identical with 2 Kings 20:1-10. This is not altogether accounted for by the fact that the incident has to do with a private conversation between Hezekiah and Isaiah, of which Isaiah would be the natural recorder so that other accounts would necessarily copy his. In modern literature one does not thus appropriate whole sections of another's narrative, word for word, even when the other is the original authority on the subject. Besides, this is only part of a much longer section in which 2 Kings and Isaiah are verbally identical, with only an occasional insertion of an extra phrase in one or the other. 2 Kings 18:13 to 20:11, is, with the exception of a few verses, identical with Isaiah 36:1 to 38:8; and again 2 Kings 20:1-11 is identical with Isaiah 38:1 8. These passages have to do with Hezekiah's dealing with Sennacherib and with his sickness and recovery. 2 Chronicles is much less closely parallel to Isaiah than is 2 Kings in its treatment of this matter, but it refers to Isaiah as the authority in matters pertaining to Hezekiah (2 Chron. 32:32).

The use of the same language in these two accounts must have some significance. Think about it, and frame some idea of what it may indicate as regards the method of composition of these books, their dependence on sources, their unity or lack of it, and the then current ideas of literary proprietorship which would permit a writer to borrow pages from another writer without credit.

The incident of Hezekiah's sickness and recovery, of which the lesson verses treat, is not in itself a very important one. The date of his death is set at 696 B. C. If this sickness occurred fifteen years before (2 Kings 38:5) that would put it in 711 B. C. That would put it ten years before Sennacherib's invasion. Isaiah had already been prophesying since the year that King Uzziah died (Isaiah 6:1), or about twenty-five years at this time.

Isaiah's relation to the king and the court was very intimate. Politics and religion were closely connected and Isaiah considered both his sphere. In particular, he urged peace and the payment of tribute to Assyria rather than revolt, and this for a religious reason, as stated in the comment on last week's lesson. Hezekiah did not follow Isaiah's teaching in this matter, but revolted against Assyria. Nevertheless, he is described, both in Kings and in Chronicles, as a good king who obeyed Jehovah. Isaiah devotes much space to the events of Hezekiah's reign, but he expresses no opinion as to the king's character, except such as is implied in the denunciation of his policy regarding Assyria. Possibly Hezekiah's sickness and the threat of death were in punishment of, or warning against, that spirit which prompted him to this revolt. At any rate, the recovery is made the occasion of an assertion (Isaiah 38:6) that Jerusalem would be protected from the enemy.

Of more value, for our present use, than the story of Hezekiah's sickness and recovery and the miracle which is reported to have been wrought in confirmation of the promise, is the beautiful song of thanksgiving which follows (Isaiah 38:10-20).

Christian Endeavor.

By H. A. Denton.

July 9, 1905.

THE INDWELLING CHRIST.— Col. 2:6-10; 3:8-16.

For the Leader.

We have a lesson to-night that will bring to us a message much needed in these times of commercial ideas and ideals; in these times when a proud and self sufficient spirit possesses us: "The Indwelling of Jesus." This is meant to convey the sincere acceptance and daily walk in him that should characterize us. We are told that the same spirit that was in Jesus—the same mind that was in him—should be in us. This for several reasons. But the main reason for this is the fact that in no other way can we attain to the life and happiness set before us in him. A different mind will bring different results. This we do not want. We want the same results as reached in the life of Jesus. Let us not trust to any formality, but let us know that the mind that was in Christ must be in us. Let us look into this mind.

For the Members.

1. What was this mind that was in Jesus? Relative to position, honor, power, ease, and all the things that follow the sacrifice he made, it was the reverse of the mind that is prevalent to-day. He did not look upon power as a thing to grasp, that is, to hold with a tight grip for fear it might be lost. If it was for the good of the many who were lost that he be emptied of that power for their sakes, so let it be. He could pray, "Thy will, not mine, be done."

2. Relative to things to be possessed, it is a mind that is willing to become poor to enrich others. How rare is this grace to-day! And not to declare this day worse than the past, but to compare it with the day that is to be. To give all one has; to become poor; to take upon one want and humiliation; to do this that others might enjoy the true riches—this was the mind that was in Jesus. It should dwell in us richly. We should have a mind that desires the good of others.

3. Relative to humiliation, the mind in Christ was such as esteemed it a privilege to be despised, if only that humiliation would result in the exaltation of others. He not only had this mind, but he taught it as a principle of life and human experience, that if any man should be exalted he must first humble himself. And this a humiliation that is not yet in sight of the exaltion. It is the giving up on our part when we cannot see that it is to lead to promotion. The soul that can thus endure will be exalted.

4. Relative to sin, the mind of Christ was that it was not normal to the human life. That sin was a mistake. That sin was hurtful. That the soul smitten by sin could only be healed by him who is the great physician. The momentary pleasure of sin did not deceive the Master. He knew the deception in this. He knew that the pleasures of sin must be tested not by the effect of time being, but by the effect of time to come. His mind, then, was to denounce sin, put it out of his own heart and life. This he did as no one else before him did. The center of his strength to do this was in his mind, his determination, his will. So let the same will, determination, mind, be in us.

Quiet Hour Thought.

Am I ashamed of the mind of the Master?

DAILY READINGS.

M.	"Hid with Christ."	Col. 3:1-4.
T.	By obedience.	John 15:9-16.
W.	One with him.	John 17:22-26.
T.	His temples.	1 Cor. 6:15-20.
F.	Dead to the law.	Gal. 2:19-21.
S.	Abiding in him.	1 John 2:6,24-28.
S.	Topic—The indwelling Christ.	Col. 2:6 10; 3:8-16.

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Midweek Prayer-Meeting.

By W. F. Richardson.

July 5, 1905.

NATIONAL PROSPERITY.

"Righteousness exalteth a nation; but sin is a reproach to any people." Proverbs 14:34.

Our National Anniversary. It is fitting that the Fourth of July should be made an occasion for prayer and thanksgiving in all our churches. Were there less of picnicking and more of prayer, less of fireworks and more of patriotism, it were better for our country. For our republic is a child of divine Providence, and gratitude demands that we recognize the source from whence we have derived our existence and receive our blessings.

Our Heritage. As the Lord said to Moses concerning Israel, so did he unto our fathers. He brought them out of the land of spiritual bondage into "a good land and a large, unto a land flowing with milk and honey" (Ex. 3:7, 8; Num. 13:23-27). The noblest continent on the earth is ours, whose resources we have just begun to utilize. And the Lord planted in this rich soil the noblest seed of the human race. Men and women who had left home and a native land for a dwelling in the wilderness, that they might be free to worship God.

> "What sought they thus afar?
> Bright jewels of the mine?
> The wealth of seas? the spoils of war?
> No, 'twas a faith's pure shrine."

Providence has here developed the noblest political institutions that any nation has ever enjoyed. The world looks to the United States for inspiration and example, as it slowly rises out of monarchy into free self-government. "He hath not dealt so with any nation" (Ps. 147:20).

Our Prosperity. We have never known a famine since the first days of the suffering pilgrims. Their want has given place to our abundance, and for more than two centuries the American people have revelled in the enjoyment of the fruits of the earth and the increase of the herd and flock. Psalm 9:13 is a faithful picture of our annual harvest season. Our wealth has increased with every generation, until we have become by far the richest nation in the world. The laborer is surrounded by comforts which were unknown to the king a century ago. Truly can every American citizen say with the psalmist of old, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Ps. 16:6).

Our Peril. The human heart is prone to forget the things that are most essential to remember. Liberty is in danger of becoming license in this "Land of the Free." Drunken with prosperity, our nation seems to many anxious hearts to be reeling towards its doom. However optimistic we may be, we cannot ignore the danger that confronts us. Such scriptures as Deut. 6:10-13 and 8:11-20 need to be studied in the light of our own history. "Lest we forget" needs to be echoed in all our hearts. Wanton and selfish luxury, inordinate greed, political ambition, social frivolity and vice—all these are so many attacks upon the life of our republic. Reformation or destruction seems to be our only alternative.

Our Hope. There is a civic revival now manifestly moving among the American people, and in this lies our hope for our country. Corruption which has long been unrebuked is now in hiding, and in many places where vice was wantonly flaunting itself in the face of society, it is now seeking to avoid the public eye. Men are coming to realize that only righteousness can truly exalt a nation (Prov. 14:34). Religion and morality are no longer sneered at in high places, but the necessity for righteous principle to prevail in order to the public welfare, is becoming an accepted maxim of government (Prov. 11:11 and 29:2). Let us pray for God to give us men who shall embody this truth in their lives, and make it a reality in their service of the public. Then shall our national prosperity continue to the generations that follow us.

* *

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War and the Wage-Earner.

By Carroll D. Wright, LL. D., Formerly United States Commissioner of Labor.

The wage-earners of our country have taken but little interest in international arbitration, yet their concern in the subject, as a means of establishing better relations between the different nations, is one of real vital importance, and could they and their fellows in all nations be aroused to its importance, the hopes of the friends of international arbitration would be stimulated in great measure.

There are in the United States, in accordance with the best classifications that can be made, over eighteen and a half million wage-earners, including men, women and children. This number of people constitutes a body as large as the whole population of Spain, and by themselves would make a nation having almost half the population of France, and more than one-half that of Italy. This body is large enough to make a nation with whom any government would seek treaty relations, or against whom war would be declared under the ordinary methods. It is so large a body that it is vitally interested in the education of the public mind when rational attempts are made to avoid conflict, and must in time appreciate international arbitration as a great school for it to imitate. And yet I have found no allusion in any of the platforms or declarations of trades-unions and labor organizations relative to this great subject.

I do not believe they comprehend the moral element of arbitration; and yet this moral element is in the air and it appeals to all sane men as strongly now as in the times of Isaiah, who, 750 years before Christ, becoming alarmed at what he thought an impending national calamity, called important citizens of Jerusalem to him, pointed out their particular sins of omission and commission, the wrongs that had been done, and prophesied the results of their actions, and when he had made a strong arraignment he said, "Come, now and let us reason together." The great prophet knew that by reasoning together people would come to see more clearly than by any other method the real dangers which confronted them.

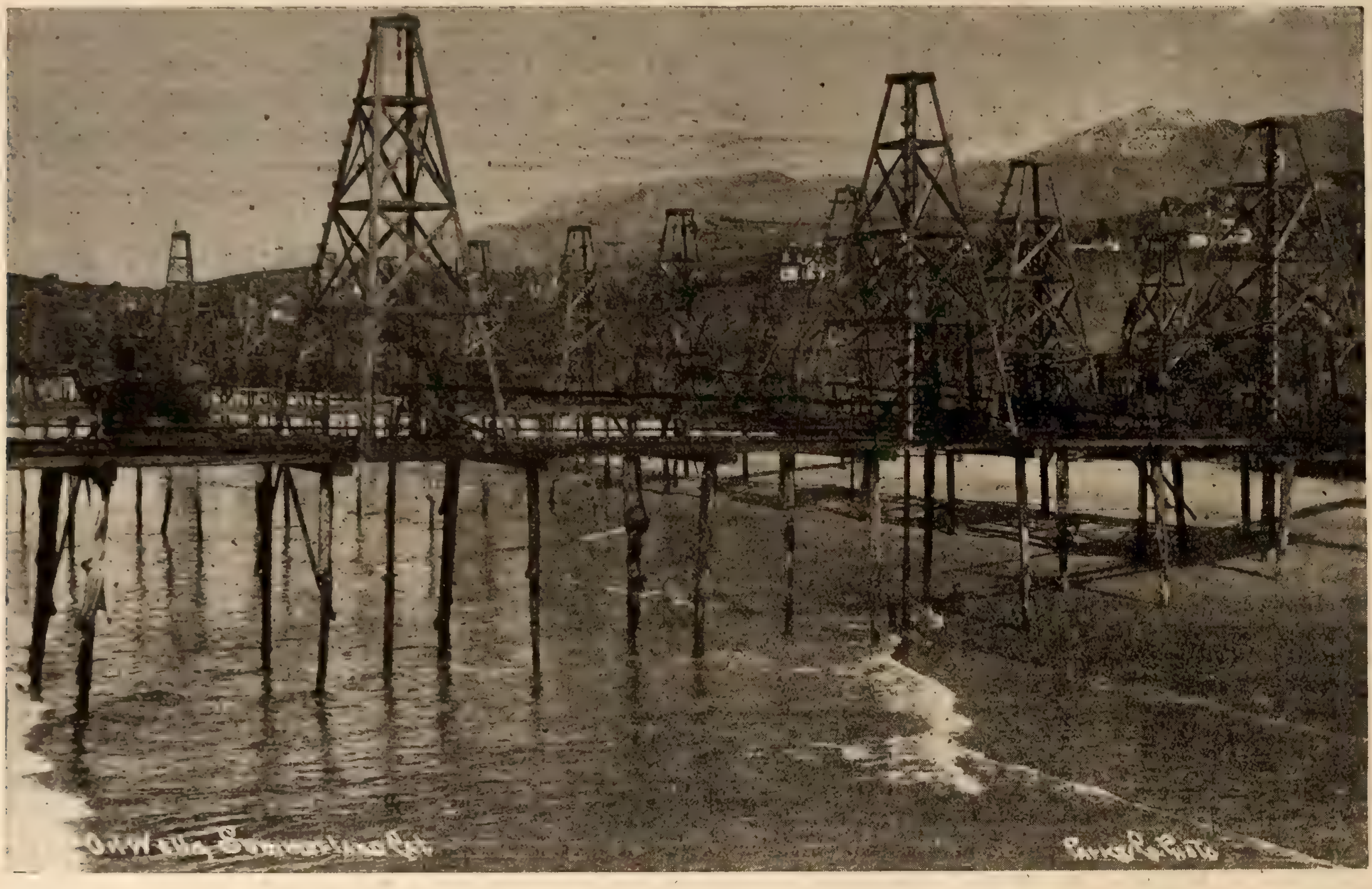
Here is the keynote of all arbitration of whatever character and whatever the problems that are sought to be solved by it. A careful study of industrial arbitration leads one to the conclusion that it is not the full solution of what we know as labor difficulties. The same careful consideration also induces one to believe that international arbitration will not solve all international troubles, yet everywhere whenever undertaken, whenever resorted to, it becomes the exponent of the public conscience, the exponent of the great moral forces which make for the very best civilization.

Before much headway can be made in international arbitration, sociological difference must be more thoroughly equalized. The doctrines of protection and free trade are sociological questions as much as economic. Wage earners see this perhaps more clearly than politicians. They see when conditions are equalized, these great trade doctrines become more easily comprehended, but until such conditions are more thoroughly equalized, it will be difficult to bring the world to the basis of the highest morality in its commercial relations.

All differences excite passion of some kind. It is the same in the theological, in the educational and in every other sphere of life. As young college men express it, there is a desire to lick somebody or get licked. If this desire becomes crystallized then there is a declaration of war, and when war comes the moral instincts are dulled and the wage-earners are the chief sufferers. International arbitration seeks to avoid this state of affairs, that the great parties to the contest may go on their way in peace and the pursuit of prosperous economic production and useful living.

Production is often stimulated, temporarily, by war, usually is, in fact, but it is a feverish condition, and the after effects are such as to bring about depression, general demoralization, loss of work and hence loss of wages. The wage-earner therefore is thoroughly interested in the progress of the idea of settling international disputes by arbitration. What he needs more than anything else is the fair prospect of steady employment at remunerative wages. Wars, conflicts of any kind, disturb this prospect and make his labor intermittent. Better lower wages and constant employment than higher wages with periods of idleness. When wars occur the whole spirit of reform, of reasonable adjustment, of manly conduct, is suspended, and though the feverish conditions of markets may bring, as already intimated, temporary employment at high rates, there is sure to follow a period of depression and long convalescence necessary for retrievement.

Arbitration partakes of the very highest element of religion and assumes broader and grander lines than the mere adjustment of labor troubles as they occur between employer and employe. The growth of religious spirit in the settlement and adjustment of international affairs, is an evidence that the public conscience is receiving some stimulation from some source which leads it on to a reasonable consideration of questions involving international rights, duties and obligations. This is the religious spirit; it is the spirit which comes from very old teaching; it is the Pauline method of adjusting difficulties in the church, it is now become the universal method of settling difficulties between employers and employes; and now the spirit is going up higher into the work of nations themselves. This means a new patriotism; that patriotism which is born of a pure religious spirit; it means devotion to a higher principle; it means the patriotism of personal sacrifice, and it is a higher type of patriotism than that exemplified on the battlefield.



CALIFORNIA OIL WELLS.

I wish the wage-earners, as a whole, might comprehend this new phase of the religious spirit, and when they can see their economic interests in it, I believe they will understand and comprehend it.

I said that, so far as I could find, there were no allusions or declarations relative to international arbitration to be found in the platforms of trades-unions, but the American Federation of Labor has taken a stand which it is interesting to note. Mr. Samuel Gompers, the able president of that great body, which comprehends one-ninth of the wage-earners of the whole country, recently has given utterances relative to international peace, and his words are worth quoting here. He said:

"True to the highest and best conception of human life the trades-union movement, from its first inception, has been opposed to war. It recognizes that though others may fall, the brunt of war is borne by the working people; not only upon the battlefield itself, but the burdens thereafter which war entails. We cannot be indifferent to, restrain our feelings or horror at, nor withhold our sympathies from, the slaughtered thousands of human beings even in the far east, regardless of the country toward which our predilections lie. We welcomed the establishment of the International Court of Arbitration at The Hague. We recognize that in the last analysis, and in order to prevent any reaction that may lead to greater and more repeated wars and bloodshed, the success for international conception of the sacredness of human life. In the broad domain of human activity there is no force so potent and which will be so powerful to establish and maintain international peace and human brotherhood as the fraternization of the workers of the world in the international labor movement."

Mr. Gompers expresses himself so strongly in this matter that it may be considered as the utterance of the whole body of wage-workers in this country.

When it is understood that many of our great labor organizations are international in their character, and that when there are congresses of labor representatives from all parts of the world brought together to consider the interests of the wage-earners in the broadest sense of fraternization, we must conclude that their influence finally in establishing international arbitration as a principle, is of the greatest importance, not only to them as workers, but to the whole world at large.

❁ ❁

Portland As a Summer Resort.

By Robertus Love.

If I were living in the east this year and had friends who contemplated attending the Portland fair, I should give them one little piece of advice: For men—take a vest along; don't expect to be comfortable all day and evening in a two-piece suit. For women—carry a wrap, and don't wear net-work waists.

Now this advice is not at all impertinent; it is a simple piece of fatherly admonition. If you imagine that the Portland climate is a hot one you are sadly mistaken. The only thing that makes an easterner homesick when in Portland is the summer weather. He sometimes longs for the sweltering heat of New York, or St. Louis, or New Orleans—such as he has been accustomed to all his life in summer time—just to remind him of home. He wants to take off his coat and vest, remove his collar, open the neckband of his shirt, and sit out where he can sweat like a stoker in a gas plant furnace, and feel at home. When in Portland these June days he finds the weather so cool that he usually wears a light topcoat if he goes out early in the morning or stays out late at night; he sleeps under double blankets every night during the summer, and never gets any real sweltering even in the middle of the day—unless he chooses to go down into the stoke-hole of some ocean vessel lying in Portland's splendid harbor.

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Of course this makes the native and lifelong resident of a hot climate very homesick. A man I met the other day had just received a letter from his folks, who were living in an upstairs flat in the fashionable West End of St. Louis. They wrote that the weather was so stifling that they found it necessary to remove to a downstairs flat.

For more than two weeks the Portland temperature, at the warmest part of the day, had not exceeded 84 degrees and most of the time it had been from 15 to 30 degrees below that figure. The St. Louis man wrote for his folks to come out to Portland, the peerless summer resort.

People to the eastward, who are looking around for some watering place where they can cool off, or a mountain resort where enlivening breezes are the rule, should consider Portland's claims this season. Portland is both a watering place and a mountain resort, with a big exposition thrown in for good count. It is only a hundred miles from the Pacific ocean, by boat on the Columbia or by rail along the banks of that mighty and picturesque stream. Several seashore resorts near to the mouth of the Columbia, where surf-bathing as fine as any in the world may be had, draw many citizens and tourists from Portland. It is a ride of but four or five hours from this city to the ocean, passing en route some of the most wonderful scenery to be found on the map. When you get to the Pacific you are but a few miles from the site of old Fort Clatsop, where Lewis and Clark spent the memorable winter of 1805-6, and you pass through Astoria, the oldest town on the North Pacific coast, founded by John Jacob Astor, the New York fur trader, whose descendants still own more or less of the real estate in New York city. Washington Irving wrote one of his most interesting books about Astoria and the Astor fur trading expeditions.

But if it is summer resorting, rather than ancient history, that you seek, the seaside places along the Oregon and Washington beaches will satisfy your soul. One of the favorite coast resorts for Portland people is Seaside, where there are many cosey little cottages. The rental of these cottages, completely furnished, is surprisingly low—much lower than the rates charged for similar accommodations at Long Branch, Asbury Park, Atlantic City and other Atlantic coast resorts. Many families from afar have taken advantage of this opportunity and have rented cottages at Seaside for the exposition season; they run up to Portland every now and then; see the exposition and participate in its social functions, then go back to the shore and resume their ocean dips. Long Beach, on the Washington shore, is another nearby resort which is highly popular. Here also are cottages for rent. Summer hotels abound at both these seashore resorts, with the usual round of "hops" and other diversions.

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But it is not necessary for the tourist to go to the seashore to cool off at any time during the summer, Portland being cool enough for all practical purposes. There is no really hot month here. Ever since the exposition opened the days and evenings have been delightfully cool. People who go out to the Fair to spend the evening always carry light wraps. Whether they sit on the slope of Lakeview terrace, listening to the music by the Innes band, or stroll through the Trail, taking in a show here and there, they find no places where it is too hot to be comfortable. In some respects the Trail is said to be a "warm" place, but the adjective applies only to the amusement attractions.

For July and August the average temperatures are but little higher than that of June, which covering a period of thirty-three years, shows 62 degrees. Just now Portland is a perfect bower of roses. It has been estimated that at the present moment no less than ten millions of roses are blooming in this city. Roses are so cheap here, on account of their abundance, that anybody may have an armful merely for the asking. People carry away bouquets of roses, presented by the generous householders, which would cost $5 anywhere east of the Cascade mountain range. Roses that bring $3 a dozen in New York are given away here by the bushel.

Many families are camping out in tents on the glorious hills surrounding Portland. But it is not necessary for a family to camp out; that is simply a free choice for those who like camp life. Portland is full of hotels and boarding houses, lodging houses and private residences, most of which are on the outlook for guests at very reasonable rates. Although the fair attendance has exceeded expectations during the first two weeks of the exposition period, averaging more than 10,000 daily admissions, the city is by no means full of people, and there are rooms to spare. A remarkable feature of this exposition, as it appears to one who has been the round of big fairs, is the fact that within a stone's throw of the main entrance there are tiptop square meals to be had, cleanly and neatly served, for 25 cents, while for 15 cents a regular dinner without the finishing trimmings may be had. All of which goes to show that Portland is not a bad place for a person of rigid economy to spend the summer in; while for the tourist who cares to stop at a high-class hotel there are several hostelries where the exclusiveness and comfort of a private bath may be enjoyed at rates not exceeding those charged to-day for the same class of accommodations in St. Louis, Chicago or New York.

* *

Snowballing Among Roses.

Although California is the land of flowers to which snowballing, except in the mountains, generally is forbidden, exceptions to the rule may be compelled. Such an exception during the past winter, or rainy season, was witnessed in San Jose. One of the stage-drivers to and from Mount Hamilton brought from there a barrel carefully packed with snow, and presented it to the pupils of the Grant school in the Garden City. Then the fun began. Most of the children had not seen snow before except on the distant mountain summits. They wanted to snowball; but they didn't know how, and they approached the subject tentatively. And—here is the crowning absurdity of the situation—some of their teachers didn't know how to teach them.

Although they were adults, never before had they come in contact with snow. Some of the little chaps, after cautious investigation, declared that the strange white stuff burned their fingers, it was so hot; and others, who had read or been told about it, feared that their hands would be frozen by the first contact with it. The experimental stage was soon past, however, and then the fun was fast and furious. It was such ecstasy as eastern children know, with the zest of novelty added to it. For a brief time school traditions and the proprieties maintained between teachers and pupils were thrown to the winds, and there were none so high or so low that a snowball might not batter him when least expected.

The white missiles whizzed through bushes laden with roses or clipped the stately calla lilies from their stems as a knife might have done. It was a touch of winter introduced into a garden of bloom and beauty; and, ah, but the boys, big and little, enjoyed it! For all of which some sort of reverence might be done to the Mount Hamilton stage-driver—he has not forgotten that he once was a boy.—*Sunset Magazine*.

* *

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With the Children

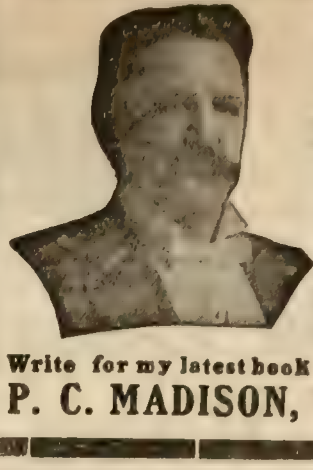
By J. Breckenridge Ellis.

Advance Society.

Bertha Beeslev, Moselle, Mo.: "After talking it over with mamma, we have decided to take Charlie for a week, and if he is satisfied, we may extend his visit indefinitely. It makes little difference when he comes to us, after his visit to you. We live on a large farm, and if Charlie loves animals, he may have his choice of colts, calves, pigs, dogs, cats and chickens. I wish he had been here to enjoy our strawberries." (By the time this letter is printed, Charlie will have begun his vacation. I hope to tell you about his trip next month.) A Friend, Courtenay, N. D.: "I send 50 cents for orphan Charlie, and $1.50 for our missionary, Drusie. I think it is a grand work the Advance Society is doing. I am glad so many take an interest and send money for the support of the missionary and orphan. I really think you yourself are—" (I couldn't think of printing that compliment, and yet I want you all to know it's there.) Mrs. Margaret Knight, Pittsburg, Kan.: "Post office order for two dollars; one for Charlie, one for Drusie." Ella Harness, Exline, Ia.: "I joined the Av. S. quite a while ago and kept the rules, but did not send in my report. I have commenced again. I had not been home for over a year, till Christmas, when I read up all our pages in the CHRISTIAN-EVANGELIST. I am glad the Av. S. took an orphan; I wish it would take a little girl, too. I send a half dollar, and so does Everette. He is a little boy 11 years old. His father and mother are dead, and my mother is dead, so we both have a home with Mr. Bunker. We have three white and three gray cats and anybody that wants one can have it." (Old gold is now the style in cats, since Felix set the fashion. A yellow cat used to be considered common, but the old fashions are all coming in. It's quite the thing to have old crazy-legged kitchen furniture in your parlor, and old gold cats sitting upon your piazza.) Nellie Buchanan, Mayview, Mo.: "I have been reading the letters more than a year and have decided to join. I have kept the rules three months. I don't think the editor ought to put advertisements on our page. I think we might have one whole page. You must not think I am a critic, for I am only wishing for what might be! I think it nice to have a little orphan to take care of. "Mrs. M. E. Bradfield, Fly, O.: "I send $2; please decide between the orphan Charlie and the brave little missionary, Drusie Malott. If it is not too far, Charlie can come and stay with me a month. I have raised three orphans; one cripple like Charlie. We live right by the river, and he can go fishing every day. We are 350 miles above Cincinnati. We have no church near. I wish some preacher would come our way and hold us a good meeting; I know a lot of good could be done. If any preacher will come, he can stop at my address, and will be treated kindly; we will do all we can to get a church started. I would give a lot, and do all I could for a church, and help to support the preacher; that is all I can offer" (I am sorry that the railroad fare would be too much for the Av. S. to pay, else Charlie might enjoy the fishing, and the kind home by the river. Where are those preachers who are anxious to preach, eager to do good, but find no churches at their command? Let them fly to Fly!)

Jean Lemmon, Warrensburg, Mo.: "I heard about the orphan, and I want to help, too. I send a twenty-five-cent piece. I am a little girl eight years old." Mary Louise Roscoe, Hopkinsville, Ky.: "Mamma takes the CHRISTIAN-EVANGELIST, and for a long time I have been much interested in 'With the Children.' I am going to begin keeping the rules. I think your story 'Pete' was fine." Ednah Shriver, Nebo, Ill.: "When I went down to the World's Fair, last summer, I stayed eleven days, and when I came back, I had forgotten my Advance Society notebook; but it was taken care of and has been sent to me. I liked 'The Green Witch' fine. My birthday is August 20." Mrs. Belle F. Romweber, Akron, O.: "I send two dollars for our dear young missionary Drusie. Every Christian heart must rejoice to hear of such unwavering faith. I thank God that I have been permitted to send a little for this glorious cause." Mrs. W. A. Mason, Nevada, Mo.: "I will tell about why I missed keeping one of the Advance Society quarters, last year. Up to October 10, I had kept the rules ten weeks; then my husband, daughter and myself started to the great World's Fair and convention. We were in that awful Warrensburg wreck. We were taken to Warrensburg, and all that kind and loving hands could do, was done for us. The people we met there will always have a warm spot in our hearts. After remaining there four days, we were able to return home, and after three months, all had about recovered from their injuries. After a week had elapsed, I recommenced the Advance Society rules." (This merely shows how well-grounded and durable our Advance Society rules are, when they could pass through such a fearful wreck and come out unharmed. Since then, Mrs Mason has regularly sent her reports.) Mr. and Mrs. G. E. Trone, Bafield, Col.: "We send one dollar for the Advance Society missionary, Drusie, and twenty cents for orphan Charlie." Ethel R. Pritchard, Manton, Cal.: "I inclose my sister's report and mine, and twenty-five cents for Charlie. We live among the hills. We had an earthquake last year and it shook us up a good deal, but it didn't break up the Advance Society." (I don't know whether to give the blue ribbon to the earthquake or to Mrs. Mason's railroad wreck.)

Burleigh Cash, Hood River, Ore.: "Last year I was in the eighth grade; I passed the examinations and got done with 'common' school. Twenty-nine passed out of thirty-three—the largest class that ever graduated in Hood River." (Is swimming one of the branches?) "I am sending you one of the programs. I took part in the 'Courtship of Miles Standish.' We thought 'The Green Witch' so fine. Our class colors were crimson and cream; flower, carnation; class motto, 'We have climbed the foothills—the mountains are in view.'" Etta Christian, St. Catherine, Mo.: "After keeping the Advance Society rules twelve weeks, I would like to join. I am staying with my cousin, Josie Lineberry. I have been reading 'With the Children' all winter. Josie and I keep the rules together. We like the work very much." (By the way, as this letter is dated "Jan. 10, 1903," the visit is possibly over ere this.) Drusie R. Malott, South Chih-li Mission, Tientsin, North China: "It may interest the Advance Society to know that we in China keep time differently from them. There



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are twelve moons in the Chinese year. New Year's day was February 14. For about ten days all work is laid aside and the people give themselves up to 'pleasure,' which in most cases, means eating, smoking and gambling. Even the post offices and grocery stores close for about a week. The sixteenth day of the first moon is a great day in China; it fell on February 19. It is the only day in the year when respectable Chinese women can go freely about the city. All day at Tai Ming an immense crowd stood on the wall, looking down into our mission ('compound'). From the wall one gets a splendid bird's-eye view of the city. I wonder how so many thousands can crowd into such small space. Some say there are 100,000 here. On the West Side, a great crowd had gathered to watch a play. The people climbed the wall and gathered about us so thickly that we could hardly get back to our compound. Of course there is no Christmas for the Chinese, because they do not know of the Christ-child. We had a very blessed Christmas in our compound. As it was Sunday, we had two precious Christmas services for the missionaries; then on Monday we gathered at our director's home and had a pleasant evening with the children, repeating Scripture verses and Christmas selections, and singing hymns. The story of the Savior's birth was repeated from the gospels. It was an ideal Christmas—the first consistent one I ever spent; quiet, full of peace and joy, with none of the noise and thoughtlessness and overfeasting of America." (I have been sending Drusie five dollars a month, as the Advance Society would send it in; but I'm afraid we'll have to skip a month, unless somebody remembers to send something. And Charlie writes that he has broken his crutch! And his railroad expenses are soon to be paid!) New Honor List: W. S. Whitacre, Mt. Vernon, Ill. (5th quarter); Mrs. F. A. Potts, Chattanooga, Tenn. (16th); Mary Rice, Harrisonville, Mo. (5th); Ednah L. A. Shriver, Nebo, Ill. (6th?); Flossie Davis, Des Moines, Ia. (3d); Harry Buckley, Lawrenceburg, Ky.; No Name, Rich Hill, Mo. (8th); Manie Bayless, Mulkeytown, Ill. (9th); Dorothy M. Brown, Medaryville, Ind. (3d).

Here is a note from Manie Bayless that will sadden our Advance Society members: "Although I head my letter 'Du Quoin, Ill.,' my address is still Mulkeytown. I am staying here now to be treated, and we hope *so much* that the doctor can cure me. I guess I will have to give up the Advance Society rules for a while. I missed my reading yesterday, the first time for over two years. I feel so bad a good part of the time, and there is so much to see from my windows (my home is in the country), I can't get my mind on reading. Then the doctoring takes a good deal of time. I hate to give up the work, but I think maybe it is best for awhile. I suppose you received my other (the 8 h report) with the dollar for Drusie." (After all, it is harder to fight against continuous disease than to pass through wrecks and earthquakes. Next week we shall see what the Woodneys are up to.)

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Bristol, Tenn. Going, Every Day. Return Limit, Oct. 31	19.60
Chautauqua Lake, N. Y. Going, July 7; Return Limit, Aug. 8 Going, July 28; Return Limit, Aug. 29	19.25
Chautauqua Lake, N. Y. Going, Every Day. Return Limit, Oct. 31	28.30
Deer Park, Md. Going, Every Day. Return Limit, Oct. 31	27.15
Hamilton, Ohio Going, June 30, July 1 Return Limit, July 5	9.25
French Lick Springs, Ind. (West Baden) Going, Every Day. 10 day limit	8.80
Going, Every Day. 3 months' limit	11.60
Louisville, Ky. Going, June 13 and 14. Return Limit, June 17 (Privilege of extension to July 10.)	6.50
Louisville, Ky. Going, July 30 and 31. Return Limit, Aug. 10	8.25
Pittsburg Going, Every Day. Return Limit, Oct. 21	22.95
Pittsburg Going, Aug. 18 and 19. Return Limit, Aug. 28	15.00
Philadelphia Going, Sept. 15, 16 and 17. Return Limit Sept. 25 (Privilege of extension to Oct. 5.)	22.00
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Business Notes.

The calls for "The Holy Spirit," by J. H. Garrison, are continuing right along, but we are so supplied that all are filled promptly. Price, $1.

Wagner's "Simple Life" at 35 cents is in good demand, while the "Letters of a Self-made Man to His Son" are indeed bargains at 60 cents, postpaid.

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But there are many who prefer the "Old Version," so that we have also received from the Oxford University Press more than $400 worth of the Oxford edition of the Bible, and we have it in all styles and at every price.

Another fortunate stroke for our schools and smaller churches is the "Dime Album," by which the Juniors are raising offerings for the many good purposes they have in hand. These are sold at 5 cents each, postpaid.

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The force in the book-room does not aim to be partial, giving some ministers the 25 per cent off, charging others full price; but we do not know all our "brethren of the cloth," so if you will just deduct the 25 per cent, then add 10 per cent of the list price of any of our own publications, save "net" books, we are sure to give you the discount. This applies to all *ministers*.

Our Cradle Roll stock is complete; so that we can furnish any and all our schools with everything needed for this happy phase of interest. "Gloria in Excelsis," in silk cloth is just from the bindery. It is the best church hymnal on the market and sells at $1 postpaid; $9.50 per dozen, $75 per 100, not prepaid. It has 600 pages and ought to last a lifetime. Write us for further information or "sample copy."

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BARRELS OF AIR BURNED AS FUEL

New, Remarkable Stove—Ohioan's Great Invention—Consumes 395 Barrels of Air to One Gallon of common Kerosene oil making oil-gas—the New Fuel that looks and burns like gas?

Wood, coal and oil all cost money. **ONLY FREE FUEL IS AIR!** Unlimited supply—no trust in control. Air belongs to rich and poor alike. We can't burn air alone but see here! **Our wonderful stove burns air and gas—very little gas—principally air. Takes its fuel almost entirely from the atmosphere.**

A miniature gas works—**penny fuel for every family**—save ½ to ⅓ on cost—save dirt and drudgery—no more coal or wood to carry—ashes unknown—absolute safety.

**SEE HOW SIMPLE? TURN A KNOB—TOUCH A MATCH—FIRE IS ON.
TURN AGAIN—FIRE IS OFF? THAT'S ALL.**

Astonishing but true—time-tested—proven facts—circulars give startling details—overwhelming evidence.

NO SUCH STOVE SOLD IN STORES—UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF.

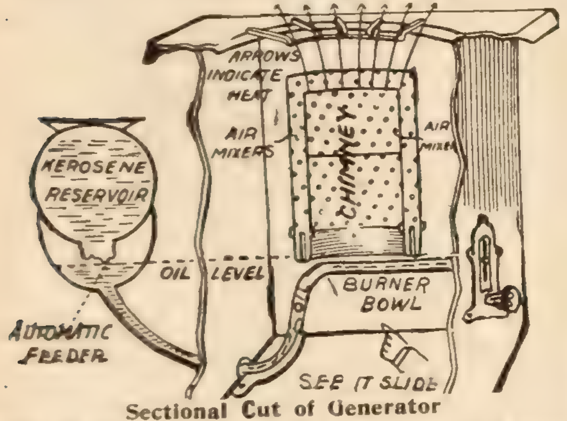
A genius of Cincinnati has invented a new, scientific oil-gas generator that is proving a blessing to women folks, enabling them to cook with gas—relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves one-third to one-half in cost of fuel.

How often have many of our lady readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves—also the smoky oil wick stoves and their gasoline stoves, which are so dangerous and liable to cause explosions or fire at any time.

Well, that day has arrived and a fine substitute has been discovered and every family can now have gas fuel for cooking, baking and heating and not have their kitchens a hot, fiery furnace in summer, and be carrying coal and ashes—ruining their looks and health.

Thousands a Week.

Upon calling at the factory we found that this invention has caused a remarkable excitement all over the U. S.—that the factory is already rushed with thousands of orders and evidently the Company's representatives and agents are making big profits as they offer splendid inducements.



Sectional Cut of Generator

As will be noticed from the engraving, this OIL-GAS GENERATOR is entirely different from any other stove—although its construction is very simple—may be easily and safely operated and is built on the latest scientific principles, having no valves, which is a marked improvement, as all valves are liable to leak, carbonize, clog up or overflow.

By simply moving a knob the oil is automatically fed to a small, steel burner bowl or retort where it is instantly changed into gas, which is drawn upwards between two red hot perforated steel chimneys, thoroughly mixed with air and consumed, giving a bright blue flame—hottest gas fire, similar in color and heating power to natural gas.

This invention has been fully protected in the U. S. Patent Office and is known as the HARRISON VALVELESS, WICKLESS, AUTOMATIC OIL-GAS GENERATOR—the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of Kerosene Oil that is needed to produce so large a volume of gas make it one of the most economical fuels on earth and the reason for the great success of this Generator is based on the well known fact of the enormous expansiveness of oil-gas when mixed with oxygen or common air.

Oil-gas is proving so cheap that 15c to 30c a week should furnish fuel-gas for cooking for a small family.

Kerosene oil, from which oil-gas is made, may be purchased in every grocery—is cheap and a gallon of it will furnish a hot, blue flame gas fire in the burner for about 18 hours and as a stove is only used 3 or 4 hours a day in most families for cooking, the expense of operating would be but little.

In addition to its cheapness is added the comfort, cleanliness—absence of soot, coal, dirt, ashes, etc.

What pleasure to just turn on the oil—light the gas—a hot fire ready to cook. When through, turn it off. Just think; a little kerosene oil—one match—light—a beautiful blue gas flame—hottest fire—always ready—quick meals—a gas stove in your home.

It generates the gas only as needed—Is not complicated, but simple—easily operated and another feature is its PERFECT SAFETY.

NOT DANGEROUS LIKE GASOLINE

And liable to explode and cause fire at any moment. This stove is so safe that you could **drop a match in the oil tank and it would go out.**

This Oil-Gas Stove does any kind of cooking that a coal or gas range will do—invaluable for the kitchen, laundry—summer cottage—washing—ironing—camping, etc. Splendid for canning fruit—with a portable oven placed over the burner splendid baking can be done.

Another Important Feature

Is the invention of a small Radiator Attachment which placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely.

While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction and as a few extracts may be interesting to our readers we reproduce them:

L. S. Norris, of Vt., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least fifty per cent. or seventy-five per cent. over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly, a blessing to human kind."

Mr. E. D. Arnold, of Nebr., writes: **"That he saved $4.25 a month for fuel** by using The Harrison Oil-Gas Stove. That his gas range cost him $5.50 per month and the Harrison only $1.25 per month."

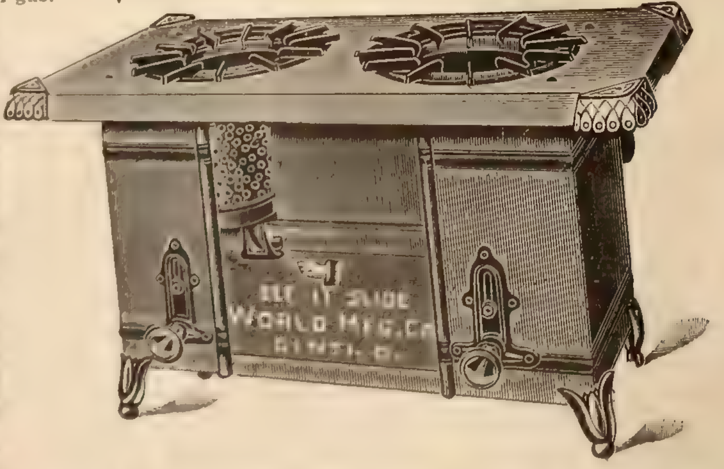
J. A. Shafer, of Pa., writes: "The Harrison Oil Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is a beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted—Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Hon. Ira Eble. J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."

Chas. L. Bendeke, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, plumbing—ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal"



Agents are doing fine—Making big money.

WONDERFUL QUICK SELLER.

Geo. Robertson, of Me., writes: "Am delighted with Oil-Gas, so are my friends—took 12 orders in 3 days."

A. B. Slimp, of Texas, writes: "I want the agency—In a day and a half took over a dozen orders."

Edward Wilson, of Mo., writes: "The Harrison very satisfactory—Sold 5 stoves first day I had mine."

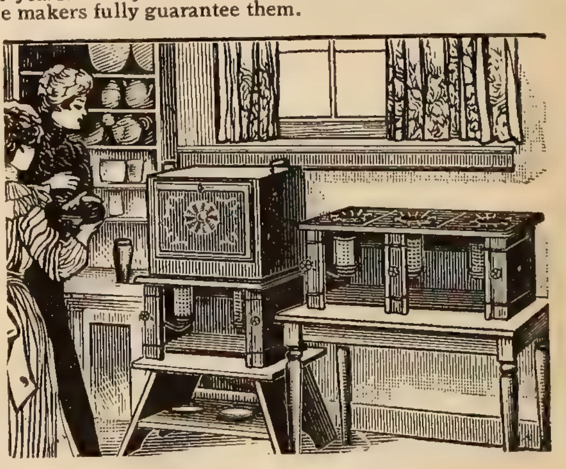
J. H. Halman, of Tenn., writes: "Already have 70 orders."

This is certainly a good chance for our readers to make money this summer.

Hundreds of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw these Oil-Gas Stoves in operation—in fact uses one in his own home—is delighted with its working and after a thorough investigation can say to our readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes 1, 2 or 3 generators to a stove. They are made of steel thr ughout—thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user and the makers fully guarantee them.



HOW TO GET ONE.

All our lady readers who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save one-third to one-half on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, **The World Mfg. Co., 5959 World Bldg., Cincinnati, Ohio,** and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

The price of these stoves is remarkably low, only $3.00 up. And it is indeed, difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

DON'T FAIL TO WRITE TO-DAY

For full information regarding this splendid invention.

The World Mfg. Co., is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital $100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted, and delivered promptly to any address.

Don't fail to write for catalogue.

$40.00 Weekly and Expenses.

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position paying big wages by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown, these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these stoves last month were enormous and the factory is rushed with thousands of orders.

Many of our readers have spare time, or are out of employment and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you excite their curiosity and should be able to sell 5 or 8 and make $10.00 to $15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?

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